

The Christian Advocate.

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NO. 27.

A DEAD LEAF.

BY EMMA RHODES.

A dead leaf drifted by the rain.
Against the dripping window pane.
Like faded hope that comes and drains
The heart of life.
Alas! the dead leaf!
When summer days have long passed by
And all its fellows silent lie
Forgotten 'neath the autumn sky
In peaceful rest.
Ah! little leaf, you speak to me
Of what has been, of what shall be
I see a fair and spreading tree
In spring time gay.
Its branches full beneath a screen
Of foliage, foliage fresh and green.
That glimmers in moon's golden glow
No fear decay.
I see those branches, green and bare,
I hear the wind whistling there
Bump, yap, yap, rising, all the air
Pale clouds all low.
Sweet spring and summer, where are they?
The gold and green are changed to gray.
O'er winter holds its fallen prey
Beneath the snow.
I close my eyes: dark is the night
I wake: the world is clothed with light
A source can hear the dazzling light
Which meets my view.
Winter and summer, night and day
A wondrous day has dawned away
A spring of joy and earth has cast
A glory new.
Wise little leaf, my heart beats true
Your tale is true.

News of the Week.

DOMESTIC.

JACKSONVILLE, FLA., June 26.—The damage to wheat in this county is estimated at \$100,000.

CINCINNATI, June 26.—The damage to the crops is incalculable, and extends along the entire length of the storm.

CHICAGO, June 26.—The damage by the storm will not exceed \$20,000. Five hundred trees in Douglas Park were blown down.

HARRISBURG, June 26.—The storm lasted forty-five minutes. The bridge over the Susquehanna was damaged, and the Catholic cathedral ruined.

CHARLESTON, June 26.—A special election for seventeen members of the Legislature, to represent Charleston county, was the quietest known since the war. The Democratic ticket, containing the names of fourteen white and three colored citizens, was elected without serious opposition, the Republicans having decided yesterday not to run a ticket.

NEW YORK, June 26.—President Hayes and party arrived last night, on their way to Boston. He was accompanied by Secretaries Evarts and Schurz, Attorney General Devens and Postmaster General Key. The train reached Jersey City an hour behind time. The presidential car was taken on the steamer and conveyed to the Harlem end of the New York and New Haven railroad. The party reached Boston at half-past eight o'clock this morning.

BOSTON, June 26.—The review occupied over half an hour. The streets and sidewalks on Washington street were thronged with people, crowding and pushing, and windows, horse-tops and every available space had occupants. Along the route cheers and waving of handkerchiefs from the windows, horse-tops and every point of observation greeted the President.

BOSTON, June 27.—The following honorary degrees were conferred by Harvard University to-day: A. M., Thomas Gold Appleton and Horace Howard Furness; D. D., Rev. Phillips Brooks; LL. D., Charles Devens, Thomas F. Bayard and Rutherford Birchard Hayes.

SAN FRANCISCO, June 27.—By the arrival of the Colima from Panama we have news from Acapulco to the sixteenth instant. After a bombardment of nearly ten days by Diaz gunboats, Alvarez capitulated. He surrendered the fort, with 250 men, to the naval forces, who thereupon entered town. The terms of the capitulation are yet a secret for some reason known only to the opposing commanders, but it is known that amicable relations exist between the two forces. The soldiers of Quindam, the opposing army, are holding high carnival on the streets of Acapulco; arm in arm, they are drinking and carousing, and apparently the best of friends. It is said Alvarez has gone over to the enemy, but information is extremely meager.

The American residents of Acapulco are undecided whether to leave the place or not; they have so far escaped serious molestation, but they announce their intention to appeal to the United States if they are subjected to the insults or hardships of civil war.

CHARLESTON, June 28.—The monument in honor of the defenders of Fort Moultrie, in 1776, was unveiled to-day, the anniversary of the battle. The military display was very fine.

INDIANAPOLIS, July 2.—Another destructive wind-storm passed over the central portion of Indiana on Saturday evening. Near Franklin the house of Mr. Brummer was demolished, killing the entire family of five persons, and the house of George Fessler was torn to pieces, killing the entire family of six persons. The house of Mr. Armstrong was thrown down, two children being killed and others badly injured. The cattle, standing crops, barns, forests and orchards suffered severely. In Morgan county several houses are reported blown down, and many persons injured, including children, who have since died. Corp waist-high was literally torn to shreds, and plowed ground was carried away.

NEW YORK, July 2.—A cable special says: The College of Cardinals at Rome has resolved to instruct the French clergy to actively support the

candidates of President MacMahon in the approaching elections in France.

FOREIGN.

LONDON, June 26.—A Reuter's telegram from Bucharest says the Turks evacuated and the Russians have occupied Hirsova. The Czar left for Gurevo. Prince Gortschakoff arrived in Bucharest, accompanied by his staff of the Russian chancellery. Up to Monday 23,000 Russians had crossed the Danube at Ibrail.

CONSTANTINOPLE, June 26.—It is asserted that the English consul at Ratschuk, who also acts for the United States, unavailingly endeavored to avert the Russian fire by hoisting the American flag.

BRUSSELS, June 27.—The *Independence Belge* says: Certain rumors which reach us from Berlin authorize the belief that since May 16 German diplomacy has intervened at Vienna and London to strengthen again the alliance of the three Emperors, and to oblige England to accept the consequences of this alliance in the East.

This movement is explained by the fear of seeing Napoleonic Caesarism installed against France, constituting, with Spain on one side and Austria on the other, a clerical coalition, under the auspices of the Vatican, as formidable for the rights of sovereignty as for the interests of the liberal communities of central Europe.

BUCHAREST, June 28.—The Grand Duke Nicholas, at the head of the Eighth Army Corps, crossed the Danube near Simintza yesterday at day-break, driving the Turks from their position. Boats filled with troops continued to cross the river all yesterday.

A Russian official account, dated yesterday, says: The engagement with the Turks is still proceeding. Nikopolis has been burned by bombardment.

ST. PETERSBURG, June 28.—An official telegram, dated June 23, says: The Russians attacked Zichidai, on the Black Sea, north of Batoum. The Turks, aided by a monitor and the armed population, offered an obstinate resistance from intrenchments and broken ground.

The fighting lasted throughout the day. Toward evening the Russians captured a portion of the enemy's position. They lost a lieutenant colonel, sixteen officers wounded, and four hundred men killed and wounded.

LONDON, June 30.—It is rumored that the Russians have captured Batoum.

A Turkish gunboat destroyed the bridge at Ibrail.

The foreign consuls have left Ratschuk.

A dispatch from Nikopolis, to the *Daily Telegraph*, June 23, says: "The Russians attempted to cross the river here on Thursday. In fifty lighters, ten of the lighters were sunk by shells, and the attempt failed. The slaughter was frightful."

The telegrams to the *Daily News*, from various points on the Danube, give particulars of frightful bombardments along the river. At Ratschuk the German consulate was destroyed by twenty-four shells, the French by three, and the Austrian consulate was riddled.

LONDON, July 1.—The *Observer* has the following special dispatch, dated Constantinople, Saturday evening: "A terrible battle is progressing near Sistova. Reinforcements are being hastily forwarded from Ratschuk, Shumla and Nikopolis. The Turks are still holding their ground, and their artillery is inflicting great loss upon the Russians."

CONSTANTINOPLE, July 1.—An official dispatch confirms the report that the Turks captured the Samebah Khazdabai heights before Batoum after a severe conflict.

A monitor from Widdin sunk a large Russian steamer which was endeavoring to embark troops and ammunition near Ralove.

LONDON, July 1.—A Reuter's dispatch from Bucharest says: No further information here about the fighting opposite Simintza, but some details have been received concerning the movements of the Czar. He witnessed the bombardment of Nikopolis, which was reduced to ashes. After the fight at Sistova he visited the wounded at Shumla, and decorated several who had especially distinguished themselves. Afterward he crossed the Danube near Sistova and was cordially welcomed by the Bulgarians.

A municipal council has been installed at Mutchit, composed of four Bulgarians and three Romanians, selected from the residents of Mutchit. Citizens were also appointed to administer justice and superintend the organization of a provisional police.

LONDON, July 2.—Reuter's telegram from Shumla, at 8.30 o'clock yesterday morning, says: It is estimated that 30,000 Russians have crossed the Danube at Sistova, and commenced a forward movement toward Bich, which was arrested by the Turks at Haulo. Another dispatch, dated 10.30 on Sunday evening, says: The Russian advance guard attacked Bich, but were driven back upon Sistova with heavy loss. A fresh battle is expected.

The *Central News* states that the Turks made a desperate sortie from Kars on Sunday morning, attempting to surprise the Russians, and storm the hill, on which are two guns used in the bombardment of Kars. The Turks were compelled to withdraw after several hours' fighting. Losses heavy on both sides.

Messrs. Moody and Saukey will begin a four weeks' meeting in Baltimore about the first of September.

From the Work.

BROOKHAVEN DISTRICT CONFERENCE.—This body convened at Beau-regard, Copiah county, Miss., on Thursday, May 31, 1877, at ten o'clock A. M. Bishop Wightman was present, and presided during the session, which closed on Saturday evening, June 2, 1877.

The state of the church, as represented in the reports, is by no means so prosperous as we all desire; yet in many places there have been "seasons of refreshing."

The subject of Sunday schools, missions and other benevolent enterprises of the church were considered, discussed, and both preachers and laymen set out with new resolves to promote the work of God in these departments.

Rev. R. Abbey was present, representing the interests of our Publishing House at Nashville, and made a very earnest appeal in behalf of that institution. Among the very large delegation of ministers and laymen present, I am confident there was not one present who did not feel a lively interest in the movement to relieve the Publishing House from its present embarrassment. But every one felt that the impoverished condition of the country was at least some excuse for the seeming apathy of the church. A special committee was appointed to consider and report on this subject. They made a report, accompanied by the following resolution, which was adopted:

Resolved, That it is the sense of this District Conference that no better plan can be suggested for the relief of the Publishing House than by dividing the sum allotted to be raised by each Conference among the several charges *pro rata*; and as such a division has been made in this Conference, and the amount assessed to this district is equal to that for Conference claimants, we accept it, and will use our best efforts to collect the same.

From most of the charges in the district, if not every one indeed, I think the report was that the amount assessed for the support of the Bishops had been realized. The preachers were being very poorly paid, with some few exceptions.

Much time was occupied in discussing the practicability of establishing and maintaining prayer meetings in the different congregations, and also a more general observance of family prayer among our people.

There seemed to be a growing interest throughout the district on the subject of Sunday schools, especially with regard to the method of conducting them so that they might be made more interesting and profitable. It was

Resolved, That the morning hour on Saturday of the next meeting of this Conference, from eight to eleven o'clock, be given to the consideration of the subject of Sunday schools, and that superintendents and teachers from all parts of the district be invited to attend, and aid in the discussion and deliberation; then and there, on the subject of Sunday schools.

Resolved, That a committee of three, consisting of the presiding elder of the district and two others, be and are hereby appointed to select such persons as they may deem competent to prepare and read essays on that occasion on the points of interest in this connection.

Rev. W. L. C. Hunt, H. F. Johnson and John Lusk were appointed said committee.

Bros. David McRee, Jesse Thompson, R. C. T. S. Hillard and Rev. E. G. Cook were chosen as delegates to the Annual Conference. H. F. Hillard and J. H. Thompson, alternates.

Brookhaven was chosen as the place of holding the next session of the District Conference.

Your brother, etc.,

H. J. HARRIS.

EAST BATON, LOUISIANA, CIRCUIT.—Mr. Editor: At our second quarterly meeting, which was commenced on the sixteenth and ended on the nineteenth, there was a great awakening up in Zion. Our presiding elder, James A. Godfrey, was there in due time. Our beloved pastor, Bro. L. Kendall, was also in attendance. The meeting was held at Bethel church, on this work, and resulted in sixteen accessions to the church, and some twenty or thirty confessions of religion.

Fraternally,

Rev. George T. Perks, for many years one of the secretaries of the British Wesleyan Methodist Missionary Society, and one of the most prominent and esteemed ministers of the Conference, died of paralysis, at midnight, Monday, May 28.

Fairfield, Texas.

MR. EDITOR: The noontide of summer is rapidly approaching this world of "grass" and flowers. The floral beauties of Texas are beyond the most graphic power of description. The gorgeous red and orange, and the brilliant yellow and blue, lie here and there in beds, like perfumed islands of gold resting softly upon an ocean of vivid green. Scattered all over the grassy, surf, sprigs and flowers of every hue lie encased, like ruby, pearl, and amethyst settings, inlaid upon the bosom of the emerald sea.

Nor are the heavens above less, but more glorious than the earth beneath our feet. Unlike the skies of Louisiana, these, instead of almost embracing the horizon, seem magnificently removed, "high and lifted up." Under this glorious canopy the sun, from his morning throne, dispenses light with a royal hand. As he passes on through the gates of the west he gives a parting blessing, which arrays the dying day with glory and beauty. In no other part of our land does the genius of color paint with such elaborate profusion on the one hand, nor with such delicate tracery and penciling on the other. The splendid hues of vegetation are owing, no doubt, to the facts that Texas is an elevated plain of unsurpassed fertility, almost devoid of mountains or extensive forests to mellow and subdue the light which falls from almost tropical skies. All these vernal beauties, however, are of magical growth, as well as charm, and of equally rapid decay. When water fails in the brooks, and the white clouds float leisurely across the ethereal blue, then the beautiful flower smiles no more.

Insect life in almost countless orders is characteristic of Texas. What a fine time Louisiana and Mississippi school boys would have out here taking wasps' nests! Ah! ye little heroes of a hundred victories! these Texas wasps would drive you from the contest, or at least prove your courage, at the very first encounter. Ticks and Louisiana camp meeting "come only as single spies," but here they come in "battalions," armed *en masse*. Insectivorous birds, and insects of the spider class, find a rich harvest on the plains and grassy swards. We were always taught to dread the spider, but since we have seen him with a great fat bedbug on his shoulders we hold him in high esteem as a family physician. To save ourselves a certain lecture we will say that we saw this when we were off visiting.

Since our last we have been shut up in the school-room. We suppose every Methodist itinerant has, at some time or other, shown himself a patron of letters. We were expressing this idea to a brother, a short time since, and he replied: "Yes, I am a reformed school teacher myself." We would be glad if we could all reform and resign our trusts to Presidents Stuart, Armstrong, Wright, and others of that order. Just here our mind calls upon the recent visit of Rev. Horace Bishop to our work. Bro. Bishop is a young, active and influential minister, of a fine order of pulpit talents. He was pastor here some years ago, and has the undivided confidence of our country. He is agent of the Southwestern University, the educational hope of Texas Methodism. This enterprise is heartily supported by the two Texas Conferences, and so far as we know, the agent is enthusiastically received. We hope to attend the commencement at Georgetown in July. It calls up those delightful days spent at Mansfield, La., with Bros. Pipes, Stuart, Carter and Scales, and of the more delightful hospitalities dispensed by their excellent wives. We are promising ourselves a rich feast, for Bishop Dogett will preach the sermon before the university. He is in Texas at the present time, visiting the churches. Indeed he is a paragon of pulpit excellence. Others "decrease," but he ever increases. His wonderful versatility and uniqueness of manner give him a tenacious hold upon the attention and admiration of his auditory, while his graciousness fortifies him in their affections. He carries along like a chariot of light, grandly distancing all the heavenly racers. His tread seems to dine with the music of the spheres. At length, after a succession of three or four splendid climaxes, each towering far above its predecessor, he reaches the peroration. Like the traveler on the mountain-top, he

then views the landscape o'er. Then his labors end, for a mighty tide of praise begins, with ocean swell, to break heavenward, heaving mountain waves upon the coast strand, mingling their roar with "the voice of many waters," saying: "Alleluia! the Lord God omnipotent reigneth."

Our District Conference will be held at Cotton Gin, Freestone county, July 25. Rev. John S. McCarver is our presiding elder, and from his weight and conservatism is well calculated to fill the place. Mr. Editor, apply for a furlough and put a few oranges in your pocket, and report to Bro. Shaw, at Mexico.

By the time you hear from us again we hope great things will have been accomplished in this land for the cause of our Lord and Master.

Fraternally,

R. H. ADAMS.

Fairfield, June 15, 1877.

A Visit to Memphis.

STATE FEMALE COLLEGE.

MR. EDITOR: Having an engagement to deliver the annual address before the young ladies of State Female College, located in a beautiful suburb of Memphis, I left Jackson on the early morning of the eleventh for that city. Our schedule said the train should reach Memphis at one o'clock P. M.; but against rains and floods steam is not omnipotent. I was so fortunate as to endure only a delay of seven hours passing through, by transfer over one wreck, on the first train for three or four days. From Batesville, on the line of the Mississippi and Tennessee road, to Memphis, a distance of nearly sixty miles, such a rain-fall was unknown to "the oldest inhabitant." Rivers and smaller water courses disregarded their appointed channels, and swept over vast acres of growing crops, leaving utter desolation behind. Many planters have suffered greatly—beyond possibility of recuperation. The season is too far spent for cotton to be replanted with the prospect of a successful crop. Cotton is man's power before the floods of great waters. Such successive scenes of rain wrought by nature's overcharged forces I have never witnessed.

The otherwise weary hours of delay were made pleasant by a chance meeting with Rev. W. H. Murrin, a promising young member of the North Mississippi Conference, who also expected to attend the college commencement exercises.

A visit to the *Western Methodist* office introduced me to the genial editor, Dr. Johnson, whom I had met before, and his faithful collaborator, Bro. R. W. Blew, whom the children familiarly know, from his charming letters, as "Uncle Bob." I do not wonder that "Uncle Bob" has such a voluminous juvenile correspondence; and if the little folks could only see his kindly, handsome face they would read the more eagerly what he writes for their instruction. Dr. Johnson left during the week for Nashville to deliver a sermon before the divinity students of Vanderbilt University.

The State Female College has had a prosperous year. The untimely death of the lamented Dr. Charles Collins has not interrupted, so much as feared, the progress of the institution. Under the management of Mrs. Harriet N. Collins, and her gifted son, Prof. John S. Collins, it is doing a great work for the cause of Christian education. More handsome buildings, spacious and well arranged for college purposes, can scarcely be found in our Southern country. With a fine faculty, several of whom have taught there for years, the college will doubtless enjoy enlarged prosperity and more abundant usefulness.

The commencement sermon, by Dr. Josephus Anderson, of Helena, Ark., I failed to hear, but learned that it was well worthy the occasion and the able preacher. The annual concert was pronounced by competent musical authority a fine success. There was a class of ten graduates, who, I doubt not, well earned the honors of their alma mater. The exercises were closed on Wednesday night by an address, and the delivery of medals and diplomas.

On the day following this writer turned his face homeward, with many pleasant memories of Memphis and her State Female College.

CHAS. B. GALLOWAY.

From Near San Marcos, Texas.

MR. EDITOR: My last letter to the *ADVOCATE* was written from the beautiful town of San Marcos, Texas. Since that time I have moved eight miles into the country, near the

sparkling waters that roll from the San Marcos Spring. Here we have a most lovely country, and by far the most productive, when it is so reasonable, that I have ever seen, and it has been very reasonable here this spring. Our crops are promising. Small grain is being cut, and promises a fine yield. This has been a fine stock country, but it is being settled up so fast that many of the largest stock-raisers are going farther west. In a very few years this section of our country will all be under fence. Our country is fast filling up with many of the best people from the old States; and I would say to all who expect to come to Texas that the sooner they come the better. Many are coming from the Northern States; in fact they come from every State in the Union. Some are highly pleased, and others sadly disappointed. Persons coming here should not expect to find at once all the luxuries and comforts that are had in the older States. Our country is new, and not a word of attention has been given those things; and yet we have many of the good things of this life.

This section of our country has just been immensely favored with the presence of our beloved Bishop Dogett. The San Marcos District Conference convened at this place (Pleasant Ridge church) May 18, with Bishop Dogett in the chair. All the business required by the discipline was carefully attended to. The Bishop spoke in high terms of our country, and said the church within the district was better working order than he had expected to find it. Several new churches were reported at this Conference. Our literature is being more extensively circulated. I was gratified to learn that a good many copies of the *NEW ORLEANS CHRISTIAN ADVOCATE*, my old Conference paper, are taken in the district. It has thousands of friends here from the old States, who will show their friendliness as soon as they take a long breath. Our country is new, and we have everything to do, and of course duty demands that we support our home institutions first. We rejoice to know that the dark clouds that had gathered around your State and over your city have at last been dispelled.

J. W. VEST.

MAY 28, 1877.

The long illness of John S. C. Abbott closed in a peaceful and happy death, early last week. The *Christian Advocate* records of him: "Mr. Abbott's last days were his happiest days. His disease was simple exhaustion. For over a year he has been confined to his room, generally to his bed; but his active brain has been at work and his fertile pen productive. One of his latest penciled articles we shall publish next week. During all these months he has waited like a school boy impatient for vacation; and when we last saw him the tears of joy came into his eyes as he said: 'You cannot conceive how inexpressibly happy I am to know that perhaps before to-morrow's sunrise the angels will convey me to my long home to my Father and my Saviour, and to the abode where I shall know no more sin, and no more struggle with temptation.'"

The *Independent* prints a letter from Mr. Abbott, written last November, in which he says: "I have heard of the 'valley of the shadow of death,' but have not yet caught a glimpse of its gloom. For five months I have not been dressed. They have been five of the happiest months of an unusually prosperous life of seventy-one years. I have not known an hour of gloom. Being free from pain, and ever ascending the mountain, I hope that God will continue to lead me until I reach its serene and cloudless summit where the blessed angel will come to take me."

He afterward wrote that the doctor said that the reason why he did not die was because he was so happy.

Interior.

There is no change for the better in India. The famine has not abated, and affairs everywhere are becoming critical. The price of grain is advancing, most of the Burmese rice crop has been secured for English consumption, and there is no rain. The condition of the people on the relief works is gradually deteriorating. In eight districts, where the annual death rate of the winter season is not usually more than 20 per 1,000, it ranged from 37.3 to 148.3 in December, and from 62.5 to 118.7 in January. Many of the deaths are due to starvation or diseases engendered by starvation, but they are debilitated to cholera. The best authorities estimate that the total loss of life that will follow from famine at a million, and think that the Madras census of 1881, with its 30,000,000 souls, will show, if not a retrograde, a stationary population. —*New York World*.

A rich contractor was holding forth upon the instability of the world. "Can you account for it, sir?" he said, turning to Sam Foote. "Well, not very clearly," he responded, "unless we suppose it was built by contract."

The Christian Advocate.

THURSDAY, JULY 5, 1877.

Sorrow and Joy.

BY R. H. STEINBACH.

Tell me what is sorrow? It is a garden bed,
And what is joy? It is the little bird
Which in that garden grows?
I picked it in my youth so royal red,
To weave it in a garland for my head.
It picked my hand, I let it drop again,
And now I look and long for it in vain.

Tell me what is sorrow? It is an endless sea,
And what is joy? It is a little boat,
Round which the waters whirl;
I sailed deep down—they gave it up to me,
To keep it where my costly jewels lie.
It drifted me, I let it fall again,
And now I look and long for it in vain.

Tell me what is sorrow? It is a gloomy cage,
And what is joy? It is a little bird,
Whose song therein is heard;
Opening the door for I was never sage—
I took it from its perch, with sudden rage,
I took it, till I let it drop again,
And now I look and long for it in vain.

Tell me when my sorrow shall be ended, ended,
And when return the joy that long since fled?
Not till the garden-bed
Restores the rose, not till the endless sea
Restores the bird, not till the gloomy cage
Restores the bird, not till the gloomy cage
Restores the bird, not till the gloomy cage
Restores the bird, not till the gloomy cage

The First Chapter of Genesis.

BY CHARLES L. WARING.

In reply to a correspondent lately the editor of the *Christian Union* says, with apparently well-satisfied conviction, that the first chapter of Genesis is a hymn of creation. There are many excellent men who hold the same opinion. There are, however, many others who cannot agree with him, and among these I find myself. It seems to me that the character of that story can be decided only by an appeal to the two records. Whoever wrote it has not added one word of comment or explanation, nor given the slightest clue as to what he thought of it. Whether it was derived from his own poetic consciousness, stirred into devout activity by the glories of creation, or whether it was a revelation from a higher being, he has left us to discover as best we may.

This would not be a difficult task if we had been permitted to witness the creation of our earth and all the events of its history till man appeared. We would need only to collate its statements with the actual facts. If, as far as they extended, there was absolute harmony both as to the events themselves and the order of their occurrence, we should at once drop all thought of its being a hymn, save as creation itself is a hymn of praise.

Such perfection of knowledge is, of course, impossible; but there are many truths of great importance which scientists have discovered, mostly within the last half century, about which we are as certain as if we had been eye-witnesses. Consequently we are, at the present day, in a position as never before to compare the statements in this story with the actual history of our world. If this be thoroughly and carefully done we may decide with little probability of error as to the character of this account.

To illustrate my meaning I will give a study of the first few paragraphs in as strict a space as possible. The record in the sky and rocks as read by scientists, and as stated by Prof. Huxley in his first lecture in New York, tells us that the universe is not eternal. Genesis says the same. "The heaven and the earth and their origin in a great first cause, whom we call God; and so says Genesis.

Prof. Huxley also said that our earth once formed an integral part of a great cloud-like or nebulous body, from which in due time were formed the sun and planets. From this it follows that at that time the earth was destitute of every kind of organization, and had absolutely no form whatever, any more than has a ton of water in a cloud from which it is about to fall. Genesis also says that our earth was once without form and void.

By the corruption of forces and our present knowledge of light and heat we know that before our world was born darkness must have covered everything. Turning to Genesis I find, before motion was imparted, that "darkness was upon the face of the deep." Here I notice a curious fact, viz: the use of the word deep, or abyss. The writer might most naturally have said, "And darkness was upon the face of the earth." I turn to science to see what was the condition of our earth at that time, and find that in the earth preceding light there was no earth. The material existed, but as yet scattered through the great mass which was to form the solar system. Our globe was not yet divided into land and water. It may be the use of the word "deep" or "abyss" was mere chance, but it is difficult to accept that as an explanation when we find so many other curious verbal needles all pointing one way.

There is an appropriateness in the use of "deep" and the omission of earth, that from a scientific standpoint is remarkable.

All scientists teach us that motion (in force) and heat are accounted for only by Cause which produced matter. We see, for it is the Spirit of God that moved upon the face of the waters.

In this word "waters" there is an apparent contradiction of facts, for we all know that there were no lights. It seems to be a really fatal objection to any literal rendering. Opening my Hebrew lexicon I find that this word rendered waters is broader in its meaning than our English word, and more nearly resembles our "fluid." It is derived from a root signifying to flow, and hence easily and naturally, anything fluid and the opposite of solid. It is evident that the closer we get to the radical meaning of a word the nearer we are to its real signification at

that remote period when this story was written. Hence, instead of a contradiction, we have another coincidence in the statement that the material to which motion was imparted was not solid, but mobile, moving readily in answer to any impulse.

During the last few decades physicists have discovered what is known as the correlation of forces, from which we learn that the first visible effect of motion in such a mass was the emission of light; and when I look in my Bible I find light next after motion. The order there is, first, matter in darkness, then motion, and then light. This order may seem a small matter, but any change in it (if it could be demonstrated) would result in the most disastrous results to science.

I have not the time, nor would the editor give me space, to go through this narrative. Thus far, at least, every phrase and every qualifying word has its exact counterpart in the actual facts of our world's history, as scientists themselves have made it known.

It is difficult at first to recognize the importance of this mode of exegesis, it seems so simple. But let us test its value to science itself. If it be not true that the world was once "without form and void," then it never was in a nebulous condition, and the nebular hypothesis, with all its consequences, falls to the ground. If darkness did not precede motion then the "correlation of forces" is false. If the materials of our earth were not once in fluid, mobile condition, then all our ideas of nebulous matter are wrong. If motion was not antecedent to light, then our theories as to heat and light are a tissue of errors.

Similar results follow a denial of the rest of the story, and if it could be proved false in its statements, or in their order, the temple of modern physical science would tumble into a shapeless mass of ruins.

One who would attempt to study Genesis in this manner will find his progress greatly facilitated if he will leave in abeyance the question of how much or how little time elapsed between any two consecutive statements, and if he will take Moses to mean exactly what he says, no matter how absurd it may seem at first. In all cases he should stick close to the original; many of the strongest arguments against this narrative are based upon translations which were thought at the time to improve the original. He should let Moses tell his own story. Consequently he should respectfully reject all that any one, however good, or wise, says Moses said or intended to say, unless it is found in the *Massorah* in the original itself. He need not fear to take the words of Moses as he placed them on record, and should resist every temptation to explain them away from the simplest and most radical meaning.

It will be well for him to inquire why some divine acts are styled "good" and others not; for example, the deluge. He will see if there is anything in the history of the world which explains it. If he is doing this for his own private benefit, it will not do any great harm if he makes up as many collateral questions as he pleases; but if he is engaged in an argument with one who on scientific grounds rejects the account, his wisest course is to resolutely refuse all side issues and fight the battle on the first twenty-seven verses alone, as they embrace the entire ante-human account. Afterward he may take up any question he likes.

As to the "days," I would advise the student to leave them alone at first. When he has become permeated by the intense literalism of the story as well as by the immensity of the time over which it is spread, and especially when he begins to see a meaning in those peculiar expressions, "twas evening, and 'twas morning, the second day," etc., as well as in their omission in connection with the seventh day, he will be prepared for a solution that without difficulty includes literal "days" of twenty-four hours, as well as the immeasurable ages of geology. — *Christian Union*.

A Day of Rest.

"Chateaubriand" says that during the time of the Revolution the peasants of France were in the habit of saying: "Our oxen work when Sunday comes, and will not work on that day." The experiment held nine successive days; at the end of six days the oxen seemed to demand the honor marked by the Creator for the general rest of nature. Bismarck, the Prussian emperor, said that he could work a horse eight miles a day six days in the week better than he could six miles a day for seven days in the week. By not working on Sundays he effected a saving of twelve per cent. This is in consonance with the very remarkable testimony of Dr. Farrer before a committee of the House of Commons. He said: "A physician is anxious to preserve the balance of circulation as necessary to the restorative power of the body. The ordinary exertions of man run down the circulation every day of his life, and although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burden." That has revealed himself in this divine arrangement of time in the same manner in which he has set the night of rest against the day of toil, rounding the day by a sleep, mysteriously adjusting strength and

time; so that we feel thankful and bless God that the time of toil is not longer, feeling that strength would not be equal for a longer period—that we could not endure it. So he has exactly adjusted also this seventh portion of time to rest. Robespierre and Danton thought they were wiser than God, and thought to diminish the resting days of man; but the experiment failed, and society broke down beneath the burden they imposed. — *Sunday at Home*.

DANIEL WEBSTER AND FAME.

After President Tyler's second vote on the bill to charter a bank of the United States every member of his cabinet save Mr. Webster indignantly resigned, and finding that he intended to remain, they denounced him in all manner of ways, and made it extremely warm for him. About this time an enthusiastic admirer called to see him. Finding him to be a gloomy mood, he exclaimed: "Mr. Webster, you ought not to be gloomy about anything; your fame is made." "Fame?" replied Webster; "and much for fame." Whereupon he told the following story: He said he was traveling in a railroad car on a certain occasion, and it so happened that he was seated by the side of a very old gentleman. He soon found out that this old gentleman was a citizen of New Hampshire, and lived in Mr. Webster's native town. He asked the old man if he knew the Webster family up there. "O yes," responded the octogenarian; "old Mr. Webster and I were bosom friends in his lifetime." "Well, what has become of his children?" inquired Mr. Webster. The old man answered: "Why, there's Zekki, he's the greatest lawyer in New Hampshire, and one of the greatest in the country." He then took up the daughters, and told how they had married, and how well they had married, and finished his account of the family without mentioning the name of Daniel. "Were those all the children?" asked Mr. Webster. The old man answered in the affirmative. "Are you sure that there was not a boy named Daniel?" inquired Mr. Webster. "Daniel, Daniel, Daniel," soliloquized the old man for a few minutes, and then broke out with the reply: "O now I do remember. There was one by the name of Daniel, but he went down to Boston, and I have not heard of him since."

SHINING IN AT EVERY WINDOW.

We went one cold, windy day last spring, to see a young girl, kept at home by a huge limp. The room was on the north side of a bleak house. It was not a pleasant prospect without, nor was there much that was pleasant or cheerful within. "Poor girl, what a cheerless life she has!" I thought, as we went in to see how she was situated; and I immediately thought what a pity it was that her room was on the north side of the house.

"You never have any sun," I said; "but a ray comes in at these windows. That is a comfort. Sunshine is everything. I love the sun." "O," she answered, with the sweetest smile I ever saw, "my sun pours in at every window, and even through the cracks."

I am sure I looked surprised. "The Sun of Righteousness," she said softly. "Jesus," she smiles here, and makes everything bright to me.

I could not hold her. She looked happier than any one I had seen for many a day.

Yes, Jesus shining in at the windows, can make any spot beautiful, and every home happy. — *Truth to Holiness*.

FIELD MARSHAL VON MOLTKE.

When Von Moltke returned to Berlin, after reorganizing the Turkish army, he found living there with his sister—who had married Mr. Bate, an Englishman—a young girl, between fifteen and sixteen; a daughter of Mr. Bate's daughter. The prettiest little girl I ever saw, before seeing him, the soldier who had sent from the Orient such interesting letters to his sister. As for Von Moltke, he had until then been in a woman only a being constantly inheriting with the methodical life of a worker. But when a man more than forty years old is loved by a bewitching girl of sixteen, he ends by returning her affection. From that time there was but one woman in the world to him, as there was but one work. He married sweet Mary Bate, and when she died, in 1868, the great field marshal could say that his life, as a social being, was also ended; only the soldier remained. The empires were laid in the beautiful park in Silesia, and on the marble above her is written: "Love is the fulfilling of the law." Mary Von Moltke was very bright, very charming, very pretty, and it is told as a pathetic truth that since her death the field marshal had not been seen to laugh.

The *Chronicle and Evening* has been examining the statistics of the Baptist Year Book, with some interesting results. It would be startling intelligence, it says, to be told that one half of our church members are unconverted, and that the demonstration of this fact is a question of time. We do not say this is the case; but if for years together the extensions outnumber the deaths, it surely has a look in this direction. It then gives some statistics to show that the number of churches and extensions for the last five years has averaged 20,000. Then the average number annually restored is 7,000, leaving 13,000 which balances the number of deaths. Thus, as often as death takes one, disestablishment thrusts out another—one half for death, one half for exclusion. Taking 100,000 as representing the annual additions, it would appear that only three quarters of the number added as real increase. — *Independent*.

The rules of old friendship are a more melancholy spectacle to me than those of desolated palaces. They exhibit the heart that was once lighted up with joy all damp and deserted, and hunted by those birds of ill omen that only nestle in ruins. — *Campbell*.

Religious Intelligence.

—The Reformed Episcopal Church has adopted a general rather than a diocesan system of episcopacy.

—It is computed that the Pope will receive \$20,000,000 in money given him by visitors and sent by churches during his jubilee.

—The General Assembly of the United Presbyterian Church, at its late meeting in Sparta, Ill., decided against permitting the use of musical instruments in public worship.

—According to the Year Book of the Trinity Church of New York City, the total amount of property held by the corporation is \$7,000,000; the annual revenue is \$300,000.

—Rev. Dr. J. H. Hopkins, in a communication to the *Southern Christian*, gives the ratio of Episcopal communicants to population in several of the States: Connecticut has 1 communicant to 30 of total population; Rhode Island has 1 to 50; Maryland 1 to 40; New York 1 to 50; New Jersey 1 to 60; Massachusetts 1 to 100; Pennsylvania 1 to 100; Virginia 1 to 130; Delaware 1 to 60.

—The New York *Tribune* recently published a table showing the financial condition of many of the churches of that city, and of some of the religious societies. The total amount of mortgage on churches and religious institutions reaches the large sum of \$2,367,884. The figures given included only mortgages registered since 1862, and are said to have been taken from the public records.

—The American Bible Society, having been invited to hold its next annual convocation at Richmond, Va. Two new auxiliary societies have been organized in Missouri. Among the grants at the last meeting of the board of managers was one to the Methodist Episcopal mission in Italy. The receipts for May were \$12,875. During the same month 57,819 copies of the Scriptures were issued.

—The Society for the Propagation of the Gospel (Church of England) has 62 colonial and missionary districts, in 42 of which 533 missionaries were employed last year. Fifty-one of the clergy in India are native Hindus, and 67 women teachers are engaged in the special work for women in India, Birmah, Japan, Africa and Madagascar. The income of the society last year amounted to £136,000, the largest sum ever received in one year.

—The salary of the Archbishop of Canterbury, England, is \$75,000 annually, and of the Archbishop of York \$40,000. There are twenty-six bishops in the Church of England whose salaries aggregate \$400,000, or an average of \$24,230 each. The sources in part from which funds are raised for the support of the established Church are from 212,000 acres of land, and from many valuable grounds in the city of London. The revenues amount to \$1,750,000 yearly.

—Confession in the Greek Church is ordinarily made but once a year, during the first or last week of Lent. During the previous six or eight days the penitents attend mass twice a day and fast. It is not necessary to acknowledge any particular sin, as in the Catholic Church, but simply to confess themselves guilty of having broken one or more of the commandments. The rite is generally performed at home, and a priest, instead of the confessor, but not to fast.

—The editor of the *Independent Journal and Messenger* says it was stated in the Southern Baptist Convention, at New Orleans, "upon reliable authority, that in the Southern tier of parishes in Louisiana there are one hundred Catholic priests, missionaries among the colored people." "Since the close of the war they have over twenty thousand colored converts to the Catholic faith, a number greater than have been received during the same time into all the Protestant churches of the State." Outside of New Orleans there is no Protestantism in Louisiana for the colored people.

—The Rev. C. Chiquay, who has devoted himself to the evangelization of the French Canadians, writes to the *Protestant Record* from Montreal that "since our new church (the Sacre church) is opened at Pannisset street not less than 3,000 Roman Catholics have come to hear the word of God, of whom not have publicly given up the errors of popery." After three weeks of preparation to the holy communion, during which we gave public instruction almost every day to large meetings of inquirers, we were found worthy to sit at the Lord's table. Many more would have been admitted if the want of decent clothing would not have prevented them to present themselves.

—We learn from our English exchanges that large meetings are to be held in the principal towns of England in favor of the disestablishment of the church. It is also reported that Mr. Gladstone, while speaking guardedly as to the propriety of the movement, has expressed his conviction that the ultimate separation of the Church and State is inevitable, whether desirable or not. The *Irish Echo* and *Standard* for the present some facts showing the fruits of disestablishment in Ireland, which seem to us to give strength to the movement. The *Globe* says: "If the year 1875 was not in any respect a successful year for the Irish Church, we may say at least it was a year of steady progress on the whole. There have been drawbacks here and there, in some places deficits in finance, in others parishes insufficiently maintained, but, speaking generally, church life has advanced on the entire line, and the close of the year saw the close of twelve months of earnest and hearty work in this part of our Lord's vineyard. The church is settling down quietly and resolutely to the task assigned it by its divine Head in this land—to be a witness to primitive truth and apostolic order. The blows we have received from outside, instead of shivering us into disorganization, have been the means of consolidating and strengthening us. We are approaching more and more the divine ideal of a city that is at unity with itself."

Our Young People.

THE NURSERY KEY.

Dear little feet, how you wander and wander,
Little feet that truant so fleet;
Dear little head, how you ponder and ponder
Over the things that you meet!

Dear little tongue, how you chatter and chatter
Over your little wit and wit;
Oh, but the house is full with your chatter,
Shaking, indeed, with your noise!

Can't you be quiet a moment, sweet rover,
Is there an end to your fun?
Sing the old sea shanty, 'till you're all over,
Then the day's trade is done.

Come to my arms, for the daylight is dying,
Cover the dark shutters close;
Come, like a bird that is weary of flying,
Come, let me sing you to sleep.

From Our Little Friends.

MORRIS, A. A., March 6, 1877.

MR. EDITOR: The apostles were first called Christians at Antioch—A.D. 33. Antioch is the capital of Syria. It is on the banks of the river Orontes, about three hundred miles north of Jerusalem. It was built three hundred and one years B.C. by Seleucus Nicator, and was the residence of the royal family. Can any of my little friends tell me where an account of Daniel's vision on the Chel river is given? I attend Franklin St. Methodist Episcopal Church, and Mr. Ira W. Porter is our superintendent, to whom we are very much attached.

Your young friend,

KATE RYLAND LATRODE.

JACKSON, MISS., Feb. 1, 1877.

DEAR MR. EDITOR: We have one of the best Sunday schools in the State, and one of the very best of superintendents—Mr. W. L. Niggett. We all love him so much. And our beloved pastor, the Rev. T. B. Gallo-way, has always taken so much interest in our school and does all he can to encourage us. Before I quit writing I would like to ask some of the little girls and boys to tell me what work is used only once in the Bible; and where was it made to do? I must say: Good-by.

Your little friend,

JOSEPH K. VAN HOOK.

FAIRFAX, MASS., Nov. 1, 1876.

DEAR MR. EDITOR: Pa has been taking your paper three years, and like it very much indeed, especially the Child's Corner. We all will go to church next Sunday to hear our good preacher, Mr. Ritchie J. Briggs. We all love him, and love to hear him preach. He preaches for us twice a month. Now I will answer the question that Jamie W. Over asked: Where is "art" mentioned seven times in the Bible? It is found in First Samuel vi. Now I will ask a question: Who put Jeremiah in prison, and who had him taken out?

From your little friend,

BESSIE POWER.

JACKSON, MISS., May 1, 1877.

MR. EDITOR: I am a little girl living on the banks of Pearl river. My name is Pearl Rivers. I was named after my aunt, who is the proprietor of the New Orleans *Pharmacia*. My papa is in heaven. I have two little brothers. We have a Sabbath school and a good preacher, Manning takes your paper. I have to read the children's letters. Sarda, Miss, is my birth place. Will some of the children tell where Sarda is found in the Bible?

Your little friend,

PEARL R. MCGRAKEN.

JACKSON, MISS., Nov. 1, 1876.

DEAR MR. EDITOR: I wish to ask the little readers of the *Advocate* a question: Where is the word "reverend" found in the Bible, and how often? My little Sister Nannie wrote to you some time ago. She was very much pleased to see her name in your good paper. I go to Sabbath school every Sabbath. We are going to have a picnic on the twenty-sixth of this month. We would be glad to have you come to it. Dr. Fively is our superintendent. Your little friend, four years old.

CHARLES SIMPSON.

JACKSON, MISS., May 1, 1877.

DEAR MR. EDITOR: I go to Sabbath school, to the Methodist Episcopal Church, every Sunday when not providentially hindered. My aunt is my teacher. My papa is our superintendent. We have only a few scholars now. Dear Mr. Trueman is our preacher this year. He is often a welcome visitor at our home. Now I will ask a question found in the Bible: Who was fed by the ravens? Your little friend,

LAURA P. PARNELL.

Singing for a Wife.

Early in the spring we had put up a wren-house on our tall evergreen. It was a miniature house, only it had no windows and no roof to the piazza, and for a door it had a round hole, just exactly big enough for a wren and no bigger, else the bluebirds would have taken it for theirs. Now they could not get in, and only a dear wee brown wren could move it. Our Gretchen was delighted, and danced up and down before it, most of the time. She was afraid she

should not see the birds take possession. By the middle of June wrens were in town, flitting around old mossy apple trees, and singing everywhere. "Will they never come here?" said impatient Gretchen. Very early one morning there was a new song among the robins and larks. Gretchen rushed down in her night-gown. Yes, there he was on the top of the bird-house, pouring out a flood of song. He broke off suddenly, and popped in the round hole; then came out, and sat on the piazza and sang again. "Oh," he was saying, "this is the dearest little house. How happy my wife and I will be here!" This reminded him that he had no wife yet, so he flew to the tree-top, hilly to call her. Perched among the sweet-smelling branches, up against the sky, he sang as if he would split his very throat. "Come, my dear! O come here!"

Across the fields dotted the song, and penetrated the thick shade of the orchard. But she did not hear, did not come. Again he hissed his house, and again he sang with a comical earnestness. Jenny came out. He flew to the orchard, and from every tree-top we could hear his song, long and loud. The second day the wren was back, and prepared for his trip by bringing sticks and arranging them carefully within the framework. "Oh," said he, "I have the snugest house, high up above the reach of the cats. Come, with me, Jenny!"

This day by the little fellow called and entreated with a strong light. Gretchen giggled and wondered where the flames could keep themselves when such a charming companion was to be had. The days grew long and dry and hot. Blue mist hanging over the mountains, but no rain fell. Swallows were in the air, and the wren, the fatherly robin flew back and forth at his happy work. The bluebirds launched their young brood into life with great ado. Only the wren had no mate. We fancied a saddest sight into the notes, and he seemed to sing wearily, waiting and waiting all day long for a companion that came not. These two weeks must have been as long to him as two years to us.

One day we were all gone for a walk except Gretchen, who sat on the front door step in sight of the bird-house. We were away for a long time, strolling on the river banks. Presently we saw Gretchen running toward us. She came in flushed and happy, her very heart in her mouth. She caught hold of her father, pulled his head down, and was perspiring something in his ear. He laughed, turned, and whispered the same story to us.

Wren's wife has come.

We hastened home to see, and there she truly was, as quiet as a mouse, listening while her father expatiated on all the delightful qualities of the house and laid himself and possessions at her feet. She graciously accepted him, in proof thereof making out every stick he had put in, throwing them away as much trash. Her manner said: "What do you bachelors know of housekeeping?" So she built her own nest and raised her brood of six, and brought them out in good order without a single mishap. And Gretchen saw it. — *Kuraf New York*.

Trust in God.

"Mother," said a little girl, "what did David mean when he said, 'Preserve me, O God, for in thee I put my trust?'"

"Do you remember," said her mother, "the little girl we saw walking with her father in the woods yesterday?"

"Oh, yes, mother; wasn't she beautiful?"

"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

"I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous, just those two shoes, planks, laid across, and no railing? If she had stepped a little on either side she would have fallen into the water."

"Do you remember what she said?" asked the mother.

"Yes, mother; she stopped a minute and afraid to go over, and then looked up into her father's face and asked him to take hold of her hand, and said: 'You will take hold of me, dear father; I don't feel afraid when you have hold of my hand.' And her father looked so lovingly upon her, and took tight hold of her hand, as if she were very precious to him."

"Well, my child," said the mother, "I think David felt just like that child when he wrote those words you have said me about."

"Was David going over a bridge, mother?"

"Not such a bridge as the one we saw in the woods; but he had come to some difficult place in his life. There was some trouble before him that made him feel afraid, and he looked up to God, just as that little girl looked up to her father, and said: 'Preserve me, O God, for in thee I put my trust.' It is just as if he had said: 'Please take care of me, my kind heavenly Father; I do not feel afraid when thou art with me, and taking hold of my hand.'"

The Children's Friend.

Last night I looked out of my window, and I saw a great traveler. It had traveled very fast—faster than the steam cars, faster than the wheels, faster than the message which dashes along the telegraph wires. It had been traveling almost two hundred thousand miles every second for many, many years, and it had just reached me. Can you think what it was? Just a ray of light which left the north star nearly fifty years ago! Think how far off it must be from as when it takes so long for such a fast traveler to come from there!

The Bible is the foot of these lights, even as the mother's milk is for the nourishment of the babe, and you may as well believe that the light will grow without food as that you will grow in grace without the Scriptures. — *John Angel James*.

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MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of this paper will hold its annual meeting at the Seashore camp-ground during the camp meeting, say July 20, or such other day as the members of the board may find most convenient.

Clouds Without Water.

There are few things more tantalizing or more keenly disappointing in a dry time than to see the clouds roll up, with promise of a plentiful shower, and then to pass over our heads without giving so much as a drop to the thirsty earth. So full of blessings apparently, and so near, and yet failing to discharge the coveted store. There are clouds that drop fatness in their grand march across the sky, dispensing fruitful harvests, and bringing refreshment and gladness to man and beast. There are clouds that float high and thin, that spread out widely, and that are utterly empty. They sail across the horizon to awaken expectation, and then to disappoint.

That "certain men" should be described as clouds without water is suggestive. As applied to the ungodly in general the figure is forcible. Our end and mission are to carry blessings to the world. But the wicked, whatever their pretensions, are like the vapor that never condenses. The earth would become as iron, the streams would dry up, everything beautiful and useful would wither if the world were left to the ministry of the unbelieving. They contribute nothing for the relief of a race stricken with sin. Touching our moral and spiritual needs, how vain are the systems of skeptical philosophy and science? They boast a great deal of culture and of the refining influences of material discoveries. Infidelity, like that of Voltaire, claimed to overthrow superstition, and to enthrone liberty and reason. Positivism, and all the self-styled idol-breakers, the materialistic atheists of the day, have set aside the notions of a personal Creator and of man's conscious immortality. They claim much, but they have done nothing for the welfare of society. Men are thirsting for spiritual consolation for the waters of life, but these pretenders leave them to cry in despair for peace and satisfaction. "This world, for anything that they can give, remains a moral desert, swept by burning winds, and parched and withered by a dearth that knows no alleviation. The hell of the rich man has its counterpart in a world that looks to the rejecters of the gospel for guidance and instruction. One drop of water is more than these scorching clouds can bestow. Amidst the tormenting flames of doubt and guilt and affliction they offer nothing for the relief of human sorrow and misery. Their books, their lectures, their theories and their personal influence are all alike empty and worthless.

But the figure as applied by Jude would seem to refer to some who have "crept in unawares." Assuming to belong to the company of the good, and yet turning the grace of our God into lasciviousness, and denying both God and Christ. A Christian without Christ, a religious man

without God, or a hypocrite who wears the form and denies the power of godliness, is a cloud without water. This is the worst aspect of the illustration—a godless godliness, a deshly riot in holy places, a frocked and mitered infidelity. The church in the time of Leo the Tenth, and at the breaking out of the Reformation, was at its center much in this condition. Pontiffs, priests and people were covered with the leprosy of licentiousness, simony, and the disbelief of the truths of the gospel. Clouds without water are churches thus corrupted and debased. All depends upon their purity and spirituality, whether they shall refresh God's heritage with fertilizing showers, or leave it to blight and desolation. There are churches like these empty clouds. They claim to be the elect, they promise great things, but there is no balm in them, and the plants that look to them for life are not watered. The early and the latter rain does not come down from them upon the fields of God. The dark picture drawn by the inspired writer need not exist in all its features in order that this single touch may have application to men and things of the present day. There are churches not corrupt, and Sunday schools mainly well conducted, that ought to yield a large result, and do not. There is a vast deal of ecclesiastical vaporing, counting the people, boasting of progress, when the net result in Christian achievement amounts to little. There is wide margin between a sprinkle or drizzle and a good rain. That is a good cloud that hangs low and condenses copiously. How shall we do that our churches, our Sunday schools and all our religious organizations may condense more freely, and pour rivers of spiritual water upon the people?

The description has reference mainly to persons—very bad persons—as the drift of the epistle shows. But the negative side of bad people, and of the tolerably good, is much the same. The sin of omission may coincide in both. A cloud with thunderbolts and storm in it may be without water, and a cloud bright with sunbeams, and sailing noiselessly across the sky, may be without water. One does much mischief and no good, the other simply does no good. There are these men of negative goodness—waterless clouds. There are the bad, the sensual, the heterodox, and there are the well-behaved, the inactive, the unspiritual. Sometimes there are great pretensions, but little results. There is the profession, but nothing follows to correspond. There is no active work, no leavening influence. The family, the church, the community, do not feel the power of a new life. It is a profession, and nothing more. There should be water in every Christian cloud, and it should fall like rain upon the mown grass. It should not be light, and carried about of winds to no purpose, but big with the riches of grace, and filled with the precious influences of a spiritual and zealous faith.

The preacher may be a cloud without water. His business eminently is to pour refreshing streams upon thirsty souls. The church is the garden, the congregation is the field, and he is the ordained means through whom these are to be blessed. "Is he full of Christ? does the word of Christ dwell richly in him? is he dripping with anction? Such a cloud will be sure to revive the weary, and bring joy and fruitfulness. Pulpit vaporing is the sorriest of all vaporing. Who has not heard preachers whose windy and frothy utterances have recalled the pertinent words: "Clouds without water?" After all the seeming promise, and the long and anxious waiting, the serious hearers go away as thirsty as they came. The preacher was not a beneficent cloud, but merely an empty vapor.

Missions.

Mr. Editor: Do you not perceive that the pulse of the church is quickening under the inspiration of a newly-awakened missionary zeal? Put your finger upon it, and see if it does not move with increasing vigor every time one of Bishop Marvin's letters is read. The pulse is not the life, yet is so necessary an evidence of it that we never hesitate to accept the indications of the one as to the state of the other. Zeal for missions is not the life of the church, but is so invariable an accompaniment of spiritual vitality that its presence or absence is decisive of life or of death. Bishop Marvin's letters ought to electrify the church in America. Traversing the ocean where Coke found grave, whose vastness and depth are in sublime harmony with his boundless zeal and amazing efforts in the cause of God, and catching inspiration from the monumental records of the great achievements and greater purposes of that consecrated man, he sends back to America words of awakening and words of command. In their missionary station at Shanghai, near the mouth of

the Yang-tse-kiang in China, he thinks that the Southern Methodist Church has the key to the Eastern world. China is or is to be the dominant nation of the East. If we conquer China for Christ the conquest of the entire Orient is but a question of time. He bids the church at home be up and doing. He appoints McFerrin to do this, and Tudor and Gooch to do that; and wishes the word of command to be spread throughout the militant hosts till not only every officer shall know and do his part, but until every private in the ranks shall feel that the conquering of the world for God is to be undertaken with a new and more hopeful energy, and with surer guarantees of victory than ever before.

He has wished the church that wins success. And burst the secret of a prosperous future. He individualizes in his appointments. The familiar adage that "what is everybody's business is nobody's business" has too long revealed the source of the church's feebleness or failure in missionary enterprises. Let each Conference, or each two of three, support a missionary in some foreign field, in addition to their ordinary contributions. We thank Bishop Marvin for that word. This the Mississippi Conference would have been forward to do years ago; but she was met with the suggestion from some in authority that she was meddling with things which pertain more properly to others. The two Conferences in Mississippi might well have supported their own Lumbard for these twenty years, and not have diminished their contributions to the general fund. If the Conferences in each of the States embraced by our church would send out and support a missionary of their own, our effective force in foreign fields would be ten times as strong as it is. Let the Conferences awake and respond to the call of Bishop Marvin. Let the tillers of the soil plant and cultivate for the Lord; and may the harvest be plentiful to all who labor with the hope of obtaining that which will help the cause of God! Brethren, let us get at least a small contribution from every member of our church for foreign and also for domestic missions. I mean no averages—I mean something from every member.

Why the Author of the plan of salvation should not have commissioned his angels, who are myriads in number and excel in strength, to fly abroad and preach the gospel to all nations and peoples and tongues, or why he should not have sent the Holy Spirit to reveal his will to every mind, and guide the affections of every heart, and control the conduct of every life, we may not be able to tell, save to say that such was not the will of the all-wise One. God has committed his word unto us and said: "Freely ye have received, freely give." Of our brethren, the heathen, he asks us: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The widow's oil increased only as she poured it out to pay the debt she owed. We have this treasure in earthen vessels. Shall the water of life stagnate in our vessels? or shall we pour it forth to quench the thirst of millions? What might have been, we need not stop to inquire. The immense responsibility and the mighty honor of sending the gospel to the heathen is the burden which God has laid upon the nations of Christendom.

W. L. C. HUNNICUTT.

Bishop Marvin in Cairo, Egypt.

From the Bishop's last letter in the Nashville Christian Advocate we quote:

Our Sunday was spent with the mission of the United Presbyterian Church. This is the only Protestant Church engaged in missionary labors in Egypt. The first missionaries entered the field in 1851. The first church was organized in Cairo in 1863. They are now at work in Alexandria, Cairo, Mansura, Shorsh, Osmat, Motea, Nakhladeh, Kinos and several smaller places. There are now eight missionaries in the field. The report for 1875 shows a membership of 670. The Sabbath school attendance is set down at 638. Pupils in day schools, 1340; in boarding schools, 63; in college, 31; in theological school, 10. Present statistics would put up all these figures considerably. Congregations in some places are small, in others quite large. The missionaries are full of hope and zeal, and abundant in labors. Their success is evidenced almost entirely to the Copts, though there are instances of conversion among the Mohammedans.

The gentlemen of the mission were all away at Osmat, attending a session of the Presbytery of Egypt. The ladies, however, welcomed us; and gave us valuable information. We saw the Sunday school, and heard a native helper, in the morning. It was his first sermon. His text was well chosen: "Other foundation can no man lay." He is a fine-looking man, and seemed self-possessed and earnest. By the way, both Copts and Arabs here are of decidedly lighter complexion than our Aryan cousins in India. A young divinity student from

America had been engaged to preach at eleven o'clock in English. He read a very good sermon on the transfiguration.

We were invited to preach to the natives in another part of the city, where Miss Thompson has a Sunday school, in connection with which there is usually preaching to a small congregation. Bro. Hendrix preached to them a very suggestive sermon on the burning bush. A native teacher, a young man, interpreted for him, and Miss Thompson assured us, did it very well. At five o'clock we were at the church again, and heard a sermon in Arabic, read by one of the deacons, who is a Greek. Mrs. Lansing, the wife of the missionary in charge, requested me to give the native Christians some account of our voyage, with such exhortations as I might feel disposed to offer. My interpreter was the young preacher of the morning—a capital young man. After a very brief sketch of our trip, I proclaimed to them, "There is no God but God, and Jesus Christ is his Son," which my interpreter rendered with an evident glow of sensibility, giving it in excellent tone and emphasis. Even here in Africa I have preached "Jesus and the resurrection."

My friends must bear with me if I pause long enough to say that no incident of my trip gives me so much satisfaction as the opportunity it has given me of preaching Christ in Japan, China, Ceylon, India and Egypt. On Monday we had a busy day. First we visited an old mosque, at the entrance of which they required us to take off our boots. But we were in no distress to enter, and so turned away with our boots on. The old priest looked regretfully after us, for he had not lost a fee? We then drove to the citadel. Cairo stands in the Nile valley, but at the very base of the bluff like elevation which rises to the general level of the desert. Half way up this ascent stands the citadel, overlooking the city, the valley, and the upper end of the Delta, which begins to spread out at Cairo. The walls are massive. Within its inclosure is the Mosque of Mehmet Ali. It is a very modern structure, built of Oriental alabaster. This stone takes a good polish, and presents a variegated surface of white and amber color. The two colors are in rare instances separated from each other sharply, but generally they shade off into each other, a great part of the polished area presenting a mottled or clouded appearance, which is extremely rich. Columns, arches, domes, galleries, are all magnificent. The great central dome especially is brilliant with gorgeous coloring. The architecture is perhaps not so good as that of the great mosques at Agra and Delhi, but it is of a different style, and, I think, more imposing. Those all had one open side; this has not. It has a countless number of lamps and chandeliers, and when fully illuminated, as it sometimes is, the splendor of the scene must be indescribable.

It is a rule of these mosques to require the shoes to be removed before a man is allowed to enter, but in this instance a sort of cloth overshoe was put on over our boots, and so, I suppose, we were constructively barefoot. The whole area of the floor was covered with carpeting. A "dim religious light" pervaded the vast structure. Half a dozen *mollahs* were seated in one corner, some reading and others reciting prayers, all in an audible tone. Our guide paid no attention to them. I was disposed to keep silence when we came near them. Not so he, for in the very midst of them he spoke in his highest key.

Within the citadel also is "Joseph's" well. It is a square hole fifteen feet in diameter and near three hundred in depth. A spiral inclined plane of easy grade descends around it to the very bottom; a thin wall only separating between it and the well, with windows opening into the well at considerable intervals. Two mules are kept at the bottom, working the wheel which elevates the cool, crystal water to the top. We descended about half way, and, looking through one of the windows, saw the bottom and the beautiful water there distinctly.

In the same inclosure is the palace of the former Viceroy. It is never used now, but the carpets, furniture and tapestry are still there, and the house is still neatly kept. We were taken through every part of it. It seemed very magnificent until we saw another palace.

In the citadel we saw the spot where the Mamelukes were massacred, and the wall over which Emin Bey leaped his horse to escape the universal slaughter. What a descent to make on horseback!

But the great *Dosee* is to come off at about noon, and if we are to witness it, or get within a hundred yards of it, it is high time we were on the ground. The *Dosee*—what is that?

Well, this day, March 25, is the anniversary of the birth of Mohammed—mod—and of his death as well. It is, therefore, an uncommonly holy day—the holiest of all days. It is the climax and close of a season of holidays of near two weeks. Both nights that we have been in Cairo there has been an uproar of processions with music and fireworks. Today it is to culminate in the *Dosee*.

For this purpose there is an avenue laid off of perhaps a quarter of a mile in length, bounded on one side by a line of tents, one belonging to the prince, and the others to various distinguished personages; and on the other by a line of standards bearing the national colors. This avenue is kept open by the police. Outside of it, in all directions, spectators assemble. Just inside, however, of the line of flags there was a long row of dashy carriages, occupied by gorgeously-dressed ladies. They were ladies of the harem and of families related to the Khedive.

When we arrived on the ground there were many thousands of spectators already assembled. Three or four rows of carriages were already in place outside of the line of flags. Our driver understood his business, however, and got us to a very good place. When we looked around we saw a number of large tents scattered in

various directions. Masses of people were astir in every direction, jabbering and laughing. Women were passing around everywhere, selling fruit and cakes, and boys with jugs of drinking-water. Beggars abounded. The crowd increased perpetually. The tops of neighboring houses were covered with people. On the outskirts of the crowd is a flying detachment. Revolving swings are in full play. It is a lively scene.

But the *Dosee* lingers. We have been here over an hour and nothing has happened. Thanks to the breeze and the clouds, we have been very comfortable.

There they come! a number of men at full speed along the avenue, bearing gayly-colored banners with singular devices and inscriptions in Arabic. A multitude follow, all running. Still they come, dilling, the avenue. These are the principal actors and their friends; there being two or three dozen friends to one actor.

An arduous moment for the police—a space six feet wide and one or two hundred yards long must be opened in the crowded avenue. In this space men are laid down flat on their faces, and as close to each other as they can be placed. I could not learn how many there were, but probably several hundred.

Now up the avenue come other men, bearing banners and running directly over those who are prostrate, treading on their backs.

Then comes a beautiful white Arab horse, of good size, led by two men, one on each side. On the horse is seated a sheik—a most holy man—the most holy man in Egypt—probably in the world. He is a deep, or feigns sleep, and one man walks along on each side to support him in the saddle. On they come up to the row of prostrate men, and on to them, right along over their backs, treading on them, from one end of the row to the other, rides the holy sheik, with his two supporters walking along, one on each side.

The victims of this horrible piece of folly are volunteers. They are told that if they are holy they will not be hurt, and if they are under any guilt, and so become maimed, or lose their lives, their sin will be atoned by the great merit of the act, and all the rewards of paradise will be sure. They believe every word of it. Besides all that, there is the *chib* of the occasion. The whole city will come together to see it. The beautiful women of the palace will look on and applaud such an act of heroic plety.

Were any killed? I do not know. It is hard to get at the truth. Several were seen carried off by their friends in a helpless state. The American consul saw one whose back was broken. If he dies, as no doubt he must die, the fact will never be published. At night there was a great display of fireworks and dancing dervishes, and I know not what else on the same ground.

So is the birthday of Mohammed celebrated in the great city of Cairo, the capital of Egypt.

It is both repugnant to my feelings and contrary to my practice to witness barbarous spectacles, but as I am seeing the world, especially in its religious aspects, not for myself only, but for others, I concluded to depart from my custom. For the same reason I have devoted so much space to it. The *Dosee* is a shocking reality. This sheik *does* ride on horseback over the backs of men lying close together on their faces.

Our guide to the Pyramids informed us that he had himself twice volunteered—that he had actually *been ridden over by the holy man*. He further asseverated that the horse had stepped on his back and he scarcely felt it—the horse with the holy sheik on his back was nothing like so heavy as the men who trot on him!

A GOOD EXAMPLE.—Two dollars, or whatever any one subscriber owes, is a small amount for him to raise in some way, even if he has to borrow it. But the hundreds that the publisher must borrow, or suspend publication if the subscribers do not pay, is a heavy burden. The following note from a subscriber in Alabama is in the right spirit:

Yours, expressing an immediate need of funds, received by last night's mail; and in compliance with your advice—not having the money on hand—I have borrowed the money, which you will find inclosed, and forward by return mail. As well myself, I hope all others will answer your call by promptly remitting the amount of their arrears. With me the "dear old Advocate" has become a "household necessity," and it stands next to that "inestimable gift of God"—the Bible.

SEASHORE CAMP MEETING.—The time is drawing near. Wednesday, July 18, is the opening day. Tenters should be on hand and well settled at least on the day before, so that there may be no distraction. Those who have made up their minds to go, and have the means to go with, can be on hand on Tuesday as early as on Wednesday. Be in time. Thereby you will be more benefited yourselves, and will not disturb others. For all particulars about rates of fare on the various railroads, read carefully the notice on our eighth page. Ministers attending will be boarded and lodged without charge, and they are most cordially invited to come.

Rev. Dr. Ahrens, of the German church in this city, writing, Greenville, Ala., June 28, says he has met with great encouragement in collecting funds to pay off the debt on the Grays Street church. In Mobile he received \$200. The object is a worthy one, and we heartily commend him and his cause to the churches and people he may visit.

Books and Periodicals.

NEW CYCLOPEDIA OF PROSE ILLUSTRATIONS. By Rev. Elton Foster. Second series. New York: Thomas G. Crowell, 1877.

The first series was issued seven years ago. This volume—second series—is of like character, but made up of entirely new materials. The illustrations are adapted to Christian teaching, and embrace allegories, analogies, anecdotes, aphorisms, emblems, fables, legends, metaphors, parables, quotations, similes, biblical types and figures. The method is alphabetical and analytical. There is a topical index which adds much to the value of the work. Preachers in search of illustrations can always find something to suit in these pages. It is a very entertaining volume for all classes of readers. Many of the choicest treasures and gems of literature and biography are in it. The book is a substantially bound octavo of 731 pages. Price, in muslin, \$3; in sheep, \$6; in half morocco, \$7.

A WREATH OF INDIAN STORIES. By A. L. O. R. New York: Robert Carter & Brown, 1877.

These stories, written by Miss Tucker, a missionary in India, were designed for the people of India, and especially for the Christian converts there. They are written in the Oriental style, and describe customs and scenes familiar to the natives. They will be found exceedingly interesting and instructive to English readers. For sale by R. J. Harp, Depository, New Orleans.

A Hero in the Battle of Life, and Other Brief Memorials, by the author of Memorials of Capt. Hedley Vickers—Carter & Bros., New York—contains sketches and incidents that entertain, and that draw us nearer to God. A pleasant and deeply spiritual book. For sale by R. J. Harp, Depository, New Orleans.

Our Sunday school periodicals for July are in the superlative degree—they are most excellent. The Catechism on Church Government, now being published in the Visitor, should be published in pamphlet form as soon as possible, and made a text book in our schools. It is time the young people were being instructed in Methodism, its doctrines, history and polity. Our schools need a thorough course in this line. There is a sermon in the Visitor, and a piece of poetry in the Magazine, by Bishop Kenner.

The Jukes—A Study in Crime, Pauperism, Disease and Heredity—by R. L. Dugdale, is published by G. P. Putnam's Sons. 8vo, 115 pages. Paper covers. It is a very valuable paper.

The Semi-Tropical for July has been received. An excellent number of this enterprising agricultural journal.

A protracted meeting of two weeks at Franklin, St. Mary parish, La., closed on Tuesday, June 26. The pastor, Rev. B. F. White, was assisted by Rev. S. H. Werlein, of Algiers station, New Orleans. The meeting was one of remarkable power and interest, and resulted in over forty conversions, and an accession of twenty-six to the Methodist Episcopal Church South. The condition and prospects of our church are brightening throughout the Teche country. This is the loveliest and most productive section of the sugar growing region, and we are glad to know that the church and country are reviving together.

Martin College, Palaski, Tenn., stands among the best female schools in the country. The president, Rev. Dr. Riggs, is widely known as an educator, and has had large experience in the management of institutions of learning. Martin College has the advantages of a considerable endowment, is supplied with the best of teachers, and has prospered greatly from the beginning. We refer our readers to the card in another column.

Rev. P. H. Lightfoot, pastor of our church in Pensacola, says, June 28:

We are preparing for a camp meeting immediately on the railroad from this to the junction, and so no reason why we should not have one of the greatest camp meetings in all the land, and with the blessing of God we propose to have it. Necessary information will be given in due time through your columns. Matters are moving on prosperously with us in Pensacola—thanks to the great Head of the Church.

The advertisement of Vanderbilt University will be found in this issue of the ADVOCATE. No better facilities are afforded anywhere for an extended and liberal course, and it will be seen that the expenses are moderate. For more detailed information than is found in the advertisement it will be well to send for a catalogue, and correspond with the secretary of the faculty.

The Christian's Friend, an amateur monthly, edited and printed by our young friend, Julius W. Bleker, has been enlarged and comes out in a new dress. Its appearance is very handsome, and it is well filled with useful and entertaining reading.

NEW ADVERTISEMENTS



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Sold in the Year 1876.

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 IMMENSE IMPORTATIONS OF
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 not to be met elsewhere, and it will be of your interest, while you
 are in the city, to call on us.
FINES OF MEDIAN GOODS.
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 Ladies are invited to visit our splendid stores and examine goods and
 prices.

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HOUSE-FURNISHING GOODS.
 Propose to give our customers the benefit of our
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 Look at some of the prices and judge for
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 A real French China DINNER SET for \$15 50
 A real French China TEA SET for 10 00
 A Magna China DINNER SET for 9 00
 A Magna China TEA SET for 7 00
 A Magna China TEA SET for 5 00

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merly sold at \$2.50 to \$1.50
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from cotton, formerly selling at 10c. to 25c.
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at 10c. to 25c.
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at \$1.50 to 50c.
The Broadhead Black BLENDAINE, guaranteed
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COTTONS AT 50. PILLOW CASES AT 42.

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Over Chronic Intestinal and Rheumatic Pains, and the enforcements of the Liver and Spleen, and on attending them, and, indeed, in all diseases.

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EXTRACT FROM THE
ELEVENTH ANNUAL STATEMENT
 NEW ORLEANS, MAY 11, 1871.
 Premiums for year ending April 30, 1871, \$57,767 10
 Losses paid within the year, 23,613 75
Cash Dividends for the Year:
 Interest (semi annually) 10 per Cent.
 Premiums 30 per Cent.
 Assets, April 30, 1871, \$1,000,000

This company continues to issue policies on Fire, River and Marine Risks at current rates of premium.

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THOS. F. WALKER, Secretary.

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All orders, whether by mail or over, will be sent free of freight charges by express, but packages, where orders are not accompanied by the money, and leaving their goods with C. O. R., must pay for return of money.

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ILLINOIS A SWEET, MANDARIN, BRASSILLAS, and rootstock, Price, from 25 cts to \$1.00 each, according to size and number wanted. Also SOUTHERN LINGERS, for grafting or planting, for ornamental trees, from 10 cts to 25 cts, and according to number wanted.

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On the ROCHDALE PLAN, under the name
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FOR THE SALE OF
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And all Products of the South, and the PURCHASE
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Address, **THOMAS J. CARVER,**
General Manager,
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CARPETS.
ELKIN & CO.,
168.....CANAL STREET.....168
ARE OFFERING NEW AND CHOICE PAT-
terns in
MINSTER, VELVET
MUSLINS, THURPLEY
AND INDIAN CARPETS
At Greatly Reduced Prices.
FLOOR OIL CLOTHS,
COOKS AND CANE MATTINGS,
CIGARS, FRUITS, PRESERVED FRUITS, ETC.,
NEW CANTON MATTINGS,
WINDOW SHADES, NEW STYLES.

H. L. RIVET

DEALER IN
Drugs, Chemicals, Patent Medicines
AND PRIMERFELY AND IMPORTER OF
FRENCH PROPRIETARY MEDICINES,
Cor. Bienville and Chartres Sts.,
NEW ORLEANS.
Proprietor of the celebrated Pynchand Pill.
PATRONIZE HOME INDUSTRY.
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COMMERCIAL STATIONER,
PINTER, BLANK BOOK MANUFACTURER
AND LITHOGRAPHIC.
The best assortment of Blank Books in the city.
The finest specimens of Lithographic work to be
seen in New Orleans.
NO. 57 CAFE STREET.
Sign of the Mammoth LETTER PRESS.
Call and prove my statements.
FURNITURE AND MATTRESSES
NO. 155 CAFE STREET.
NOTE underlined has a large stock of Furniture,
which he will dispose of at prices that will
DEFEAT COMPETITION. Give me a call and see
myself.
Furniture taken on storage. Repairs made at
lowest rates. All Furniture and Bedding put in
first repair and delivered in order. Moving,
packing, etc., in full, done at the lowest prices.
See on application to
HENRY LITHOFF,
155 CAFE STREET.
YOUR ATTENTION IN RESPECT
fully called to the choice stock of
NEW AND SECOND-HAND
BAROUCHES, ROCKAWAYS,
Up and No-Top Buggies, Birding Wagons, etc.
etc. are offered at extra bargains within the
next thirty days on account of having to close up
account with my former partner, David Jackson.
All Vehicles warranted as represented,
all, examine and secure a bargain.
1123 & 1124 E. P. St. (Opposite St. Charles Street).
1123 and 1128 S. Second St., St. Louis Mo.
WOOD COAL. COAL. COAL. WOOD.
ALEX. SMITH, 251 DRYADES, between 110
and 120 Canal street, and 120 Canal street. Best
quality of Oak, Ash and Pine Sawed and Split
and at lowest rates. Pitprops and Antirrhoe
and Charcoal. Also, a large stock of

MACHINERY - TOOLS - ETC.

1990

New Orleans Markets.

ADVOCATE OFFICE.
New Orleans, Tuesday, July 3, 1877.

MONETARY.

The market is unchanged, except for State bonds, which are lower on account of the interest having been paid up to July 1. Quotations are as follows:

Discount Rates.—Exceptional paper, 8 per cent; A1 paper, 10 1/2 per cent; second-grade paper, 12 1/2 to 15 per cent.

Leads on collateral.—8 per cent. A1 mortgage paper, 8 1/2 per cent; second-grade paper, 10 1/2 per cent.

Exchange Rates.—Sight on New York, par to 1 premium; Sterling, 50 1/2 to 51 1/2.

Gold rates.—105 1/2 to 105 1/2. City bonds, 76 1/2 to 77 1/2. State bonds, 76 1/2 to 77 1/2.

SILVER AS A LEGAL TENDER.—The Secretary of the Treasury has written a letter defining his position, as well as that of the cabinet, on the silver question. It seems there was a hesitation on the part of capitalists and others to subscribe for the four per cent, pay in gold at a premium of five per cent, and run the risk of receiving principal and interest in silver. The latter is understood to be the opinion of the government in relation to the payment of the bonds—that is, the secretary says emphatically that it would be unjust to require gold from the purchasers of the bonds and pay the interest and principal in a currency of less value, and therefore, takes it for granted that payment will be made in coin of the same value as that received. As doubts may still exist in the minds of persons at home and abroad as to the future payment, and as it is important to find the debt at the lowest possible rate of interest, Congress, on assembling, should at an early day enact such laws as will settle this question forever.

The secretary suggests that silver be made a legal tender to the same extent as the notes issued by the government and circulated as money, and be received in payment of all debts save and except duties on foreign merchandise, and in payment of interest on the indebtedness of the United States, which is payable in coin.—*Christian Intelligence.*

REPORT OF THE CONDITION OF THE ASSOCIATED BANKS.

At the close of business, Friday, June 29, 1877.

ASSETS.	LIABILITIES.
Specie, \$4,225,707	Circulation, \$8,252,720
Current exchange, 746,425 1/2	Deposits, 18,925,227 1/2
Overdrafts, 1,000 00	Due to other banks and bankers, 1,575,810 94
Real estate, 13,341 51	Due from distant banks and bankers, 221,477 48
Loans and discounts, 3,912,411 94	Loans and discounts, 1,025,499 21
Other cash assets, 5,765,281 51	Other cash liabilities, 1,017,346 91
Total, \$43,561,814 49	Total, \$43,561,814 49

COTTON.

Day.	Low.	Ordin.	Good.	Low.	Mid.	Good.	Mid.	High.
Monday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Tuesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Wednesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Thursday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Friday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Saturday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2

Day.	Low.	Ordin.	Good.	Low.	Mid.	Good.	Mid.	High.
Monday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Tuesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Wednesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Thursday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Friday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Saturday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2

Day.	Low.	Ordin.	Good.	Low.	Mid.	Good.	Mid.	High.
Monday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Tuesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Wednesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Thursday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Friday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Saturday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2

Day.	Low.	Ordin.	Good.	Low.	Mid.	Good.	Mid.	High.
Monday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Tuesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Wednesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Thursday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Friday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Saturday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2

Day.	Low.	Ordin.	Good.	Low.	Mid.	Good.	Mid.	High.
Monday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Tuesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Wednesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Thursday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Friday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Saturday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2

Day.	Low.	Ordin.	Good.	Low.	Mid.	Good.	Mid.	High.
Monday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Tuesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Wednesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Thursday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Friday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Saturday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2

Report of Dealers' Cash Prices.

AT WHICH COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM.	TO.
Cotton scrapers, 1000	1000	1000
Cotton shears, 1000	1000	1000
Grain crushers, 1000	1000	1000
Grain elevators, 1000	1000	1000
Grain mills, 1000	1000	1000
Grain rollers, 1000	1000	1000
Grain sifters, 1000	1000	1000
Grain threshers, 1000	1000	1000
Grain winnowers, 1000	1000	1000
Grain washers, 1000	1000	1000
Grain dryers, 1000	1000	1000
Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
Grain collection, 1000	1000	1000
Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
Grain collection, 1000	1000	1000

ARTICLES.	FROM.	TO.
Grain scrapers, 1000	1000	1000
Grain shears, 1000	1000	1000
Grain crushers, 1000	1000	1000
Grain elevators, 1000	1000	1000
Grain mills, 1000	1000	1000
Grain rollers, 1000	1000	1000
Grain sifters, 1000	1000	1000
Grain threshers, 1000	1000	1000
Grain winnowers, 1000	1000	1000
Grain washers, 1000	1000	1000
Grain dryers, 1000	1000	1000
Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
Grain collection, 1000	1000	1000
Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
Grain collection, 1000	1000	1000

ARTICLES.	FROM.	TO.
Grain scrapers, 1000	1000	1000
Grain shears, 1000	1000	1000
Grain crushers, 1000	1000	1000
Grain elevators, 1000	1000	1000
Grain mills, 1000	1000	1000
Grain rollers, 1000	1000	1000
Grain sifters, 1000	1000	1000
Grain threshers, 1000	1000	1000
Grain winnowers, 1000	1000	1000
Grain washers, 1000	1000	1000
Grain dryers, 1000	1000	1000
Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
Grain collection, 1000	1000	1000
Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
Grain collection, 1000	1000	1000

ARTICLES.	FROM.	TO.
Grain scrapers, 1000	1000	1000
Grain shears, 1000	1000	1000
Grain crushers, 1000	1000	1000
Grain elevators, 1000	1000	1000
Grain mills, 1000	1000	1000
Grain rollers, 1000	1000	1000
Grain sifters, 1000	1000	1000
Grain threshers, 1000	1000	1000
Grain winnowers, 1000	1000	1000
Grain washers, 1000	1000	1000
Grain dryers, 1000	1000	1000
Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
Grain collection, 1000	1000	1000
Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
Grain collection, 1000	1000	1000

ARTICLES.	FROM.	TO.
Grain scrapers, 1000	1000	1000
Grain shears, 1000	1000	1000
Grain crushers, 1000	1000	1000
Grain elevators, 1000	1000	1000
Grain mills, 1000	1000	1000
Grain rollers, 1000	1000	1000
Grain sifters, 1000	1000	1000
Grain threshers, 1000	1000	1000
Grain winnowers, 1000	1000	1000
Grain washers, 1000	1000	1000
Grain dryers, 1000	1000	1000
Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
Grain collection, 1000	1000	1000
Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
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ARTICLES.	FROM.	TO.
Grain scrapers, 1000	1000	1000
Grain shears, 1000	1000	1000
Grain crushers, 1000	1000	1000
Grain elevators, 1000	1000	1000
Grain mills, 1000	1000	1000
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Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
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ARTICLES.	FROM.	TO.
Grain scrapers, 1000	1000	1000
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Grain elevators, 1000	1000	1000
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Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
Grain collection, 1000	1000	1000
Grain storage, 1000	1000	1000
Grain transport, 1000	1000	1000
Grain processing, 1000	1000	1000
Grain distribution, 1000	1000	1000
Grain collection, 1000	1000	1000

castles, 1/4 quarter box	95	100
castles, 1/2 full box	80	80
castles, 3/4 full box	160	160
castles, 1/2 full box	275	275
castles, 3/4 full box	100	300
castles, 1/2 box		
castles, 1/2 box	5	6
castles, 1/2 box	6	7
castles, 1/2 box	8	9
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, JULY 12, 1877.

NO. 28.

HUMILITY.

The peaches ripen on the wall,
Hiding in hollow coils of green,
Where platted leaves hang thick about,
And scarce permit them to be seen,
And so, in truth, good deeds should be
Concealed in sweet humility.

News of the Week.

DOMESTIC.

WASHINGTON, July 3.—It is claimed in high circles that the speeches made during the President's visit to Boston were composed with a view of excluding political or other significance.

Commissioner LeDuc has taken possession of the Agricultural Department. The cotton interests will be glad to hear that Mr. Dodge, the statistician, continues in charge of the statistical bureau of the department.

The instructions issued to General Trevino, commanding on the Rio Grande, in connection with the orders issued to Gen. Ord, authorizing him to follow Mexican marauders across the river, are positive. Gen. Trevino is instructed to resist such invasion, but the Mexican War Department takes care to explain that such resistance could not be considered an act of war against the United States. Trevino is instructed to send a commissioner to Gen. Ord to explain these views, and to assure him of willingness on the part of Mexicans of observing the extradition treaty between the United States and Mexico, but at the same time a determination to maintain all her rights under the laws of nations. The order also states that Gen. Maza is fully empowered to treat on these subjects at Washington.

CINCINNATI, July 3.—Another heavy storm swept through northern central Ohio and Indiana last evening and this morning. Last evening at Elkhart, Ind., six houses were leveled, four others partially destroyed. Mr. Craig was blown off his barn and his arm broken. Mr. Walters was blown out of his house, his head and back dangerously cut.

James Bowen was caught under falling houses and seriously injured. Mrs. Cowen was terribly burned and five others were seriously injured at Kingsbury, near Exeter, Ind.; the wind demolished the residence of Mr. Rainey, killing four persons. William Fletcher, of Clinton, Elkhart county, was killed by a falling roof. His daughter was badly injured. Three men near Waterford were struck by lightning and one of them instantly killed.

WASHINGTON, July 4.—Mrs. Frances Preston Blair, mother of Frank and Montgomery, died suddenly today. She was quite aged. She had been riding on horseback yesterday, her daily custom for many years.

WHITEHALL, N. Y., July 7.—The Kewville National Bank was robbed last night by seven or eight masked burglars. The watchman was seized, and the vault and Marvin's safe forced open and the contents carried away. The bank loses \$150,000. Parties who left packages in the bank for safe keeping have lost from \$500 to \$200,000.

NEW YORK, July 7.—A Detroit dispatch says swarms of grasshoppers recently made their appearance in portions of Oakland and Iowa counties, and are ravaging all manner of growing crops. About four thousand acres of growing grain is ruined.

SAN FRANCISCO, July 8.—A dispatch from Portland contains further details of the fight reported between Col. Whipple's command and a party of volunteers from Mount Idaho, and looking Glass, sub-chief of the hostiles. The fight took place on Clear creek. Whipple gained an advantageous position, and surrounded the Indians, forty in number, to surrender. They refused and ran for their horses. The soldiers and citizens charged, firing volley after volley into the savages, killing seventeen. The remainder succeeded in reaching their horses and escaped.

On the second Gen. Howard moved his camp from Salmon river to the Table land, on the trail, near Eagle landing, on Snake river. Here fifteen important caches were discovered, containing a large amount of clothing, cigars, flour, Indian tools, etc. A large band of Indian horses and some excellent beef were also captured. This will be a serious loss to the Indians, and has encouraged the troops. The troops are now pursuing Joseph's supposed track with all possible speed, and are driving him toward the trap prepared for his reception, as every exit from the mountain is well guarded.

NEW YORK, July 8.—The Herald's Vienna correspondent says it is rumored from St. Petersburg that the cause of the dangerous position in which the Russian army in Armenia was lately thrown was chiefly from the fact that Persia allowed a Turkish corps from Lake Van to pass through Persian territory. This corps was thus enabled to surprise the rear of the Russians at Bayazid, and to reorganize the position of a great portion of their army.

WASHINGTON, July 11.—The President and others in high official station expressed themselves gratified by the intelligence, received through the War Department, of the closing of the Rio Grande by the United States troops in pursuit of degrading Indians, and of the reported success of the United States troops in recovering property and punishing marauders.

MILWAUKEE, July 9.—A whirlwind struck Pensacola on Sunday, leaving but three houses. Six persons are known to have been killed and twenty wounded. Five are missing.

FOREIGN.

LONDON, July 3.—A Simniza dispatch to the Daily News and a Times dispatch remark upon the military tactics of the Russians since they crossed the Danube. The Times dispatch says: "The position they occupy is fortunately admirable for defense, and the time allowed them by the Turks has enabled them to bring up men and guns enough to defend it for two days. The situation was critical; but now, occupying the hills in force, the Russians have practically gained an immense advantage."

EDINBURGH, July 3.—The reception to members of the Pan Presbyterian Council was held this evening, in the Museum of Science and Art. The Lord Provost proffered the welcome of the city. Lord Balfour, of Balfour, delivered an address. Rev. Dr. Adams, of New York, and others replied. Four thousand persons were present.

PARIS, July 3.—Le Pays says, referring to President MacMahon's order of the day to the troops who participated in the review on Sunday: "As last we feel that we are told by a hand that wields a sword. The chief of the army has impaled the bayonets, and all must now return to their duty."

EDINBURGH, July 4.—The Pan Presbyterian Council opened today. In the morning session, Rev. Dr. Schaff, of New York, introduced a discussion of the harmony of confessions of reformed churches. This matter was submitted to a committee.

In the afternoon, the principles of Presbyterianism were discussed. Roy, Dr. Hodges, of Allegheny, and Stuart Robinson, of Louisville, took prominent parts. Rev. Dr. Prince, of New York, reported that there were 12,000 Presbyterian congregations in the United States, who subscribed over \$1,000,000.

LIVINGTON, July 4.—The Courier's London correspondent says that a privileged dispatch from Rome, referring to the health of the Pope, says that an "unfortunate case of dropsy has set in." An operation was attempted, but the weakness of the patient prevented its success.

ST. PETERSBURG, July 5.—An official dispatch announces the Dniepr river is completely cleared of the Turks as far as Ploptin wall. The Russians continue to engage the Danube uninterruptedly day and night.

LONDON, July 6.—A Reporter's London correspondent says that the two hundred Russian troops who have crossed the Danube at Simniza comprise 20,000 cavalry and 250 cannon. About 80,000 more Russians are concentrated between Simniza and Turnu-Macgregor. The army, which crossed at Simniza, has been divided into three bodies, the principal of which is marching on Bistritza, and the other two toward the Balkans and Nikopolis respectively.

HAVANA, July 6.—An English steamer arrived from Vera Cruz on June 30. The spirit of the order to Gen. Ord to cross the Rio Grande has been misunderstood by the press, which has made bitter attacks on the American government.

TELEGRAPHIC dispatches announce a meeting between Gen. Ord and Trevino at Piedras Negras, at which amicable and satisfactory arrangements were made for the suppression of raids.

CONSTANTINOPLE, July 6.—The arrival of the British fleet in Besika Bay is regarded with great dissatisfaction by influential Turks, who consider it simply a sign that England is preparing to seize her share of the plunder.

BOMBAY, July 6.—The Presbyterian Council agreed, on motion of Prof. Blackie, of Edinburgh, to hold the next meeting in Philadelphia, in September, 1880.

BREMEN, July 8.—The King is visiting Gen. Grant today, and will give a State dinner in his honor to night. Gen. Grant will depart for Cologne on Monday morning.

LONDON, July 9.—A Daily Telegraph special from Ekaterin, Sunday, contains the report that the Russians have recommenced the bombardment of Kars, and adds that they are forming an entrenched camp on the eastern side of the city.

The Simniza correspondent of the Daily News understands that the Russians resolved finally to cross the Danube and see as much of the war as possible. The Zarowitch will be appointed to the chief command of the army designated for the siege of Toulousa.

A dispatch from Paris to the Daily News says: "Mr. Roeder and other leading Bonapartists have gone to Chislehurst for a grand concert."

EDINBURGH, July 9, 1877.—Feneloup Cowan, of Canada, was president of the meeting to-day of the Pan Presbyterian Council. Papers were read by Rev. Dr. McCosh, of Princeton, on universality in science and philosophy, and by Rev. Dr. Patton, of Chicago, on infidelity. Rev. Dr. Shomo, of Allegheny, spoke on intemperance in the United States. He said there were 150,000 saloons and 500,000 habitual drunkards, of whom about 100,000 die yearly. The council adopted a resolution as to the value of the Sabbath day, and the solemnity of intemperance to Israel.

MANCHESTER, July 9, 1877.—The Guardian's London correspondent says he understands the government has information that the Russians intend to occupy Constantinople at all risks, unless the Turks anticipate that event by making peace on the Czar's terms.

A female lawyer in Wyoming was recently obliged to suspend her argument before a justice in order to minister to the wants of her baby, who was arguing for its dinner in an adjoining room.

From the Work.

WHISTLER, ALA.—Mr. Editor: We have a Methodist Episcopal Church South, with a Sunday-school of 150 members on the roll, with an attendance of 100 to 115 for the month past. The church, under the management of Bro. Wade, preacher in charge, is progressing rapidly, both in numbers and spirituality. The church is crowded at times to such an extent that people have to leave for the want of room, as every bench and chair is taken. We have passed through a refreshing shower of three weeks' spiritual revival. In connection with the church the lady members organized, in 1875, a society for the aid of the church enterprises. The members of this society are exclusively ladies, irrespective of denomination, but within the pale of the church. The society is now having the church painted and repaired with new blinds, which add very much to the building.

Whistler also has an Episcopal church, with a Sunday school of 75 members; also a Baptist church and a Catholic church. The ground on which all the churches here stand was donated by Mr. Jacob Magee. He has also given to Whistler grounds for a grave-yard and a public park.

I am sorry to say that rum-shops are plentiful here. One can be found on nearly every corner, where the traps are set to lead down to destruction some poor immortal soul.

ROBERT E. DALY, MAY 1877.

EAST BATON ROUGE, LOUISIANA.—Mr. Editor: Our second quarterly meeting commenced at Bethel church, on Saturday, June 16, with a fair representation from the various churches of the circuit, and a good congregation from the neighborhood. Our beloved presiding elder, Rev. James A. Godfrey, was present, as is his custom, in due time, and preached with the power and demonstration of the Holy Spirit. The meeting lasted until Tuesday night, and closed with between twenty and thirty professions of religion, sixteen children baptized, a powerful revival in the membership of the church, and a good effect upon the community in general.

I have been among the people of East Baton Rouge, Livingston and Ascension parishes since the middle of January. I suppose that I have visited over a hundred families, and I must say that I have never found a more noble, generous, open-hearted people than they are. I am glad to see that they have the promise of an abundant harvest in the fall. Their fields are now waving with bountiful supply of corn, ready made, and only waiting for gathering time to come. Their cane is doing well, while cotton promises tolerably well. The trees of the forest are promising a heavy mast for their cattle and hogs, which will secure to them plenty of meat.

LOUIS KENDALL, PASTOR, BETHEL CHURCH, EAST BATON ROUGE, LA., JUNE 21, 1877.

Our Female Colleges.

Mr. Editor: The public will soon be convinced that this is the season for the "closing exercises of our literary institutions," and figures to the contrary—the general impression will be that they are in a "flourishing condition."

We were at Meridian, the seat of East Mississippi Female College, a Conference school on the first of June. Here were one hundred pupils. Eighteen of these were graduates. The quiet, efficient president, Rev. J. W. Addison, has the confidence of the people at home. All the boarding-room of the establishment is engaged for the next session, and the friends of learning in that section of the State ought, as they are able, to provide more ample accommodations.

On the twenty-sixth we were at Port Gibson, where is one of our oldest female colleges. We witnessed the exhibition—combining music, recitation and compositions—and were entertained and gratified. The compositions deserve praise. They bore the stamp of originality, and were well written and well read. A little fellow, some seven or eight years old, in spite of some criticisms of his father, Rev. P. H. Moninger, persisted in reciting "A Boy Stood on the Burning Deck," as "Miss Matilda told me," and I think he did it well, as there were no dry eyes in the hall. The audience was composed mainly of those connected

with the institution, and filled the hall. The address was written, and evidently, to the writer, was worthy to be read before an "appreciative audience." At the request of President Jones, we presented the gold medal to a charming girl, of Wilson county, Texas. On one side it bore this inscription: "Port Gibson Collegiate Academy, Fidelity, etc., etc., Port Gibson, Miss." On the reverse: "Awarded to Nellie H. Mayes."

Port Gibson is one of our handsomest villages, and is easy of access. The college buildings, although sadly out of repair, are admirably arranged, and the known reputation of those who have the institution in charge, coupled with the commendation of the Mississippi Conference, ought to insure it a liberal and profitable patronage.

YICKSINGO, NEW YORK.

TALMAGE AND THE BROOKLYN TABERNACLE.

No man in New York has done more good than T. DeWitt Talmage of the Brooklyn Tabernacle. Though he does many things that are questionable—displays any amount of eccentricities, thunders God's anathemas at every shape and form of iniquity: is hated of newspaper men; has been persecuted from head to foot by the critics—still he holds on his way, drives from four to five thousand people to hear him every Sabbath, and is still the means of rescuing hundreds of precious souls. I was in attendance during his last service previous to his vacation. The Tabernacle is a model for shape, fitness and beauty. It is semi-circular, with rising seats so constructed as to give everybody a full view of the speaker. A gallery, on the same order as the lower floor, runs round the building. A platform, with a small table and a chair upon it, answers for the pulpit. Behind the platform, and filling one-third the width of the church, stands one of the largest organs in the world. While this great organ was sobbing its way through a minor prelude, a side door in the organ opened, and Talmage stepped upon the platform and sat down. Immediately a gentleman came forward and waved the audience to their feet, and five thousand people, accompanied with the great organ, sang the doxology. Talmage then, with a small Bible in his hand, walked forward and repeated the Lord's Prayer. He then read a portion of Revelation, making brief, beautiful and often very striking comment. His prayer afterward was simple, plaintive, earnest, trusting. Before his sermon he stated that 1,200 ministers had graduated from his by college in the last six years. Talmage has paid the salaries of five professors and all expenses during that time. The church revenue for the past year, he said, was \$41,450.78.

Mr. Talmage is about six feet in height, slight of figure, just a little bald, and wears two little bushes of red-streaked whiskers. His voice is harsh and unpleasant to listen to. If all his sermons were published I would never care to hear him preach. His sermons are excellent in print, but execrable almost in delivery. He walks up and down the platform, swells his long arms indiscriminately, bows, nods, stamps his feet, clasps his hands, shakes his head and stands aghast and silent for seconds at a time. His face indexes his feelings. Now he twists it into contortions; now a sweet sentence or some thought he thought smooths it into a smile. His text was from Joshua 11: 17—a description of the Jordan's passage by the Israelites. "Standing on the bank of that river of Jordan," he said, "I fear for myself and for you, that, obstacles when they are trenched, vanish. The fact is that a great many things that cross our pathway are only the phantasms, the apparitions, the delusions of life. Any duty undertaken with a confident spirit becomes a pleasure, and the higher the duty the higher the pleasure. Difficulties touched are conquered—Jordan advanced upon vanishes. There are a good many good people who shudder in passing a grave-yard, and they hardly dare think of Canaan, because the Jordan intervenes. Again, the text teaches the completeness of everything that God does. When God put the livable dam over the Jordan, it would have been natural for the river to overflow and flood the land above. But God put a dam on both sides of it. Oh, the completeness of everything that God does! A com-

plete saying, a complete Bible, a complete universe, a complete Jordan passage. Again, Talmage, from this Jordan passage that between us and every Canaan of success and prosperity there is a river that must be passed. There is a river of difficulty between us, and everything that is worth having. God does not intend this world for an easy factor, through which we are to be drawn for a rocking chair. We are to work our passage, climb waders, fight battles, scale mountains, ford rivers. God makes everything valuable difficult to get at, for the same reason that he puts the gold down in the mine and the pearl clear down in the sea. It is to make us dig and dive for them. We acknowledge this principle in worldly things. Oh, why not in religious things? It is so in regard to the acquisition of knowledge. The ancients used to say that Vulcan struck Jupiter on the head and the blindness of Wisdom jumped out—blinding the truth that wisdom comes by hard knocks. No man just happens to get good. It is by digging, boiling, pushing, pulling, by the Christian life, that that man gets something for good. In a hundred shipwrecks he learned to swim."

I think Talmage has been studying the Word's sermons especially one which you will remember. Listen: "When I see the Israelites going through the Jordan, and all their flocks and herds following right on after them, the suggestion comes into my mind that perhaps, after all, the best part of the brute creation may have a change in the great future. You say: Harmonize that with the passage. The spirit of the brute goes downward. I can harmonize those two things a great deal easier than the annihilation of the brute creation and the treatment they receive here. When I see a Christian maltreating his horse, my common sense tells me that that horse ought to have in the future a better time than his driver. I should like to see them at the moment they cross the river, their necks curved, their foaming knees straightened, and their coughing distempers healed—free from the gall of the tight check-rein, and at liberty to range in the celestial pastures forever. I should be glad if not only the Israelites got into heaven, but if the brute creation got in after them." With a few words of consolation to the bereaved he closed his sermon. At night, after the sermon, almost the whole congregation went forward and shook hands with Mr. Talmage, as he was about to leave them for six weeks' vacation. Talmage does nothing by halves. In shaking hands he used both of his with an emphasis.

He told him that I did not mind the poor horses grazing in the green fields of Eden; but please not to let the man who does that there. My body felt relieved when he assured me they should be without with the angels, etc. I think he closes them among the unclean creatures.

TO WHOM.

Commencement at Whitworth College.

Mr. Editor: The annual examination of pupils at Whitworth College on Monday, June 18, and closed on the twenty-second. The examination of the advanced classes was completed in this way: Each pupil was handed a slip of paper containing from forty to one hundred questions, printed or written. She was then required to take a seat apart from all those who were required to answer the same questions, and without a book near, and write out from her own mind and memory the answer to every question. She then signed at the close of the answers, a pledge that she neither received nor gave any information during the examination. These papers were then subject to inspection by any who wished to know the result of the examination. So far as we examined them they were highly creditable to both pupils and teachers.

It was not in my power to be present during the oral examination of the younger pupils on Thursday. They are reported to have acquitted themselves with credit, both to themselves and their teachers. The exhibition of the primary pupils took place in the evening of the twentieth, and of the advanced scholars on the evening of the twenty-first. On the evening of the twenty-second the anniversary of the Literary Society was celebrated, and on the evening of Saturday the reading of essays by the senior class took place, as it was

not thought that time could be had to hear them on Monday.

The commencement sermon was preached on Sunday by the Rev. T. W. Dye, of Grenada, Miss., and is said to have been interesting, eloquent and edifying in a high degree. Hon. H. D. Money, who was to have addressed the Alumni Association on Monday morning, was not present, being kept away, it was said, by sickness in his family. On Monday evening a very large audience were highly entertained by a concert of vocal and instrumental music, conducted by Prof. Schmidt. Several times fifty hands moved at once, as under one will, making twelve pianos and a violin sound in varied and wonderful sound, and at one time fifty voices united with all those to swell the tide of harmony. The program was varied by several amusing pieces, and closed with a very diverting musical farce, which the performers and the audience seemed to enjoy with real zest.

Thursday was commencement day. At half-past nine A. M. a large audience filled the chapel, and the exercises were opened with singing and prayer, after which the salutatory was read by Miss Julia Ralston, of Liberty, Miss. Her subject was "The Flying Pan." Quite skillfully did she descend in serio-comic style on the flying pan as the author of national calamities and individual miseries of no insignificant character. Physiologically curious, she inquired into the use of the word pan, as if it were the Protan embodiment of something essentially evil through all the ages, as in the Pan and the Pandora of the Greeks, and the pan of modern times. This was followed by the presentation of three gold medals—one to Miss Nannie Belle McMillan for excellence in chemistry, and one to Miss Maggie Boyd for excellence in natural philosophy. These young ladies had, with others, recorded the substance of lectures delivered in their hearing; and from personal inspection of their books we can say had done so with a scientific accuracy of expression, and with an aptness and beauty of illustrative drawings invented by themselves, and with a neatness and legibility of handwriting which were admirable and commendable in the highest degree. The third medal was presented in highly complimentary terms to Miss Lida Jones for general excellence. Then came the annual address by Lieut. Gov. W. H. Sims, of Columbus, Miss. His theme was one which can never grow old or insipid to an American audience, and was treated in a comprehensive and masterly way, embracing a field of rich and varied thought far too extensive for review in our brief space. It abounded in highly interesting facts and thoughts, and in these beauties of rhetoric which can but delight the ear of every hearer.

The valedictory was then read by Miss Lida Jones, her theme being "The Value of Culture," and evidenced a mind of superior cultivation for one of her years. After the reading of the valedictory, twenty-one young ladies were presented by Maj. Stockdale, in behalf of the board of trustees, and received, twenty of them, the degree of Mistress of English Literature, and one—Miss Lida Jones—the degree of Mistress of Arts. President Johnson forbore to make any formal address at the delivery of the diplomas to this interesting class, partly for lack of time and partly because he had preached a sermon at the special request of the senior class on the Sunday evening previous. Whitworth College is said by those who know, never to have been so prosperous as during the last session. With over two hundred pupils, they never had better order or better studying than during the session which has just closed. It is indeed a light and a blessing to all the region round.

W. L. C. LUNNIGUT, Chairman of Visiting Committee.

Dr. Horatio B. Bar is the best-known preacher in Edinburg. A recent visitor to his church gives his impression: "The striking feature in the large, soft, dark eye, the power of which one feels across the church. There are in his look, mixed things of his face, but benevolence, peace and sweetness pervade it. The first thought is that he is just like his hymns—not grand, but tender, sweet and tranquil. His prayer was simple as a child's. His voice was very low and impressive. His sermon was an invitation, warm, loving and urgent. His power over the audience was complete. Even the children looked steadily on his face."

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The New Orleans Christian Advocate
will be furnished to subscribers heretofore at the
following rates, including postage:One Year, \$2.00
Six Months, 1.25
Three Months, .75To all Ministers of the Gospel and widows of
deceased traveling preachers, half the above rates.

FREE ONE YEAR.

to any person forwarding to us, new yearly
subscribers, with eight dollars.MEETING OF THE PUBLISHING
COMMITTEE.The Publishing Committee of this
paper will hold its annual meeting
at the Seashore camp ground, during
the camp meetings, on July 27, or
on each other day as the members of
the board may find most convenient.

A Prophet's Reward.

There are promises for the encour-
agement of the minister. Special and
great rewards are for him if faithful.
The common notion among devout
people is that the ambassador will
have honor and glory above the rank
and file of believers. His brow will
have stars in it which, for mag-
nitude and number shall exceed that
of all others. So we generally think,
Christ speaks of a prophet's reward
as something to be distinguished
from the staple blessings of the good.
The reference is to his apostles just
sent forth, where he mentions the
compensation of those who shall re-
ceive, and minister to prophet, right-
eous man and "these little ones."
There are other passages where all
disciples stand as the representatives
of the Savior, and where benefits
conferred are recognized as bestowed
upon himself, but here the limita-
tion to the Christian preacher is
nearly certain.There is this way open to all to the
most remarkable blessings. Few
comparatively are called to preach,
few can devote themselves to this
one thing, but they can secure a
prophet's reward without being a
prophet. They may not be per-
mitted to enter this sphere of righteous
men and little ones, but they may
shine as brightly in the heavenly
firmament. It is justly set down to
the credit of many devoted Chris-
tians that their houses were the
preachers' homes, and that they de-
lighted to entertain the messengers
of Christ. This testimony means
much in the light of the declaration
that "he that receiveth a prophet in
the name of a prophet shall receive a
prophet's reward." The ask did not
more abundantly bring blessings upon the
house of Obed-Edom than do these
godly hospitalities call down ben-
edictions upon those who practice
them. The self-denying, zealous and
successful evangelist has an enviable
portion in the incorruptible inheri-
tance. As one who turns himself to
righteousness, he shall shine as the
stars forever and ever. But those
who have received him, and sup-
plied his wants, and added him in
his work, are made to share in his
reward. There are doubtless obscure
people in heaven rejoicing side by
side with Wesley, Ashby and Coke.
These men of God found shelter in
their humble homes, and their hands
were sustained by their offerings and
their prayers, and now the prophet's
reward is theirs. In the name of a
prophet." The reward depends upon
our discerning the office and charac-
ter. It is not favors bestowed upon a
popular pet, gifts to genius and elo-
quence, and this of generosity. The
minister is to be received in the
name of a prophet for what he is as
a man of God, as the ambassador of
Christ.That Christ should take pains thus
explicitly to declare that peculiar
and great blessings should rest upon
those who should receive his minis-ters is a most instructive and striking
fact. It was made in the interest
of his messengers, and as a special in-
centive to this paramount duty of
supporting the ministry. It is not
without the element of equity, since
the support of the preacher is a con-
dition of his preaching. Napoleon
said that "Carnot, his great quar-
termaster general, organized victories.
Attention to the details of supplies
secured victory in the field, and
made those combinations possible by
which the nations were conquered.
Those who furnish the supplies are
entitled to share in the reward. After
the preacher himself, there is no
human agency so vitally connected
with the salvation of souls as that of
those who support the gospel. This
will be estimated and counted in the
end, and he that received a prophet
shall receive a prophet's reward.
The smallest service deserves its vast
importance not only because of the love
and reverence we may have for
Christ's servants, but because it is
an actual contribution toward the
world's salvation. If ministers are
in any peculiar sense workers to-
gether with God, and his special em-
bassadors, then they rise in some
sense to this eminence by receiving
those whom God has thus set apart.
They preach through the prophet
by ministering to them. The prophet's
office and work become theirs
and the reward, when the prophet is
the recipient of their hospitality, and
his mission is sustained by their
abundance.Another aspect of the promise is
this: Those who contribute to the
support of the ministry are most
profitable by it. The preaching leads
them to such heights and depths of
spirituality as the preacher himself
cannot reach. The gospel, when paid for
in money and in the soul of the
hearer, and in matters of faith, love
and zeal makes a prophet of him.
The reward of a righteous man is
his because the gospel has made
him a righteous man. People have
not in Christ's meaning of the word,
received a prophet in the name of a
prophet unless they have contribu-
ted to his maintenance as a minister
of the gospel. They in my hearing
they may profess conversion and
faith under his ministry, but they
have not received him until they
have opened their hearts, doors and
purses. A free gospel, in its church-
sense, was never intended by the
Savior. He meant that his prophets
should be received, and that a special
blessing should rest upon all who
minister to their comfort, and help
to forward their work. That people
who fail in this duty have a certain
type of religion, and are finally
saved, may sometimes be true. How-
ever this may be, a prophet's re-
ward is not for them. When saved,
it will be "as by fire," while un-
tilled will find in the last day
that, so far from having a reward of
any sort, only condemnation awaits
them. We have known ungodly
men who have been led to Christ by
showing hospitality to ministers, and
by contributing to the support of the
gospel; and we have known stony
professors who lived useless lives,
and died without comfort.The promise of a prophet's reward
lifts the subject of ministerial sup-
port to its true place as a privilege.
It is something better and more su-
perior than a debt. It identifies every
Christian with the work, character
and heaven of the man whom Christ
has sent forth to preach his great
salvation. To receive him is to re-
ceive Christ, it is to receive God
himself, and the blessing corresponds
with the greatness and sacredness
of the opportunity. He who waited on
Elijah, and those who entertained
Elisha and poured water upon his
hands, and those faithful ones—men
and women—who ministered to Paul
and Apollos, will have a singular
glory in "that day." They will
have crowns which their faithful
service to God's prophets have zea-
lously with stars of wondrous bril-
liancy.

Here and There.

The New Orleans School Board
has decided against mixing the
schools of this city. This action is
right, and the wisdom and necessity
of it will be generally conceded. The
attempt to force the two races into
close associations in the school-room
would result in excluding great
numbers of both from the benefits
of the public schools.The vote on the railroad tax was
lost, but only more enterprising citi-
zens are bestirring themselves, and
calling for private subscriptions. It
is a pity, we think, that the tax was
not voted. Now that we have a good
government, this road to Texas is
the next most important enterprise.
Notwithstanding our great river, and
deep water to the sea, the more
developed cities, West and East,
have drawn off much of our trade,
and they will take more of it if we
do not go to work in earnest. Rail-
roads make the towns and cities
now-a-days, and determine whatports shall have the business. Nat-
ural advantages and disadvantages do
not count for much. Capital and
enterprise directed to the building of
railroads will secure the prizes of
commerce. As the tax failed, we
hope private subscriptions will be
liberal and prompt. We are having
dull and hard times, and we shall
probably have little else in New Or-
leans, as compared with the former
days, until our railroad connections
are largely extended. The money
paid out for this purpose will come
back an hundred-fold in less than
ten years.The national anniversary on the
Fourth was a semi-holiday in New
Orleans, and was mainly celebrated
by excursions by boat and rail. The
old time fire-crackers were prohibi-
ted and the boys were generally at a
loss what to do. Some powder, how-
ever, was burnt in various ways,
there were salutes of artillery, and
Rev. John Matthews delivered an
oration before the Mexican Veteran
Association. The trustees of the
Seashore camp ground also took ad-
vantage of the day to visit the
ground and see that everything shall
be ready for the meeting on the
eighteenth.A few words more about the Sea-
shore camp meeting. There will be a
public eating house, where hun-
dreds can be furnished with meals at
moderate rates. There will be lodg-
ings, also provided—one large tent
for ladies, and another for gentle-
men. The tents are expected to
hold the preachers, and such of their
friends as they may choose. The
meeting, beginning on Wednesday,
the eighteenth, will hold say eight
or ten days. Strangers, preachers,
and others desiring accommodations
will report, on arrival, at the office of
the trustees. The police arrange-
ments and all the business interests
are in charge of the trustees. As for
the preaching, there will probably
be enough of it, and of a good
quality. There were about seventy
preachers in attendance last year,
and we hope to see as many this
year. They will be taken care of.
Bring along your hymn and song
books, come praying, and with fire
enough in your souls to kindle a
strong flame at the beginning of the
meeting.Our correspondents will under-
stand that these are commencement
days, and therefore some things that
are good must go over. Then the
camp meetings, District Conferences
and other matters demand prece-
dence. If the editor gets there he
will witness another commencement
of Centenary College, and may give
some account of it when he gets
back. Only two or three days in the
office before camp meeting. When
we have a little breathing-spell we
will give attention to all communica-
tions, and get cool, if the weather
permits. We devoutly wish all this
hurry and hurry might come in
other than the dog-days.The following note has a lesson
in it. We seldom receive communi-
cations which gratify us as much.
Self-denial in doing good is a real
luxury, and is something more than
pleasure—it is blessedness. Many
thanks to our fair young friend. The
money shall be used, as directed.
Whilst the money goes on its mis-
sion, we give the note, that it may
reminde and instruct many. We
were about to start to Centenary,
taking a quarterly meeting at Baton
Rouge on the route, but we shall
try to make sure of getting there
now.

JACKSON, LA., July 2, 1877.

DEAR DR. PARKER: I intended
to buy an ornament of dress—a use-
less ornament—with the dollar in-
closed, but decided I would be hap-
pier to send it to you, with the re-
quest that you send the Advocate
to some good preacher, who cannot
afford to pay for the interesting
paper, which is such a welcome
violin to my home.Please come to commencement.
Mamma, too, says come, and you
shall share with dear Bishop Keener
the prophet's chamber.

Your little friend,

MARSHA ANDREWS.

Bishop Marvin in Egypt.

We take the following from Bishop
Marvin's last letter in the Nashville
Advocate:At Cairo, on Tuesday, we did two
days' work in one. We had a party
of four, and employed an efficient
guide; but all the guides spoke Eng-
lish indifferently. Taking our direc-
tions on the train, we went by rail to
Old Memphis, about eleven miles.
There we mounted and rode through
the ruins. This was the capital of
Egypt in the most ancient times, and
many of the antiquities now seen in
the Museum were taken from its
ruins. But there are no columns nor
broken arches standing, such as
great heaps of rubbish remain, with
broken bricks and fragments of pot-
tery—except a colossal statue of Ram-
ses, otherwise called Sesotris. There
is no doubt as to the identity of this
statue, as the name is on the belt.
Ramesses was the greatest of all the
Egyptian monarchs, either of ancient
or modern times, extending his con-
quests far and wide in Northern Af-
rica and Western Asia. Memorialsof his power are found in distant
regions.This statue is a full-front figure,
but the back is a mere mass of un-
hewn stone. Long ago it fell prostrate
in the mud, with the face
downward, inclining a little to one
side. In this position it was covered
with sand; but this has been dug
away so as to give a pretty full view
of it. It is in a good state of preser-
vation, though a little injured at one
or two points. The contour of the
face may be seen, though the great
nose and mouth are partly in the
sand. The features are well executed;
and it has been remarked that all
the statues of this wonderful man
give in the facial lines an expression
of extraordinary power. The old
Egyptians were evidently of a race
not differing in any material way
from the present inhabitants of the
country—and the general type of the
face here, as in India, is marvelously
like that of the Caucasian. Only in
complexion is there any material
difference, and in many instances
both Copt and Arab are compar-
atively light.It did seem a pity that this great
work of art—this memorial of the
most splendid epoch of Egyptian his-
tory—should be permitted to remain
in a position so humiliating. The
Khedive would have done himself
credit if he had caused somewhat of
sweeping of his palace, and devoted
thereunto the money to rescuing the
old Ramesses from such a miserable
plight; but he appears to be desti-
tute of all such generous sentiment.
The size of this great piece of stat-
uary may be imagined from the fact
that the arm is eight feet from shoul-
der to elbow by one tape-line.We linger some time contempla-
ting this prostrate grandeur, and then
mount our donkeys and gallop away.
Mounds, mounds, mounds—the
dumb remains of a life that perished
thousands of years ago! What an
area they cover! But here, penet-
rating in among them, wherever
there is a level spot are the green
fields and the living *fellahs*. Some
of them are planting Indian corn,
and in some fields there is tobacco.
So America reappears in Egypt.
But on we enter toward Sikkarah—
five men on donkeys; the donkey
boys following, whipping up the
little brutes, and ready for any serv-
ice. My donkey, a fat little fellow,
was the laziest of the lot, every now
and then falling to the rear; but he
was in wholesome fear of the gods,
and whenever the end of it threat-
ened him he would make as if he
were going to kick up, and then gal-
lop off for some time with great
vigor. I felt a little nervous about
his motions at first, but soon found
that it was all *make believe*, and felt
perfectly at ease. It is capital
this donkey riding. If I were a rich
man, I should be tempted to im-
port a donkey and a donkey boy to
America for my own private use.We have reached the edge of the
desert, which swells up boldly, but
not precipitously, to an elevation of
perhaps four hundred feet from the
level of the valley. As we ascend
this let us look back over the mag-
nificent forest of palms in the midst
of which the ruins of Memphis lie—
by far the largest forest we have
seen in Egypt. Leaving the valley,
with its palm trees and *palms*, be-
hind, we press on over the bare and
undulating sands of the desert, glar-
ing under the unobstructed rays of
the sun. Before us are the pyramids
of Abnisk Sikkarah. These are a
cluster of small pyramids, only one
of them being of any considerable
size. The last one is peculiar also
in its form. There is not, as in the
case of the others, a uniform slope
from base to apex, but a succession of
ascending, rising from a narrower base
than the one below it. There are three
of these below it.In the neighborhood of these pyra-
mids you see numerous excavations
in the sand, at the bottom of which,
even as you ride along, you see the
masonry which stands at the open-
ing of long galleries dug into the old
limestone beds that underlie the
sands, which the winds of ages have
heaped up. These rock-hewn gal-
leries are the tombs of Memphis.
Here not only men but sacred birds
and animals repose. The very sands
into which the feet of our donkeys
sink so deeply are white with frag-
ments of bones. Many of the treas-
ures of the Museum at Cairo were
examined here.But our time is limited, and we
cannot linger upon objects of com-
mon interest. We are on our way to
the subterranean galleries of the
Temple of Serapis. Here we are at
the entrance. We descend by a flight
of stone steps from the surface to a
cavernous-looking opening below,
which is a limestone wall on a level
with the ground. Once down, we light
candles, and proceeding along in the
pitch darkness, we see arched pas-
sages or vaults, made at right angles
with the line of the gallery, some on
one side, and some on the other, with
considerable intervals between them.
These recesses are perhaps twenty-
five feet square, the floor being sunk
several feet below the floor of the
gallery. In each one of them is a
huge granite sarcophagus, the lower
part, which contained the body,
being a monolith. Upon this is a
massive lid of the same material, not
less than two feet thick. I made no
measurements, but the main gallery
must be three hundred yards long.
It is lighted at one point, a shorter
branch running in for some distance.
Neither the height nor width of the
gallery is great—not over fifteen feet,
I should think.Two of the *sarcophagi* are more
carefully finished than the rest. One
of these we examined with care. It
is of a very hard, black stone, highly
polished, with straight lines of chisel
marks running down the side, say
three inches apart. Near the top
there is a horizontal border running
around it, filled with rude figures in
outline, some of birds, some of a
character which may be hiero-
glyphic. But all the figures are a
mere outline of chisel marks, still
and wanting in anything like vital
expression. The lid had been slipped
along two or three feet, leaving an
opening at one end. To this we
climbed up by a flight of steps, and
found the interior cavity to be notless than three, perhaps four feet
deep, and eight or ten in length.I have said these *sarcophagi* are
of granite. Stanley says they are of
black marble. I am not adept in
distinguishing different species of
stone, but I think I cannot be mis-
taken in the opinion that these are
of granite, and not marble. Stanley's
description, moreover, had
raised in me expectations that were
disappointed. So far as mere plain
massiveness constitutes grandeur,
they are grand as compared with any
other *sarcophagi* I have ever seen,
but magnificent they certainly are
not. But when you consider that
these galleries are excavations of
such vast extent in a solid limestone
ridge, and that these great granite
blocks, hewn into coffins, must have
been brought down the Nile from
the cataracts, then transported from
the river several miles across the
level valley, then again up the in-
clined plane of the desert to an ele-
vation of several hundred feet, then
out across the sands a mile or two,
and then lowered into these galleries,
and moved along each to his own
recess, where it had to be lowered
again to the door of the recess, you
will be able to form some idea of the
incredible magnitude of the work.You would know the names of the
wonderful men—statesmen, con-
querors, philosophers—who repose
here, provided at such cost for their
final rest?Know, then, that it was never
provided for men, but for little
Apis, the sacred bull. There are the
carcases of the brute gods as they
died, one after another. A brute god!
A god that died!In addition to all this, this divine
beef was embalmed, and made into
mummies.I leave my reader to his own re-
flections; I will not attempt to do
the moralizing which the occasion
calls for.We visited one other tomb at Sik-
karah—in this instance the tomb of
a man—some prime minister of the
old, old times. There are several
apartments, the walls covered with
sculptured and colored figures, rep-
resenting gods on the Nile, and
various employments of servants,
especially connected with the *chance*
of the departed. Servants carrying
provisions constitute a very common
group in the funeral sculptures of
ancient Egypt. In this one there is
nothing to distinguish it from the
ordinary monuments of the country.Some ten miles of desert remained
to be traversed before we should
reach the great pyramid of Cheops.
The performance of both donkeys
and donkey boys interested us much.
I never saw a horse or mule that
would have kept the same rate of
speed in deep sand, at the same tem-
perature, for as half a hour, without
fagging. But these little creatures,
about forty inches in height, took as
the whole distance of ten or eleven
miles with very little apparent fa-
tigue, at a rate of more than five
miles an hour.Arrived at Ghizeli, we found a
good lunch, which we had taken the
precaution to send out, and the need
of which we now felt very decidedly.
Awaiting us.We sat on the steps of a new build-
ing which the Khedive has erected to
entertain distinguished visitors,
and ate our lunch. An Arab came
up while we were in the act of leav-
ing, and charged us with a basket
of specimens of ancient coin,
and little images supposed to be an-
cient but probably made last week
in Cairo, with pieces of alabaster
from the temple of the Sphinx, and
many such like things, were urged
upon us with a clamor and persis-
tency which tested our patience to
the utmost. Offers of service were
equally officious and urgent. A man
would hold your stirrup, unasked,
when you mounted or dismounted,
and then coolly demand a fee. If
ever you speak to an Arab, or even
look at him for a moment, you may
rest assured that the end of the affair
will be a fee.The first thing we visited there
was the temple of the Sphinx, which
was entirely buried by the sand
until within late years the interior
has been dug out; but it is rapidly
filling again. It consists of several
passages and apartments, and is re-
markable chiefly for the size of the
stones of which it is built, and for a
line of alabaster which appears just at
the surface of the sand, and which
Arab boys break off to sell. I was
barbarian enough to encourage this
destruction so far as to purchase a
few fragments—one for Central Col-
lege, one for Vanderbilt, and one
for myself.This structure is near the Sphinx,
and no doubt its floors are on the
same level with the feet of that won-
derful figure, which is covered up to
the very line of the back by the de-
sert sands. Some years ago the sand
was removed so as to lay the greater
part of this colossal monster bare,
but the drifting sand has covered it
again, so that nothing is now ex-
posed but the head and neck, and the
upper line of the body, which is on
a level with the surface of the
ground. But the great neck and head
rise above the sand to a height that
I will not venture to estimate. It
was evidently cut out of the rock
where it stands. Probably a great
hill of limestone was removed from
around it. The height from the feet
up is one hundred and forty feet.
The head and neck are human; the
body is lionine. The back is giving
way considerably at one point under
the wear of time and the elements.
Different strata appear in the neck.
The face has been greatly mutilated,
evidently not by time, but by human
force. It is said that mill-stones for
the little Arab hand mills have been
taken out of it, but I can scarcely
credit this. The nose is all gone,
and with it the lower face and the
mouth. Yet the cheek and the re-
gion of the eye have retained some
expression, and the forehead remains
intact.It is said that the paved way to
the pyramid lay between its paws,
and that an altar stood beneath it,
from which incense ascended contin-
ually. The Sphinx overlooks the
valley of the Nile, but stands above
the valley on the slope of the desert
ridge that skirts it. The pyramids
are still higher up this ascent, abouthalf way, perhaps, toward its sum-
mit. This elevation of the base of
the pyramids above the level valley
of the Nile I had overlooked in my
reading, and was not quite prepared
for it.

Not Glad.

The Standard, a Baptist paper of
Chicago, and one of the ablest and
best-conducted journals of that de-
nomination, says:We are not and cannot be glad
that the representative wisdom of
the evangelical churches of the city
has invoked Mr. Moody's return.We have noticed that some of the
organs of the Episcopal Church, and
generally those of the liberal Uni-
tarians, are anything but friendly to
Mr. Moody's methods; but we had
supposed the Baptists and nearly all
orthodox people were in sympathy
with his work. The Standard gives
these reasons for its judgment:If, as we sincerely believe, the
methods of Mr. Moody and his fol-
lowers are fairly chargeable with un-
desirable and unhappy results to the
churches in their tendency to break
down conscientiousness of personal
responsibility, and merge it in a very
broad and sentimental religiosity, to
depreciate the value of church rela-
tionship and the efficiency of church
systems of spiritual labor to the en-
tire neglect and superficial views of the
essentially great and earnest nature
of the Christian life; if these and
other results no less lamentable are
fairly traceable to the work of Mr.
Moody, with the unmanageable
masses that aggregate about his ser-
vices, then we do not feel called upon
to applaud the most temporary re-
newal of his labors. We say this
without the least intention to impugn
the great earnestness, sincerity and
conscientiousness of the evangelists
themselves, and to his great enthusi-
asm, and to his ardent heart and
heartiness, there appears nothing in
his tool, or in the fruits of it, which
is not directly inspired, if not itself
divine. But Mr. Moody is only hu-
man, and his methods are human,
with common liability to errors. We
think, and because the time seems
to have come to say it, we say—that
if one tenth of the self-indulgence
(or shall we rather call it self-indul-
gence?) exhibited by professing
Christians in their professed follow-
ing of Mr. Moody had been expended
diligently in church fidelity and
service of spirit, the gain to the
churches would have been ten-fold
what it has been. A million it is at
least. The churches we doubt not
are poorer to-day, in spiritual gifts
and zeal than they would have been
if the winter had been marked by
steadfast earnestness in church effort,
instead of in promiscuous and, to a
great extent, simply popular throng-
ing of the tabernacle, where personal
obligation was so easily submerged
in the wondrous tides of song and
speech and sentiment, that rolled
like the Mississippi over the excited
throngs of people, many of whom
were daily doing injustice to their
church and religious relations and
responsibilities by their factitious
fervors.

Decreasing.

The Christian Intelligencer, of
New York, says:We read an editorial of the Evan-
gelist of last week on our city
churches, giving the statistical re-
turns of the Presbyterian churches
on Manhattan Island for the past
year, with mingled joy and sorrow.
We read with gladness that 1,313
persons had been admitted to the
fellowship of these thirty churches
during the year, and read also with
profound regret that the actual loss in
membership during the same time
has been 84. The total Presbyterian
strength in the city a year ago was
16,881—to-day it is 16,038. Apart from
unexplained an emigration and those
by certificate, which numbered 611
last year, the loss by deaths and dis-
missions amounted to the large
number of 2,517. The Evangelist,
very properly in our
judgment, ascribes this loss to re-
movals from the city to suburban
towns.Our intimate fraternal relations
with these Presbyterian churches for
more than a century, and our high
appreciation of the Christian char-
acter of the membership, and our
knowledge of their eminent useful-
ness in the kingdom of our Lord,
cause us to regard a diminution of
their strength with hearty sorrow.
The Returned Church and the Meth-
odist Church have suffered from the
influences whose injurious power is
now beginning to be felt by our Pres-
byterian brethren; and every Chris-
tian denunciation in this city and
Brooklyn must suffer from them
sooner or later. In both this city
and Brooklyn it is becoming more
and more difficult to maintain the
churches in which the income from
new rents meets the expenses, not
large. We fear that in the majority
a deleterious is annually made up by
subscriptions. The cause is to be
found in the steady decrease of the
middle class of the class of those
who own the houses they live in.
The heavy taxation, imposed by an
irresponsible, ignorant, unprincipled
multitude, is driving them away.It is a fact that God's care is more
evident in some instances of it than
in others to the dear and often be-
wildered vision of humanity. Upon
such instances men seize, and call
them providences. It is well that
they can; but it would be gloriously
better if they could believe that the
whole matter is one grand provi-
dence.—George Macdonald.A brief note from Bishop Paine,
July 3, informs us that his health is
good, and that he is full of work.
We regret exceedingly that previous
engagements will prevent his at-
tending the Seashore camp meeting.

Farm, Garden and Household.

CULTURE OF APPLE ORCHARDS.

We might suppose this matter would be settled by this time, at least so far as young trees are concerned. But people continue to buy trees and stick the roots into a hole with hard soil all around, and plenty of grass or clover allowed to grow. I have within two years seen a young orchard set in a clover meadow, within ten or twenty miles of Rochester, N. Y., where, of all places on this continent, we should suppose every man knew better. I have often seen young trees set in a wheat field, which is not much better than in a meadow. The roots of clover and grasses often extend down into the soil four and five feet, or more, and they rob young trees when not suspected. To be brief, a young tree should be treated very much as you would treat a hill of corn. Hoeed crops will answer in a young orchard; sowed crops will do much harm to young trees. As before mentioned, I think it a good plan to keep young trees mulched, and I am not sure but it is the best of all ways to treat large or old trees as long as they live. Mulch prevents the rapid evaporation of the moisture from the soil, keeps the surface mellow, and prevents the soil from often freezing and thawing in winter, and becoming overheated in summer. Whether to cultivate or not trees which have become well established, depends upon circumstances. I have never seen an apple orchard which I thought was injured by too frequent shallow culture, but this may be the case in some places, especially in warmer climates, or where the soil is deep and very rich.

Whether to cultivate or not can be told from the looks of the tree. If the color of the leaves is good and the growth all right, and the trees bear well of fruit, they are doing well enough, even if in grass. But if the leaves are pale, the growth of the annual twigs much less than a foot in length on trees set twelve years, and the fruit small and poor, something is the matter, and they are suffering for want of plow, harrow or cultivator, or a heavy mulch or coat of manure, or two or more of these combined. The upper twigs of trees set twelve to twenty years ought to grow six to twelve or more inches each year. To judge of the condition of an apple tree is much like judging of the condition of sheep in a pasture. To determine the latter point, look at the sheep and not at the pasture. As long as the sheep are plump and fat they are all right. Some experiments on the culture of orchards have been going on at your college for several years. Digging little circles about the trees, and keeping the ground mellow and nice, has very little effect. Sowing patches of grass about trees in cultivated orchards has almost no effect. The reason is plain: The roots run all through the soil between the rows. The small spaces referred to are only a small part of the whole surface used by each tree. The fruit in the college orchard is of better color on trees with no culture and in grass, but the quality for eating is much better when grown on trees which are well cultivated. If cultivated, I believe in sowing orchards in buckwheat, rye or oats, or allowing the weeds to grow after the middle of August. Moderate culture of trees on good ground seems to take the place of mulch or manure about trees without culture. The culture is cheaper than manure. A little culture and a little manure each year is a good thing for apple trees. The best orchard in the State, or the one which has received the first prize for two or three years, stands on rich soil with heavy subsoil. It belongs to Mr. Bally, who manures it very heavily every year and cultivates it, taking off a good crop of fruit, wheat, oats or some other farm crop. I need hardly add that ashes, lime, old plaster, muck and other substances are often valuable for apple trees. — *W. J. Beal, in Colman's Rural World.*

VIENNA BREAD.—Dissolve one cake of compressed yeast in one-half cupful tepid water; take three quarts of flour, one tablespoonful salt, and warm water sufficient to make a stiff batter, adding the yeast last; beat all well together. Add a small lump of butter, two tablespoonfuls sugar, and mold in flour sufficient to form a soft dough; must be well kneaded, but not too stiff and hard. Cover and set in a warm place where it will rise quickly. The quicker it rises the whiter it will be; should be perfectly light, at most, in two hours. Mold on a bread-cloth, or folded table-cloth, with a little flour dredged on it. I like narrow, long tins, with perpendicular sides for baking in. After putting in pans, let rise about fifteen minutes. Just before placing in the oven wash the top of the loaves over with a little melted butter or milk, with a pastebrush or feather. Immediately on taking from the oven roll each loaf separately in a bread towel.

OATMEAL DIET.—A Philadelphia experimenter has been emulating the example of Dr. Lewis in respect to economical living and a vegetable diet, and communicates to the public the result of his effort to feed a family of three on a dollar a week. He tried cornmeal and found it insipid. Buckwheat soon followed, and potatoes also failed to sustain bodily strength. The oatmeal was tried, and at the expiration of two weeks, says the experimenter, "I found myself four and a quarter pounds heavier. My wife had gained three pounds, while the lad had gained over five pounds. One dollar out of fourteen days was exactly \$2.50 or less than seven cents per day for each person. We are now pursuing the same course, with an occasional mixed meal."

RICE JELLY.—Stir one pound of rice flour with a half pound of loaf sugar into a quart of boiling water; let it cook slowly for twenty minutes, and put into a form to cool. To be eaten with beaten cream, milk, or wine sauce.

MISCELLANEOUS.

War! War! War!

ATTENTION!

HEADQUARTERS OF THE
Howe Sewing Machine Co. of the South,
NEW ORLEANS, MAY 12, 1877.

THE HOWE SEWING MACHINE CO.

DO THIS DAY
DECLARE WAR
WITH THE ENTIRE
SEWING MACHINE WORLD!

REDUCING THE PRICE OF THE HOWE SEWING MACHINE WITHIN THE REACH OF EVERY FAMILY IN THE LAND.

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FANCY GOODS!

All the Latest Novelties and Patterns



Spring and Summer Fashions.

My friends, I have just received the NEW AND LATEST FASHIONS in hats, collars, cuffs, gloves, and all the latest novelties in dress-making. I have also received a large stock of the latest styles in millinery, and I am prepared to make up all the latest styles in hats, collars, cuffs, gloves, and all the latest novelties in dress-making. I have also received a large stock of the latest styles in millinery, and I am prepared to make up all the latest styles in hats, collars, cuffs, gloves, and all the latest novelties in dress-making.

BARGAINS

Both in Price and Quality of Goods.

My friends, I have just received a large stock of the latest styles in millinery, and I am prepared to make up all the latest styles in hats, collars, cuffs, gloves, and all the latest novelties in dress-making. I have also received a large stock of the latest styles in millinery, and I am prepared to make up all the latest styles in hats, collars, cuffs, gloves, and all the latest novelties in dress-making.

TUTT'S PILLS

CURE SICK HEADACHE.

CURE DYSPEPSIA.

CURE CONSTIPATION.

CURE PILES.

CURE FEVER AND AGUE.

CURE RHEUMATISM.

CURE KIDNEY COMPLAINT.

CURE RICKETS.

CURE SCURVY.

CURE ANEMIA.

CURE CLAP.

CURE GONORRHOEA.

CURE BLINDNESS.

CURE DEAFNESS.

CURE PARALYSIS.

CURE EPILEPSY.

CURE HYSTERIA.

CURE NEURALGIA.

CURE MIGRAINE.

CURE SCIATICA.

CURE RHEUMATISM.

CURE GOUT.

CURE CALCULUS.

CURE STRABISMUS.

CURE CATARACT.

CURE GLAUCOMA.

CURE NYCTALMIA.

CURE OPHTHALMIA.

CURE ERYTHEMA.

CURE ECZEMA.

CURE PSORIASIS.

CURE LEUCODERMA.

CURE SYPHILIS.

CURE GONORRHOEA.

CURE CLAP.

CURE HYSTERIA.

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CURE GLAUCOMA.

CURE NYCTALMIA.

CURE OPHTHALMIA.

CURE ERYTHEMA.

CURE ECZEMA.

CURE PSORIASIS.

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VANDERBILT UNIVERSITY.

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Organized with Four Departments:
1. Department of Philosophy, Science and Literature, with eleven Professors and two Tutors.
2. Biblical Department—Four Professors.
3. Law Department—Three Professors.
4. Medical Department—Ten Professors.

NEXT SESSION.

The next session will begin on the first day of September, 1877, and end on the last day of May, 1878.

The importance of each student of being present at the opening of the session for examination and classification of the year, and the tuition fee in the Library and Scientific Department has been reduced to \$50 a year, and in the Law Department to \$60. The Library and Scientific Department has been reduced to \$50 a year, and in the Law Department to \$60. The Library and Scientific Department has been reduced to \$50 a year, and in the Law Department to \$60.

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New Orleans Markets.

Report of Dealers' Cash Prices

SEWING MACHINES.

MISCELLANEOUS.

ADVOCATE OFFICE.
New Orleans, Tuesday, July 10, 1877.
MONETARY.

The usual summer dullness prevails, and moneyed men are seeking the cool places and shady groves where to recuperate their wasted energies and prepare for the busy season anticipated as a result of the prosperous crops of corn, cotton, and cane, which bid fair to be the largest grown for many years in the South. Money continues easy, and rates of discount low for choice names.

From the New York Times, July 10.

The following are the trade statistics of the port of New York:

Imports of Dry Goods and Miscellaneous Goods.

Week ending last Saturday.

Corresponding week last year.

Corresponding period last year.

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COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES.

From 700 to 70.

Cotton scrapers.

Cotton sweeps.

Cultivators, diam. and shovel.

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THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices.

WORLD-RENOWNED SINGER FAMILY SEWING MACHINE! FOR CASH!!

The Singer Manufacturing Company, ever awake to the interest of the public, have determined to reduce the price of their Sewing Machines within the reach of every man, woman and child in the land.

The Sewer Sewing Machine is now offered at prices below the cost of the material.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, JULY 19, 1877.

NO. 29.

THE COST OF PLEASURE.

BY W. C. DRYANT.

Upon the valley's lap
The liberal more the throws
A thousand drops of dew
To wake a single rose.
Thus often, in the course
Of life's few fleeting years,
A single pleasure costs
The soul a thousand tears.
From the Spanish of Jose Bonis, Mexico.

News of the Week.

DOMESTIC.

WASHINGTON, July 12.—Advice received at the Interior Department from San Diego foreshadow an outbreak in that quarter among the Mission Indians. It is said this condition of affairs is attributable to the encroachments and abuses of the white settlers, and complaint is made that the Indian agents wink at these trespasses and outrages.

Gen. Stoneman has been written to by Secretary Schurz to use his influence in bringing about a settlement of the difficulty.

CHARLESTON, S. C., July 12.—A meeting of the white and black citizens of the region known as the scene of the Ellenton riot last fall was held yesterday, with a view to restore peace and harmony. Resolutions were unanimously adopted looking to the cessation of race trouble, and to the dropping of prosecutions in the State and Federal courts. The promoters of the Liberatorian scheme claim to have enrolled the names of 2,500 colored persons in the city, and 30,000 in the State, who consent to emigrate.

NEW YORK, July 13.—A letter from Havana, dated June 8, received here, says: It is reported in town that Gen. Maximo Gomez and Vincente Gorda, leading a very large and well-appointed force, have forced the Trocha and invaded the Cien Villas territory. A battle is said to have been fought at the crossing, in which over 600 Spaniards are claimed to have been killed. It is also reported that another encounter has taken place, and that three men of war were ordered to sea in great haste.

The yellow fever is raging among the 25,000 men brought out last winter from Spain. Gen. Martinez Campos is reduced to "masterly inactivity" from the deplorable condition of his troops. Discontent is very rampant here among all classes of people.

The financial stringency is becoming serious. Hardly a day passes that a failure of some grocer or jerked beef dealer is not recorded.

WALLA WALLA, July 13.—On the tenth instant Joseph and his band surprised a party of thirty-one Chinamen who were coming down Clear Water in canoes, and for mere pastime and recreation inhumanly killed the whole party except one, who managed to escape.

WASHINGTON, July 14.—The following telegram was received to-night by Gen. Vincent, acting adjutant general:

SAN FRANCISCO, July 11.
Adjutant General of Army, Washington:

I hasten to send, for the information of the Secretary and the President, the following important telegram from my aid-de-camp, whom I sent to Gen. Howard: "Field near mouth of Cottonwood Creek, 7 P. M., July 12, via Walla Walla, 14.—To Gen. McDowell, San Francisco: Have been with Gen. Howard in the battle of to-day, which he reports in detail. I consider this a most important success. Joseph is in full flight westward. Nothing can surpass the vigor of Gen. Howard's movement and action."

My aid is an officer of experience in actual service, and his judgment is entitled to consideration. I am, therefore, infinitely relieved and rejoiced to hear his report of Howard's success, which comes most opportunely, as the reservation Indians had been supporting and wavering. If not disposed to join the hostiles, because of Joseph's first success.

I think his defeat will tend to cause them to remain peaceable, and may make it unnecessary to act under the President's authority to call out volunteers for temporary service. I will at least defer action until I get Howard's report.

McDOWELL, Major General.

FOREIGN.

ST. PETERSBURG, July 12.—A telegram received here from Tiflis, dated Bayazid, this day, announces that the garrison of Bayazid citadel has been relieved by Gen. Terzakoff, who completely defeated the Turkish invading force, numbering 30,000, capturing 4 guns and 80 prisoners. The town of Bayazid is destroyed.

LONDON, July 12.—The Central News has the following: The bombardment of Batschuk recommenced on Tuesday afternoon. Under cover of the bombardment, the Russian army attempted to take the town by assault, but were repulsed after two hours' fighting.

ST. PETERSBURG, July 13.—The Russian telegraphic agency says Prince Bismarck has declared it to be his opinion that any mediation is at present impossible. It is denied that a convention exists between Rumania and Serbia. Russia and Austria have agreed to give these principalities good advice, without assuming the right to intervene. A Russian official dispatch from Tiflis states that the Turkish force defeated, when General Terzakoff relieved Bayazid, numbered 13,000, not 30,000 as reported in a previous dispatch from Tiflis.

BAYAZID, July 16.—Saturday, official.

cial: On Tuesday twelve battalions of Russians endeavored to relieve Bayazid. We defeated them and drove them to Kara-Boulak, with the loss of six hundred killed, a quantity of provisions, twenty baggage wagons and their entire ambulance train.

ISMAIL PASHA.

LONDON, July 16.—A Reuter dispatch from Tolea reports that an army corps under Lieut. Gen. Mehemmed Ali arrived at Nikaes from Novi Bazar to day.

A Reuter dispatch from Constantinople confirms the report that the Russians, who number fifteen (not eighteen) battalions, have crossed the mountains through the Twardzka Pass. The passage is supposed to be a feint to withdraw the Turks from the Schipka Pass.

An Adrianople telegram, while denying that the Russians occupy Sageselsky, Soghra or Kasanlik, says they are waiting for reinforcements before advancing further. Some skirmishes have occurred. A Reuter St. Petersburg dispatch says: A large contingent of the Russian army is marching on the Balkans.

News of the crossing of the Balkans has evidently caused great excitement in Constantinople. Reuter's telegram from that city says: Turkish newspapers urge the inhabitants to form a volunteer corps, as the enemy is at their gates. Work on the fortifications is being carried on with great activity. In the Turkish quarter there is a general impression that the foreign powers will intervene.

From the Work.

WOODVILLE DIST., MISSISSIPPI CONFERENCE.—Mr. Editor: Woodville district, although of the Mississippi Conference, embraces the parishes of East and West Feliciana, La., and the county of Wilkinson, in Mississippi, and is composed of two stations and six circuits. Woodville station is in charge of Rev. T. B. Holloman. The church in his charge has improved in all respects. Bro. W. W. Simmons, preacher in charge of Buffalo circuit, is an ex-Confederate soldier, who lost an arm and part of a hand while fighting for the "lost cause." His circuit is a laborious one. He has the sympathy and confidence of his people, and is doing a good work among them. Wilkinson circuit, in charge of Bro. F. Ball, is one of our oldest circuits, and was once one of the very best in every respect. Within its bounds lived Dr. Winans, Rev. William James and many others, the memory of whose names is precious. In its center is the old parsonage and Bethel church, near the site of old Bethel camp ground, once so famous for its spacious tents and large congregations. It was the spiritual birth-place of hundreds, some of whom remain to this day to bless the church and the world. The tents and large sheds are all gone now; for years there has been no camp meeting there. This is Bro. Ball's first year in the ministry. There is evident progress at some points on his circuit. As we now have political and religious peace, I think we may look for great improvement soon. East Feliciana circuit is under the pastoral oversight of Bro. Ira B. Robertson. The prospect on this circuit is very encouraging. Congregations are increasing in size and seriousness. Bro. McLanin is in Clifton station. His congregations are the largest in the town. His Sabbath school is in a better working condition than I have ever seen it before. Jackson and Pipkin's chapel, C. G. Andrews, pastor, is in a prosperous condition. Bro. Andrews, although president of Centenary College, has not, I think, missed an appointment this year—not only so, but he has attended to the prayer and class meetings, making them unusually interesting by his lectures and songs. Let me say, in this connection, that we have the best and most religious set of young men and boys at Centenary, this year, I have ever seen here. Now, if President Andrews will pardon me, I will tell you a secret, which may in some degree account for the present state of things in the college. It is this: The president and professors have at every faculty meeting a prayer meeting. Each of them prays especially for the students, and for the general prosperity of the institution. As Bro. Andrews has given you an account of the recent revival here, I will only add that the church is in a fine condition. Prof. D. M. Rush is in charge of the Council circuit. His congregations are large and attentive; Sabbath schools and prayer meetings attended to; some conversions and additions to the church; prospects good for many more. He has just closed an unusually interesting meeting at Winns church, of which, I hope, he has given you the particulars. The Bayou Sara circuit, in charge of Bro. C. D. Cecil, begins

to show signs of improvement. He is laboring zealously for the glory of God and the salvation of souls. I feel confident that his labor will not be in vain in the Lord.

J. L. FORSYTH.

JACKSON, June 12, 1877.

REVIVAL AT BENTON, ALA.—Mr. Editor: It will no doubt be interesting to some of my predecessors to know that there has been a revival of religion at Benton. On the seventeenth of June I began a meeting there which lasted two weeks. I expected assistance, but as it failed to come I had the whole burden to bear alone, which in some measure, by the help of the Lord, I succeeded in doing. The congregation continued to increase, and soon penitents were coming forward for prayer; and religion became the topic of conversation on the streets. We continued preaching and praying until Wednesday of the second week, when the Holy Ghost fell upon us in a most refreshing shower. It was a day to be remembered, and many old persons said they had never seen such a one in Benton before. On the following Friday evening Bro. A. J. Briggs, presiding elder, came to our assistance, and preached with his usual power until Sunday night, when, on account of prostration by the excessively warm weather, we closed the meeting. The church was greatly revived, and six were added to its number, all of whom we believe were deeply in earnest, and led by the Holy Ghost.

J. M. CREWS.

PLEASANT HILL, ALA., July 11, 1877.

MR. EDITOR: A few weeks ago we had a most excellent meeting at this place. There were twenty-three accessions and about a dozen conversions. I never saw a better lot of material brought into the church, in which I think there is little chaff. The Sunday schools on my work are in a very satisfactory condition. We have about two hundred and twenty-five children in the Sunday schools. The missionary collections have been taken. The amount assessed this work for foreign missions has been forwarded to the secretary. The amount assessed for the preacher in charge and the presiding elder is about half paid. We have reason to be thankful. Yours,

T. S. WEST.

SHERBURN, MISS., July 4, 1877.

BEAUREGARD AND WESSON CIRCUIT.—Mr. Editor: We were blessed, during the latter part of June, with a most gracious season at Wesson. Bro. Heard, of Brookhaven, labored with us. Results: Thirty-four accessions, about twenty conversions and a general revival of the membership. Yours,

T. C. BRADFORD, P. C.

BEAUREGARD, MISS., July 9, 1877.

East Mississippi Female College.

MR. EDITOR: As one of the visiting committee it has devolved upon me to send a short account of the closing exercises, together with a hard word or so about the present condition and future prospects of our female college at Meridian.

The nights of May 29 and 30 were devoted to the reading of essays by the senior class. On Friday morning an address to the Castalian Literary Society was delivered; and on Sunday morning, at eleven A. M., the commencement sermon was preached by Dr. Watkins. On the fifth of June was the exhibition, which was pronounced a success; and on the following day Bishop Wightman delivered an address to the Alumni Association, and to the graduating class; and with this closed the most prosperous year of the school.

They numbered in all the departments this year one hundred and fourteen pupils. The senior class was composed of eighteen as altogether admirable young ladies as I ever saw grouped together under any circumstances.

One thing that profoundly impressed and gladdened me, during my short stay, was—and I had indubitable evidences of it—that while the president diligently attends to the cultivation of the mind, yet the wants of the soul are not forgotten; but held in lively remembrance, and as faithfully met.

As to the curriculum of this college, I cannot see how it can well be improved on. As to the examination, it was one of the severest I ever witnessed, but the classes came through triumphantly.

The college building, which is of brick, and three stories in height, stands at the head of one of the central

streets of Meridian, and is one of the attractive features of the place. In company with the president I explored it from bottom to top, taking in the well-arranged school-room, the dining-room, the library, of the Literary Society, made up of contributions from friends; and lastly, from the windows of the main study hall refreshing the eye with a glimpse of the city spread out beneath us, and the border of high hills just beyond. The college is a lovely place, and we as Methodists may well be proud of it.

There was one thing that I could not but observe—they are cramped for room. They could doubtless double the patronage of the school if they had more room. This trouble, however, will be at once met and removed. I have before me a letter from the president, in which he says: "We will put up additional buildings during the present vacation. The workmen are already engaged."

With these material improvements, with a new faculty, with the prestige which a successful past gives her, with the comfortable thought that she is free from debt, the East Mississippi Female College moves on to the beginning of another year's labors. We predict for her success, while we wave the hand and wish her good-speed.

BEVERLY CARRADINE.

Centenary Female College.

MR. EDITOR: The commencement at Summerfield, Ala., measured up well with all previous occasions of the kind. Bishop Paine preached a very delightful and effective sermon. Words of gospel truth fell like divine melody from his aged lips, and his visit to Summerfield has become a noted event in his history.

Rev. R. B. Crawford, of Opelika, preached a stirring sermon at night. The next day (Monday, June 25) a part of the junior exhibition of the female college, consisting of compositions, recitations and music, afforded an agreeable entertainment.

At night Prof. R. S. Holcombe's school—Centenary Male Institute—held its exhibition, comprising a charming variety of performances— orations, recitations, dialogues, dramas and music—mingling judiciously the serious and amusing, which gave full scope for the display of the different capacities and attainments of the students, proving that good and faithful work had been done in this school.

On Tuesday the junior exhibition of the college was resumed. The compositions were well written, indicating careful thought, chastetyle, and were read with distinctness and good management of voice. The recitations were well selected, manifesting excellent training, and in some instances a high order of talent.

The concert at night was the favorite occasion, attracting its large audience as has ever assembled in the college chapel. The programme of singing and instrumental music, affording a choice and varied selection, presented a very satisfactory display of the progress of the pupils in the music department. The calliope exercises were new, unique, striking, intricate and exceedingly beautiful. The magic scene shifted continually as the girls moved gracefully to form their wonderfully charming figures and groups. The art levee attracted great attention. It was young in growth, but gave evidence of marked progress. Certainly the young artists have not been idle in this department, and have shown great talent and skill.

Commencement day opened auspiciously. Eight young ladies stepped upon the stage, and read their well-written productions with grace and distinctness. These compositions were all good; characterized by good sentiments, excellent thoughts, and were rather above the ordinary standard of school-girl productions. The composition by the valedictorian, Miss Jennie McConnell, entitled "A Visit to Summerfield in 1877," produced the greatest sensation on account of its peculiar treatment and local allusions. The Latin salutatory was awarded to Miss Mary Lou Jackson.

The following are the names of the graduates: Miss Hester A. Brulster, Choctaw county, Ala.; Miss Isabelle P. Gahies, State Line, Miss.; Miss Florence R. Hunt, Marengo county, Ala.; Miss Mary E. McCall, Choctaw county, Ala.; Miss Lillian A. Moore, Summerfield, Ala.; Miss

Mary Lou Jackson, Summerfield, Ala.; Miss Virginia A. McConnell, Lower Peachtree, Ala.; Miss Emma Wilkinson, Marengo county, Ala.

A diploma was also awarded to Miss Elizabeth A. Wood, of Pleasant Hill, Ala., for distinguished merit, and because she had completed her course before she died.

The baccalaureate address by President McVoy was replete with good thoughts, judicious advice, wise counsel, and earnest entreaty to lead a useful life. Rev. Dr. A. H. Mitchell, president of the board of trustees, announced the re-election of President A. D. McVoy and Prof. R. S. Holcombe to their respective positions, paying a well-deserved tribute to each. Prof. Holcombe has been in charge but one year, but in this time has met with success. President McVoy has been in charge six years, and in this length of time he has been tried, approved, widely known and identified with the institution.

The moral tone of the school is of the highest order, the training is of the best character, the discipline is judicious and parental, and the progress in all departments highly satisfactory to all friends and patrons. Certainly these are good schools, of which the church and the country may well be proud. The location is peculiarly adapted to favor study and good training, and those who patronize these schools will not be disappointed.

A. W. G.

On the Teche.

MR. EDITOR: No Louisianian needs be told that he has a State of luxuriance and bright promise; but should any doubt it, a short trip up the Teche would be convincing. Eleven years ago war had desolated and depopulated that section. The onrush of God seemed resting upon field and people. Now Heaven showers blessings on the planter, and the whole Teche is a garden of exceeding beauty. Few traces of the war are visible. Occasionally a rusty old sugar-house is suggestive, but most of them are in the working order, and the other buildings neat and fresh in appearance.

Some of our citizens would be surprised at the great beauty and variety of the scenery along the Teche. Land is rising in value. The intrinsic worth of land per acre, according to actual yield, is \$500, but it sells for \$50. The capitalist who uses the present for land purchases on this stream will reap immense returns. Within two years prices have risen seventy-five per cent. A number of Northern and Western moneyed men have been induced to try their hand at planting cane. Some of them have succeeded finely. One planter between Franklin and New Iberia expended in full for his last year's crop \$10,000. His net profits were \$25,000. This sounds like a "bonanza" story, but it is well attested.

White labor is being successfully introduced. A tenant working two or three hands has supplied to him by the planter everything needful until the returns from the crops are secured. The planter claims one-half; the other goes to the tenant, from which he deducts his actual expenses. I heard of one case where \$100 remained as profit to the originally moneyless tenant.

Men in the city out of employment, and willing, can easily find bread and work all along the Teche and Lafourche. The need of the field is white labor.

The little towns are by no means lifeless. Houses are constantly going up. Large plantations are being divided into lots, upon which bright little cottages soon spring, reminding one of the thickly-settled communities of New England. Jeanerets, where the most recent Methodist church, a neat little edifice, has been completed, lends them all in improvements.

The townsmen of Franklin are rejoicing over a Sunday law, requiring places of business to be closed on the Sabbath. Plucky little Franklin gives a good example to more pretentious towns in the State.

For the last two weeks a protracted meeting, held in the Methodist Episcopal Church South, of Franklin, under the pastorate of Rev. B. F. White, has been doing remarkable work. Over forty conversions, and up to date twenty six accessions to the church are reported. Methodism is growing on the Teche. So God is blessing his people.

The writer was charmed with the

cultivation and hospitality of the families with which his rapid trip afforded acquaintance. Capt. Millard, and Mr. Bark, clerk of the steamboat Mary Lewis, running on the Teche, have our thanks for courtesies, and I believe they put all preachers under the same obligation.

H. W.

Books and Periodicals.

THE POWER OF SPIRIT MANIFEST IN JESUS OF NAZARETH. By W. H. Furness. Philadelphia: A. B. Lippincott & Co., 1877.

The author is strong and clear, and almost satisfactory in his treatment of Christ's life as an historical fact, and of his resurrection as sustained by abundant evidence. His chapters on the Living God and Evolution are powerful against materialism and atheism. But how can a man write of Christ, and comprehend him at all satisfactorily, who rejects the divinity of Christ and the atonement? The chapters about the Lord's Supper and Faith in Christ show the impotence, incompleteness and insuperable difficulties which attach to the Unitarian system. The volume is a 12mo, 208 pages; tinted paper, and handsomely bound. For sale by Eyrich, New Orleans.

THE SCRIPTURE CLUB OF VALLEY. By the author of "The Barton Experiment," "Helen's Babies," etc. New York: G. P. Putnam's Sons, 1877.

We imagine the author to be an advocate of liberal Christianity—one who believes in works; and has but little respect for the doctrinal aspects of Christianity. The book displays ingenuity, acuteness, cleverness, but impresses us as rather a travesty of the orthodox people. There are many good things in the book—truths and half truths shrewdly and sharply put—but the general drift and tone are scarcely fair or calculated to edify. There is more of caricature than of justice in the picture. Price, on paper, 50 cents; cloth, \$1.

—What Think Ye of Christ, by Gail Hamilton—Estes & Lauriat, publishers, Boston—is a small 12mo of 107 pages, and can be read through in an hour. The author wields a facile pen, and writes with freshness and vigor. She rejects the common theory of inspiration—what she terms "the rigid, plenary, mechanical, miraculous inspiration of the Scriptures." She believes that Christ was more than man, but rejects his deity. Evidently she is Unitarian and Arian in her views. There is nothing new, nothing very striking in the book. For sale by Eyrich, New Orleans.

—We are indebted to Logan D. Dameron, agent of the Advocate Publishing House, St. Louis, for a copy of Hobart's map of parts of Europe and Asia, showing the travels of St. Paul. The map is printed on cloth, and sold at \$1.50; on paper, \$1; or \$1.25 on paper with colored lines; postage paid. The size of the map is 30x14 inches. It is designed to illustrate the International Lessons from July 1 to December 31, 1877. It would be of great advantage if every Sunday school were supplied with this map.

—The Complete Preacher is a monthly containing sermons in full from the most prominent preachers. Published by the Religious Newspaper Agency, New York. Price, \$2 per annum. The June number has: Regeneration the Aim of the Gospel, by Dr. R. S. Storrs; The Gospel for All Nations, by Rt. Rev. Lord Bishop of Durham; Harp on the Willows, by Llewellyn D. Bevan; The Old Faith or the New, by Rudolf Kogit; D. D.; Trinity and Trifolium, by Rev. Joseph Cook.

—Appleton's Railway and Steam Navigation Guide for July is a necessity to those who are starting on their travels. It contains maps, time tables and other things that the traveler needs to know. Price, 25 cents.

—The American Agriculturist for July is equal to any previous number of this fine periodical. It is a repository of valuable and seasonable information for farmers, housekeepers and gardeners.

—David Landreth & Sons, of Philadelphia, have sent us a handsomely illustrated pamphlet on the value and culture of roots for stock-feeding. Price, 25 cents.

—Frank Leslie's Sunday Magazine for August is replete with illustrations, and presents a choice selection of varied and instructive articles.

—The Register of Vanderbilt University for 1876-7 has been received. Total number of students in all the schools and departments, 322.

THURSDAY, JULY 19, 1877.

THE HOLY NIBLE.

BY HENRY VAUGHAN (1613-1695).

Welcome, dear book, soul's joy and food! the feast
Of spirits: heaven extracted lies in thee.
Thou art life's charter, the dove's spotless nest,
Where souls are hatched unto eternity.
In thee the hidden stone, the manna lies.
Thou art the great white robe and choice.
The key that opens to all mysteries.
The word in character, God in the voice.
Thou art the oil and the wine-house.
Thine are the present healing leaves.
Blown from the tree of life to us.
By his breath whom my dear heart loves,
Each page of thine leads true life to us.
And God's bright mind expressed in print.
Thou art the faithful, pearl-necklace.
The life of heaven, living light.
Ever the same whose diffused stock
Ends still wears out blackest night.
Thy lines are rays of the true sun shed.
Thy leaves are healing wings he spreads.

Uncle Joseph to His Nephew.

MY DEAR BOY: You will not for a moment think that I have too strongly emphasized, or too constantly stressed the matter of life, of spirit, in your pulpit work. In saving yourself you save others. I have tried to keep one thing in your mind: that you are "standing in the stead of Christ;" that you were not called of God to preach to please you, or put you in honor above your fellows, and that for your ministry to descend from the high plane of a "holy vocation" to the low plane of a "professional" is to jeopardize your personal salvation, and bring reproach upon the Master; that it is to lose the power of your ministry, and have only the form to lose the spirit and have the body. To help you in this I have urged to self-study, to secret prayer, to Bible reading, to a reliance upon the Spirit, a distrustfulness of self, or an arm of flesh.

You are now fully in the ministry. You were ordained at the last Conference. You took upon you most solemn vows. I wish you to take your Discipline, turn to the place, and reread and study those vows. A common honesty and faithfulness, to these vows will do just what I have been trying to impress upon you—preserve the "vocation" and keep away the mechanical profession. Now there is one particular item in the count of your vows I wish to call your thoughts to, and that is where in you promised that you "would visit from house to house, and diligently instruct the children." If you live to my age you will say, with Uncle Joseph: "This is the big part of my ministerial work." The church gives wonderful emphasis to these two things: "Visiting the parents and instructing the children." To do this well will require all of self-knowledge, of secret prayer, of Bible study, of the mind that was in Christ Jesus. To do this well will keep your ministry—pulpit ministry—up to its present high standard of enthusiasm and spirituality. You will perhaps meet preachers who will affect sorrow and contempt for your youthful zeal. They will predict a "calming-down season," when you will take things quietly. You will find opposition from preachers, and members too—it may be a quiet, unspoken opposition—to your energy, to your aggressive action. But yours is the standard of no man. Jesus is your only standard—no good conscience your only peace.

I have been anxious to reach this subject of "pastoral work," because, as above intimated, it is your only hope and medium of success. You can't be truthful and honest if you don't do it; for you have most solemnly engaged to do it. And if you had not made such a vow you could not succeed without fully meeting this duty. I have spoken of other things first, because they are the necessary preparation to this. And now you are in the field—the pastoral field—the chosen field of God. The relations you are called upon to sustain to your people are of the most sacred character—the relations that Jesus would sustain if he were on earth, and in his own place. You are "in the stead of Christ." When you enter into a house you go in his name—you "stand in his stead." I would here repeat and re-emphasize what I said above: that only in faithfulness to the pastoral office can you succeed in your ministry—can you save it from a "soulless profession." If you ask me again why so many of our preachers never rise above mediocrity—disappointing the hopes of the church and the expectations of friends—I would again answer: Because their ministry, after a few years, ceases to be a "holy calling," a "sacred vocation," and becomes a profession. And if you ask me again the cause of this change I would answer: Because the "called of God" ceased to be a pastor, and became the preacher. This is the rock upon which strike many fair vessels, and here they go down. The young preacher, with his vows fresh upon him, and no confidence in his pulpit ability, feels the need of sympathy—

seeks and finds it among his people. He goes "from house to house," and finds warm hearts and sympathizing spirits. Not watchful—not wise as a serpent and harmless as a dove—he gradually feeds on these, instead of secret prayer, God's word and self-examination. He becomes popular and beloved as a pastor. The people flock out to hear him, and he gradually comes to think that it is his "pulpit work," and that much preparation is necessary. He ceases to study men, and studies books. He ceases to cultivate, in its spirituality, a wise enthusiasm and a well-instructed zeal. He is himself conscious that much of his work is of the head and not of the heart. But on he goes, and perhaps becomes the popular pulpit man. He ceases to be the wise spiritual pastor. His ministry becomes perfunctory and mechanical. He reaches a certain point—he accumulates, from this source and that, from this book and that, from this man and that—one or two hundred "sketches," and, changing from circuit to circuit, and from station to station, he preaches the same sermons and uses the same "sketches," until there is a painful consciousness within him that he is hollow, shallow and unmeaning. At this point the descent is rapid. He takes on the "form" without effort. He is a preacher of salvation to others, without a live assurance of salvation to himself. He offers Christ in perhaps the beauties of speech, or in the thundering tones of a Boanerges, without a living sense of Christ in his own heart. The picture grows horrible—the colors here become dark. The man is a backslider. He has fallen from grace without knowing it. It is the fruit of a "professional ministry." That "professional ministry" begins with a great many, in unfaithfulness to their vows—in neglect of "pastoral duty." I commend you to God the Father, and the grace of the Lord Jesus. In much affection, I am your,

UNCLE JOSEPH.

The Collegiate Institute, Baton Rouge, La.

MR. EDITOR: This well-known and excellent institution closed its twentieth session last Wednesday night, with brilliant exercises, which were witnessed by a large and highly appreciative audience.

Although the number of pupils in attendance has not been as large in the past few years as formerly, yet the high character of this school is as fully sustained as when its halls were crowded. This is the uniform judgment of scholars and friends who have witnessed the progress of this institution for the last twenty years; and this judgment is based not only upon the very creditable manner in which the pupils have acquitted themselves in these closing exercises, but also upon the general character, and the intelligent and manly bearing of the students during the entire session.

A striking feature of this school is its home-like character. The "Magruder boarders," as they are called, are a part of the Magruder family—a family characterized, in an eminent degree, by Christian refinement and high intellectual culture.

The government of the school is simple. The professor's single rule is: "We are gentlemen." And the best society of Baton Rouge has ever recognized in the pupils of this institution the character claimed for them. Whether Prof. Magruder has a way of selecting for his pupils horn gentlemen, or how he inspires, in such high degree, the gentlemanly principle and bearing in those under his training, I cannot say. I appreciate, however, it is not alone his individual influence, great as this is, that produces in his pupils the glowing ambition to become intelligent and refined, but also his capacity to gather upon them those moral and social influences without which the most scholarly and diligent teacher must fail to develop the highest type of character.

The spacious buildings and delightful grounds of the Collegiate Institute are not only adapted to the highest degree of comfort and intellectual effort, but are also an inspiring feature of this excellent school. Located in the suburbs of a quiet little city, nestled on the bank of the great Mississippi, the student finds here the cooling shade, the pure air and the quiet retirement conducive to study, while the young and growing gentleman may, by permission of the professor, in a short walk enjoy all the moral and social advantages of the good city of Baton Rouge. All these advantages Bro. Magruder has the happy faculty of using at the proper time and in the proper degree.

Now should any one reading this think I have spoken in very high terms of this very best of schools, I shall be highly gratified, for this is just what I desired to do in this brief notice. I will only add that I have had a better opportunity during the

past session than ever before of looking into the management and conduct of this school. On arriving at Baton Rouge last January Bro. Magruder had myself and family conveyed to his delightful home, there to remain till our house was ready for us. It took a month to get that house ready; and all this time we were members of the Magruder family. During that month I saw and felt what I now tell everybody for their good: that the Collegiate Institute of Prof. Magruder is one of the very best and safest places to send a boy to get such an education as will make him a noble and useful man; and I hope many will profit by the information.

A. E. GOODWYN.

JULY 2, 1877.

Bible Cause.

MR. EDITOR: My last communication was written from Andalusia, Covington county, Ala., May 15, 1877. I preached at night to a small though attentive audience. Presented the Bible cause, and took a collection amounting to \$9.75. This collection should put to the blush many larger and more pretentious congregations. I will not forget the kindness of the people of Andalusia, and especially of Messrs. Riley and Watson, two young lawyers of that place, who made my stay with them very pleasant, and rendered me valuable service. I went from there to Capt. Gantt's, a prominent mill and lumber man. This gentleman has accumulated money, and has a good home, surrounded by all the comforts of life. Having supplied him and others with Bibles and Testaments, I presented to a few gentlemen, who had gathered around my buggy, the Bible cause. Without speaking of the poor, hard times, or expressing their fears as to whether or not their money would be rightly appropriated, they contributed \$5.

While, as a general thing, I was treated kindly during my travels in Covington, yet I had some unpleasantness. One circumstance I must name. After preaching on Sunday at Fair Mount (Missionary Baptist) church, I spent the afternoon and night with the pastor, Rev. G. W. Kierce, for whose piety and zeal for the cause of religion I have the profoundest respect. He and his family gave me a cordial welcome, and treated me with the utmost kindness. On preparing to leave next morning it was discovered that I had fallen among thieves and robbers. While we slept a thief had come and stolen one of my buggy wheels. My first impression was that a weary traveler, who had the misfortune to break one of his wheels, had taken mine in order that he might pursue his journey. But others, much wiser than myself, soon relieved my mind by informing me that the community was infested by ruffians, one of whom I had occasion to reproach in the congregation the day before. It seemed to be a pretty good joke, and there was a hearty laugh at my expense. I tried to laugh, but do not think it amounted to more than a dry grin. We supposed the "wheel" would soon be found, and made search; but searched in vain. Searched again, but to no purpose. Others came and searched until noon, and still I had no wheel. During the day I bought one, and next morning went on my way, rejoicing that they did not take my pocket-book or horse. Since then I have been amused at the various comments of different individuals. One gentleman said it was in "very bad taste." Another said the fellow who took the wheel "would steal and cut a man's throat for \$5." Poor fellow! I will let him alone. "God pity him!" There is a great demand for Bibles in Covington, as well as in every other community where I have been.

I traveled during this month (May) about two hundred and eighty miles, sold \$405 worth of the sacred Scriptures, donated a large number, and collected for the Bible cause \$29.50.

A. M. JONES.

GREENVILLE, ALA., MAY 31, 1877.

How God Blessed a Missionary Society.

MR. EDITOR: I send you the following facts in regard to the spiritual accomplishments of a missionary society, as they may encourage such organizations elsewhere. About eighteen months ago, in a neighborhood where religion was at a standstill, and vital piety at a low ebb, a few ladies conceived and executed the design of forming a society to raise money for foreign missions. Although they were frequently met with the oft-repeated objection, "Better pay your preacher before you send money to China," yet in a short time the society embraced a majority of the community. Soon after the organization of this society, through its influence a ladies' prayer meeting was organized, to meet each week at some house in the neighborhood, by previous appointment. This prayer meeting has been in operation

ever since, and has accomplished much good.

A few months after the establishment of the ladies' prayer meeting a male prayer meeting grew directly out of the missionary society in the following interesting manner: At the usual meetings of the society it was the custom for the president, to introduce the exercises by repeating the Lord's Prayer, which he did in a formal manner, while standing. At one of the meetings the vice president, a young man who had lately joined the church, was called to preside; and, instead of introducing the exercises as usual, he knelt and began an earnest extemporaneous prayer. The audience were at first astonished, then thrilled as the burning words of supplication, prompted and accompanied by the Spirit, fell from his tremulous lips. God blessed that prayer. Some wept, while others were deeply moved. This incident caused a prayer meeting then to be established, which, I believe, has done and will do much good.

By way of postscript, I will add that the society raised all the foreign missionary money assessed to the circuit last year, and the preacher's assessment was also paid.

A PASTOR.

From a Converted Catholic.

MR. EDITOR: Remembering that your paper is a visitor to many homes that my voice cannot reach, I would place before you a few thoughts, which I leave in your hands; to be used as you see fit. About a year ago I united with the Methodist Church. I came out of the Church of Rome (I have many friends in that church yet), believing that I would receive more true spiritual food among the followers of Wesley; and, thank God, I have not been disappointed. I find more comfort in having faith in Jesus alone than I ever had when praying through Mary and Joseph. Medals and rosary are naught in comparison with the all-powerful name of Jesus. O that all men would try the power of that name! What a happy world we might have! Yet there is one thing that troubles me very much. When I compare the zeal of the Catholic Church with ours I feel sorrowful. She has only to ask for men and money, and she receives. In every field of labor her priests, nuns and monks are to be found. Cathedral after cathedral meets our eyes. There is no place left without instructors. Silently she moves, yet gathering in a rich harvest. We strike a glad note of praise because Italy has broke the yoke that bound her for so many ages. We promise ourselves a rich harvest from that field. God grant that it may prove so; and it will be so if we are only faithful. O for more living faith! But while we rejoice over Italy let us not forget America. We have our thousands living under as dark a cloud as ever passed over the children of sunny Italy, and we stand doing nothing. The servants of the Lord tell us that the vines bear large grapes; and that the land is a goodly country. Shall we not go up and take it? We know that the people of the country are strong; but shall we fear while the voice of Jesus rings in our ears: "I am with you?" Think, O think of the numbers of immortal souls, without the bread of life!—and down in Egypt we have corn to spare. Brethren, let us send word to our kin—yes, they are our own brothers in the flesh, and we love them—then let us go to them with the glad tidings that Jesus has bread to give them. O that the church of God may soon awake to her duty! Lord Jesus, come quickly!

Yours in Christ, P. GALVIN.
SUGARTOWN, CALIFORNIA, EARLY, LA.
June 7, 1877.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names. Ordinary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourning their loss," etc., are not edifying. Verses, either original or selected, not admissible in this department. Give the locality distinctly and in full. The case of infants only a simple announcement of the death, with names and dates, will be published.

All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fails to appear, let a duplicate be sent instead of a complaint.

MRS. SARAH CATHERINE CROWELL, died at the residence of her son-in-law, Mr. John Abernethy, in Russell county, Ala., on the sixteenth of May, aged eighty-five years. This announcement will carry sadness to a large circle of friends scattered throughout South Carolina, Georgia and Alabama. Few women of her day were so widely known or so generally beloved. Her fourscore years, spent in benevolent efforts, have left behind them, among those who knew her, none but the most pleasing memories of her many noble qualities. Among the many who knew her, perhaps not a single one associates with her name any thought of unkindness, or the slightest feeling of ill will; while there are multitudes who would drop upon her grave tears of gratitude and love.

The long and eventful life of Mrs. Crowell is rich in the material of an interesting biography. Born of an old and aristocratic family; nurtured with all the luxuries of

wealth about her; translated in her girlhood to the Indian frontier of Georgia; married just as she was entering womanhood, and with her young husband settling amid the wilds of savage life among the Indians; subjected to all the privations and discomforts of such a home; struggling with her husband into wealth; rearing a large household; in her old age reduced again almost to poverty by the results of the war—the incidents of such a life would make a volume; but in a sketch like this we can only allude to such as indicated her remarkable character.

For fifteen years she lived at or near the "Old Agency" on Flint river, then an Indian outpost in charge of Col. John Crowell, the brother of her husband, Capt. Henry Crowell. For a good part of that time there was not another white family nearer than Fort Hawkins, the present site of East Macon, thirty-five miles distant. Of course she was cut off from all social advantages. Such a thing as a church was unknown in the country. About the year 1823 Bishop Soule stopped at her house, on his way through the Indian nation to the white settlements of Alabama. At the request of herself and her husband, though neither of them was religious, the Bishop consented to send them a preacher, and shortly afterward the Rev. Mr. Stockdale was sent to serve a circuit covering the territory now embraced in the counties of Crawford, Talbot, Merriweather, Harris and Troup. A rude log church was erected on the land of Capt. Crowell—a spot which ever since then has been consecrated to the service of God, and is at present the site of "Crowell chapel." In 1830, while attending a camp meeting in Upson county, forty-five miles from her home, she was happily converted, professed religion, and at once connected herself with the church. From that time to the day of her death she was an earnest and devoted Methodist. The next year she was a teacher at the camp meeting, and her husband, though never a professing Christian, was the zealous friend of his wife's church, donating to the circuit a camp ground, on which he was the first to erect a tent, and which for years was the meeting-place of the pioneer Methodists of that country. In 1838 her husband, removed to the western bank of the Chattahoochee, near Fort Mitchell, while the country was still occupied by the Indians. One of the first cares of Mrs. Crowell in her new home was to secure the privileges of the gospel, and for that purpose she and Mrs. Charles Abernethy, her nearest neighbor, built a church, which they called Soule chapel. Her home, as long as she had one, was the preacher's resting-place, and her place in the church was never vacant when it was in her power to be present. Mrs. Crowell carried her characteristic whole-heartedness into her religion. She never did anything by halves. While she was remarkably considerate of the feelings of others, never wantonly offending the opinions even of an inferior, she was uncompromising in her own convictions, and never wavered in her fidelity to her sense of duty. Up almost to the day of her death, though disease had so impaired her eyesight as to render her almost blind, she was devoted to her Testament, in which, by painful effort, she was enabled to read her daily lesson. Her last hours were full of triumph. With unswerving faith she entered the dark valley, leaning upon the staff which had been her support for more than forty years. Like all true Christians, she had an humble estimate of her own attainments; but in her daily walk and conversation she gave constant assurance of her discipleship. Ripe in years, full of faith and of good works, she sweetly fell asleep in Jesus, surrounded by her sorrowing children and grandchildren, respected, admired and loved by all who knew her.

Even the briefest sketch of Mrs. Crowell's life would be incomplete without allusion to some of the most striking features of her character. Among them, one of the most prominent was her cheerfulness. Her life had been a checked one, marked with many "ups and downs." She had been through trials many and afflictions sore; had outlived her generation; buried her friends of other sight; lost well-nigh all of this world's goods; in her old age encircled with disease, and almost denied the pleasure of seeing the faces of her loved ones; and yet, amid it all, she carried sunshine with her wherever she went. Her good heart seemed to be a perennial fountain, out of which flowed constantly a stream of cheerfulness that pervaded the atmosphere around her. A kin to this was her universal charity: Few women more than she enjoyed the pleasures of society. She was the life of every circle, and yet no living person ever heard her say aught of evil of another. In the flow of social intercourse, to which she always contributed her share, her speech was ever unmingled with guile. She seemed to know nothing but good of those about whom she spoke; or, if she did, the spirit of charity forever closed her lips to their faults. This trait of her character was the more striking, associated as it was with the fearlessness and truthfulness which were pre-eminently characteristic of her. Her benevolence was one of her brightest virtues. Her mind, her purse, her heart were ever open to the wants of others. No woman was ever more beloved by the poor. She dispensed no alms liberally than her means. A friend said to her in her last days, referring to her straightforward circumstances: "You have given away enough in your lifetime to make you rich." "Yes," said she, "and I would not to-day, poor as I am, recall a dollar that I ever gave." How delighted it is to contemplate a character like hers. It was a privilege to have been classed among her friends. It is a pleasure, even as we stand by her last resting-place, to dwell upon the many virtues which adorned her life. Death robs us indeed when it removes from our midst so bright an example of all that is true and lovely, and of good report.

A FRIEND.

MRS. MARTHA C. DORRIS, daughter of the Rev. Uriah Williams, and wife of the Rev. Cigero L. Dabbs, of the North Alabama Conference, died at the residence of her father, near Pottersville, Ala., June 17, 1877. She was born in Marshall county, Ala., April 16, 1837. In October, 1848, she professed religion and joined the Methodist Episcopal Church South, of which she was an exemplary member until death. She was married to the Rev. C. L. Dabbs October 28, 1858. She was an obedient and affectionate

daughter, a devoted and faithful wife, an active, useful Christian, and for nearly nineteen years a faithful co-worker with her itinerant husband. Her devotion to Christ and his church was the most beautiful fact in her life. She took a broad, intelligent view of Christianity, and with a firm conviction of its truth, she placed herself with absolute trust upon its altar. She renounced the world, and discarded every source of help but Jesus, to whom she clung with heroic faith. Her life was cheered by that joyous, happy hope that lives only in the heart of the true Christian. She was regular and constant in her devotions, and often a leading worker in revivals within her reach. Her voice in song was sweet and pathetic as she tuned the sacred melodies of her consecrated heart. She was genial and hopeful, and her presence seemed to dispel gloom from every circle in which she mingled, and shed a halo of light and love through all the moral atmosphere of her surroundings. But clouds of darkness, will sometimes drape the clearest sky. Afflictions can dim the light upon our heart-altars, until reason for awhile drops the seer, and the mind drifts out upon the wave-lashed ocean of dreary uncertainty. Such, in part, was the misfortune of our dear Sister Dabbs. About a week before her death she drifted into distressing anxieties, her wings of faith drooped for awhile, the light of intellect grew dim, and she was in the midst of imaginary woes. But her faith continued strong and unshaken until the last. When death came she looked with calmness upon the approaching monster; and then, looking across the dark river, while faithful resignation she committed her pure spirit into the hands of him who "doeth all things well."

P. K. DUNN.

PRACTICAL PIETY.—If a Christian society be ready-fitted with God's Spirit, its members will be known as doing well first the homely duties of life in the family and in the walks of daily labor. They will provide for their own kindness, patience, thoughtfulness, forbearance, industry, frugality, honesty, attention to all social obligations, will mark them. Next there will be going out as the Master gives opportunity to do good. There will be practical philanthropy shown. The poor will be aided to help themselves; the sick nursed and comforted; the ignorant taught in schools; the outcasts and orphans gathered into asylums, and efforts instituted to elevate the condition of the less favored, such as the freed people or the Indians. But there remains the third great division of Christ-likeness—and in this the Society of Friends for many years was deficient. Just as our Lord added something to personal virtue, home duty and philanthropic labors, so should his people give earnest heed to his command: "Go ye."—Friends' Review.

MEDICAL.

VEGETINE

PURIFIES THE BLOOD,

RENOVATES AND INVIGORATES THE WHOLE SYSTEM.

ITS MEDICAL PROPERTIES

ALTERATIVE, TONIC, SOLVENT, AND DIURETIC.

Vegetine. Reliable Evidence.

MR. H. R. STEVENS.—Dear Sir: I will most cheerfully testify to my testimony to the great number of your great and good medicine, VEGETINE, for I do not think I can do so without doing God all the honor that is due to him. I was troubled over thirty years with that dreadful disease, Catarrh, and it would seem as though I could never breathe any more, and I do feel that God did all the time that there is no good medicine on earth, and I also feel that I can assure them that it is one of the best medicines that I ever was.

MRS. L. G. DORRIS.
Cor. Magazine and Walnut Sts.,
Cambridge, Mass.

Vegetine. Gives Health, Strength and Appetite.

My daughter has received great benefit from the use of VEGETINE. Her declining health was a source of great anxiety to all her friends. A few bottles of VEGETINE restored her health, strength and appetite.

MRS. H. TILDEN.
Insurance and Real Estate Agent,
No. 49 Soars Building,
Boston, Mass.

Vegetine. Cannot be Excelled.

CHARLESTOWN, MAR. 19, 1869.
H. R. STEVENS.—Dear Sir: This is to certify that I have used your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Rheumatism and Catarrh of the Kidneys, and I think I cannot be excelled; and as I have used it, I have not almost anything. I can cheerfully recommend it to any one in need of such a medicine.

Yours respectfully,
MRS. A. DUNSMORE,
No. 19 Russell street.

Vegetine. Recommend it Heartily.

SOUTH BOSTON, FEB. 7, 1878.
MR. STEVENS.—Dear Sir: I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Rheumatism and Catarrh of the Kidneys, and I think I cannot be excelled; and as I have used it, I have not almost anything. I can cheerfully recommend it to any one in need of such a medicine.

Yours respectfully,
MRS. M. M. PARKER,
80 Athens street.

Vegetine. Prepared by

H. R. STEVENS, Boston, Mass.

VEGETINE IS SOLD BY ALL DRUGGISTS.

The Christian Advocate.

THURSDAY, JULY 19, 1877.

GOOD-BY.

Good-by, good-by, it is the sweetest blessing,
That falls from mortal lips on mortal ear.
The weakness of our human love confessing,
The promise that a love more strong is near—
May God be with you!

Why do we say it when the tears are starting?
Why must a word so sweet bring only pain?
Our love seems all-sufficient till the parting,
And then we feel it impotent and vain—
May God be with you!

Oh, may he guide and bless and keep you ever,
He who is strong to battle with your foes!
Whoever falls, his love can fall you never,
And all your need he is his wisdom knows—
May God be with you!

Better than earthly presence, 'tis the dearest,
Is the great blessing that our parting brings:
For in the lowliest moments God is nearest,
And from our sorrows heavenly comforts spring.
If God be with us!

Good-by, good-by, with latest breath we say it,
A legacy of hope and faith and love;
Parting may come, we cannot long delay it—
But, one in him, we hope to meet above,
If God be with us!

Good-by, 'tis all we have for one another;
Our love, more strong than death, shall keep us still,
For none can take us from his brother's side,
Or shield, except by prayer, from any ill—
May God be with you!

Great Tract Writers.

Rev. Dr. Punshan, in his eloquent address at the anniversary of the London Religious Tract Society, thus alluded to some of those of whom the world was not worthy:

Peter Waldo, for example—how he set to work with his cargo of tracts among the Piedmontese valleys; and how, from his evangelical and tractarian (in the proper sense of the word) labors there sprang those Waldensian churches which, through thirty-five persecutions, held fast the pure truth of Christ, although, gashed by the spear of Savoy and scorched by the faggot of Rome. Then I thought of John Wycliffe, the great tract writer and distributor. And I saw in vision one of his tracts curled in the pocket of a Bohemian nobleman into Bohemia, and lent by him to a man whose name was John Huss, bringing him to the knowledge of the purity and power of truth as it is in Jesus. Then I came a little further down, and I thought how the early champions of the Reformation prized this form of usefulness; and how Farrel, the first French reformer, first formed a tract society in Basle, in order that he might thus gain a hold upon the understandings and consciences of men. And then I thought of Martin Luther; and of that remarkable incident when, in one of his melancholy moods, he thought the author of evil was present in bodily shape when he was confined in Warttemberg Fortress, and how he vanquished the devil by flinging an inkstand at his head. I thought of the power of a sanctified inkstand in the hand of such a man as that; and although Luther's work will live as long as the world lives, and although some of his greater works are yet in the hands of students who know how to praise them, yet I remember that God has honored some of his lighter and similar works for the advancement of his kingdom in the world. Why, he wrote about the most uninteresting thing that could be written in all the world, surely, though it is a necessary sort of thing; he wrote prefaces to a great many of the works that he published; he wrote a preface to his comment upon the Epistle to the Galatians; and that preface found its way to the heart of a good Bedfordshire tinker, named John Bunyan. And he wrote a preface to his comment upon the Epistle to the Romans, and it was while reading that preface in Aldgate street that John Wesley became arrested. Here, I rather want the opportunity of saying that John Wesley was a zealous tract writer, and an efficient tract distributor fifty years before the Tract Society was born. Yet, strangely enough, the "Jubilee Memorial" does not mention his name—please fit the next edition to put it in. I say I thought how an old Puritan doctor wrote a book years and years ago, called the "Bruised Reed," which fell just at the right time into the hands of Richard Baxter, and brought him under the influence of the enlightening power of the Spirit of God; and then Baxter's ministry was like the sun in his strength, and he wrote a book called "The Call to the Unconverted," which continued to speak long after Baxter himself had ceased to speak with human tongue. That "Call to the Unconverted" went preaching on until it got into the hands of Philip Doddridge (prepared by his pious mother's teaching) from the Dutch files of a mantlepiece, with very quaint scriptural stories; and it was the means of enlightening him to a broader knowledge, and a richer faith, and a deeper experience of the things of God. And then I thought how Doddridge wrote a book called "The Rise and Progress of Religion in the Soul," which, just at a critical period in his history, fell into the hands of William Wilberforce, who wrote a book called "Practical Christianity," which far down in the synopsis of Wight fired the heart of a clergyman, who has attained, perhaps, in connection with this society, the broadest and widest reputation of all—for who has not heard of Leigh Richmond?

He wrote the simple annals of a Methodist girl, and published it under the title of "The Dairyman's Daughter;" and I should like to know into how many languages that has been translated, and been made of God a power for the spread of truth? Thus for the analogy and the sequence of the "Jubilee Memorial." But there is another sequence. The same book on "Practical Christianity" went right down into a secluded parish in Scotland, and it found there a young clergyman who was preaching a gospel that he did not know, and it instructed him in the way of God more perfectly, and he came forth a champion valiant for the truth upon the earth, until all Scot-

land rang with the eloquence of Thomas Chalmers. Look at it. Not a flaw in the chain. Richard Gibbes, Richard Baxter, Philip Doddridge, William Wilberforce, Leigh Richmond, Thomas Chalmers—is not that apostolic succession?

The American Indians.

The following is a synopsis of a paper recently read by Maj. J. W. Powell on the religious belief of the North American Indians:

They believe in a system of worlds. The lower tribes have their worlds arranged horizontally or topographically. Among the higher tribes the worlds are arranged vertically or architecturally—a world or worlds below, and a world or worlds above. The sun and moon are personages. They have been subjugated. They are slaves, and are compelled to travel in appointed ways. The sun is the dancing of ghosts. The rainbow is made of the tears of the engle god. The thunder is the screaming of a great bird. The lightning is the arrow of the bow. Among the Pueblos the rain god dips his brush, made from the feathers of the birds of heaven, into the lakes of the sky, and sprinkles the water therefrom over the face of this world. Hence we have rain. In winter-time he breaks the ice of the lakes, and scatters ice dust over the earth. Hence we have snow. The theology of the Indians is not fetichism, though there are many survivals from fetichism. Their gods are all animals. Some of these animals are mythical monsters—beasts with seven heads and ten horns. Some of them are *diablos*, or presiding spirits of places, as the spirit of a mountain or river or lake. Some of them are tutelary deities. Every family, clan and tribe has its tutelary god. Indian theology is not a degenerate effort from monotheism, or from the polytheism of classical nations, or from that earlier polytheism where the forces and phenomena of nature were deified. The Indian religion is a development from fetichism. The Indians have three classes of priests. The first are prophets, as Pontific and Teumisch. Next come the *shamans*, or medicine men. They take charge of the religious ceremonies, and practice sorcery, and drive out evil spirits. The lower class of priests consists of witches. Old women are oftentimes transformed into witches. The Indians offer sacrifices of parts of all animals killed in the chase. They are slaves to religious observances of times and methods, and absurd prohibitions. In every tribe there is a great body of story lore—that is, tales purporting to be the sayings and doings of the ancestors, whom they now worship as deities. Every tribe has one or more persons who are skilled in the relation of these stories. They are preachers.

THE ONE GIFT.—There is one gift God will accept from man. He does not want man's first gift to be his riches, nor will he accept them first; he does not want our works, for they are but sins. He wants our heart. "My son, give me thine heart," he says to every child of man. Everything else we can give him will be too imperfect for his acceptance. Nothing broken will he receive except a broken heart. "A broken and a contrite heart, O God, thou wilt not despise." When the Macedonian made contributions to the Apostle Paul, he says they "first gave their own selves to the Lord." Similar to this was the gift of a little Sabbath school girl, who brought to a friend a very beautiful bouquet of flowers. "And why did you bring me these?" asked the gentleman. "Because I love you," she answered quickly.

"And do you bring any gifts to Jesus?" he again asked. "O I give myself to him," was the quick response. That was a beautiful answer. And that is just what we wish every reader of these words would do who has not done so already.

That God might win our hearts he has given us an unspeakably great gift, even his only begotten Son, who is now preparing a place for his people which we may share with him when he shall come to be glorified in his saints, and to be admired in all them that believe in that day, and in many other ways has manifested his love to us. Will we not, then, make to him this most reasonable of all gifts—presenting our bodies as a living sacrifice, holy, acceptable unto God?—*The Sunday School Visitor*.

The following is a very pretty and romantic story. It is not a true one. Thirty-eight years ago, the nineteenth of November, a terrible fire broke out at a convent school for young ladies in the town of Limoges. At the last moment it was perceived that one of the pensionnaires had been left in her room. There appeared to be no hope of saving her, when a kind-hearted girl, with flaming locks and disheveled array, rushed through the crowd, crying, "Let me do it." She dashed into the flames, and reappeared carrying the child. A few days afterward Louis Philippe sent the heroine a gold medal, and a captain in the French army who had witnessed her courage asked to be presented to her. That captain is now President of the French republic, and the heroine is his wife.

It is a noble and a great thing to cover the blemishes and excuse the failings of a friend; to draw a curtain before his stains and to display his perfections; to bury his weakness in silence, but to proclaim his virtues on the house top. It is an imitation of the charities of Heaven, which, when the creature lies prostrate in the weakness of sleep and weariness, spreads the covering of night and darkness over it, to conceal it in that condition. But as soon as our spirits are refreshed, and nature returns to its morning vigor, God then bids the sun to rise and the day shine upon us, both to advance and to show that activity.—*South*.

Pure Liquor.

There is hardly any phase of the temperance movement to which we do not heartily wish god-speed. If men will not be total abstainers, we are glad to have them agree to put some limit to their drinking. If they have no objection to milder liquors, we commend them for refusing rum and gin. We have even expressed an approval of the movement—as far as it goes—of our English brethren, who pledge themselves not to take anything intoxicating "between drinks." But there is one proposal recently made in public by professed friends of the temperance cause for which we have no word of commendation; and that is, to promote the sale of "pure liquors." We don't want any more pure liquor sold. There is altogether too much of it on the market now. And pure liquor is no improvement on adulterated liquors. With all the vile mixtures which have been manufactured to make drunkards, nothing has yet been found so bad as the original article imitated. "Pure whisky makes a man just as drunk as strychnine whisky, and when he is drunk on the one liquor he is quite as likely to commit a crime, and is fully as great a fool, as if he were drunk on the other. Within the last ten days a great criminal has confessed that his crime was committed while drunk on cider; it has turned out that a number of young criminals in another State were helped to their crimes by the use of beer. Pure liquor may, it is true, prolong a drunkard's life, and enable him to commit more crimes, and to prove more of a curse to the world than if he drank the vilest adulterations of liquor known to "the trade," but we don't think it will pay to organize a society to bring that thing about. The worst thing on the face of the earth for a man to drink at any time is pure liquor.—*Sunday School Times*.

WHAT THE SEA TELLS US.—We must, then, regard the salt of the sea as in the main dissolved from the solid crust during that remote period when the seas were young. The seas of this indicate to us the nature of those vast chemical processes through which the earth had to pass in the earlier stages of its history. If the present crust of the earth did not afford, as it does, the clearest evidence of a time when the earth's whole frame glowed with intense heat, if we could not, as we can, derive from the movements of the celestial bodies, as well as from the telescopic appearance of some among them, the most certain assurance that all the planets, nay, the whole of the solar system itself, were once in the state of glowing vapor; the ocean brine—the mighty residuum left after the earth had passed through its baptism of liquid fire—would leave us in little doubt respecting the main features at least of the earth's past history. The seas could never have attained their present condition had not the earth which they encompassed when they were young been then an orb of fire. Every wave that pours in upon the shore speaks to us of so remote a past that all ordinary time-measures fail us in the attempt to indicate the length of the vast intervals separating us from it. The saltiness of the ocean is no minor feature or mere detail of our globe's economy, but has a significance truly cosmic in its importance. Tremendous indeed must have been the activity of these primeval processes, fierce the heat of these primeval fires, under whose action sixty thousand millions of millions of tons of salt were extracted from the earth's substance and added to its envelope. From "The Sea and Was Young," in the *Concise Magazine*.

EXPERIENCE AND BELIEF.—One's view of Christ is greatly affected by his experience. If there be a man who has never had a fierce fight with his passions, and been conquered; who has never felt self condemned for sin, or battled in his efforts after a higher life; who has never shuddered before the broken law of a majestic God, or longed for a mediator who could assure his trembling soul and lift his weakness into strength—if a man has felt none or only a little of this, he is very likely to find Christ only an unselfish friend of the race, and a martyr to the truth, instead of seeing in him the Redeemer and Savior of souls. One needs Paul's experience in seeking justification by the law, and that "troubling" after experience, narrated in Second Corinthians, before one is likely to unite with him in the confession that he is "God over all, blessed forever," and that in him "dwelleth all the fullness of the Godhead bodily."

So long as we can maintain a deep and true religious experience we shall be able to keep our hold upon a sound and vital theology. But when our religion becomes one of only superficial sentiment, generous sympathies and decent behavior, as we find it within ourselves, it is probably but a little more than a surface theology, as we imagine it to be in our untested Bibles, or as we set it down in our indefinite and untested creeds.—*Morning Star*.

A CAUTIOUS PASTOR.—A story is reported of a certain clergyman, which is declared to be authentic, that, having received a call to a vacant pulpit in Warren, R. I., he arrived to spend a few days; look about, preach, etc. The question of the length of the pastorate to which the church had been accustomed very naturally suggested itself, and the candidate felt curious—not to say anxious—to know how many pastors had retained their relation till it was severed by death; and not wishing to ask the question directly, he took a meditative walk to and about the cemetery, and, not finding the grave of even one of their pastors, concluded that there the pastorate must be short, and that when the pastors sickened they must have been sent off to die, and decided to decline the call.

What word contains all the vowels in their proper order? Facetious selves.—*Whately*.

Religious Intelligence.

—The Methodist congregation in the city of Mexico numbers 150.

—Fifty ministers in the last fifty years have left the Lutheran Church to join other denominations, and forty-five have done just the reverse.

—The *Missionary Catholics*, the Roman Catholic missionary periodical, states that in 1875 there were 10,304 conversions in Asia from heathenism to the Roman Catholic faith.

—Recently Mrs. John C. Green, of New York city, sent a check for \$50,000 to the treasurer of the Presbyterian Board of Missions, and by this noble act not only wiped away the \$36,000 debt of last year, and the \$7,000 deficit of the year just closed, but put a surplus of \$7,000 in the treasury.

—The Methodist Conference of North India was held in Moradabad, in January. Bishop Andrews presiding. Four natives were ordained elders and two deacons. The statistics show 557 probationers, 1281 full members, 31 local preachers, 207 infant and 158 adult baptisms, 22 churches, valued at \$43,500, 35 parsonages, valued at \$64,011, 133 Sunday schools, with 6,500 scholars, and 200 day schools, with about 8,000 scholars.

—Wisconsin Episcopals want the General Convention to change the name of the Protestant Episcopal Church to "The American branch of the Church Catholic." The *Church Journal* objects to the proposed name as too long. It says: "If our branch of the church were about to be organized now, we are very confident it would not be christened Protestant Episcopal. There were, no doubt, weighty reasons why that name should have been given it at first. It defined its position to the American people, who were both ignorant and prejudiced against it. It virtually said to outsiders, who charged that it was essentially the same as the Roman Catholic, that, though it was Episcopal, it was still Protestant. But, though the name is probably not a favorite among us, yet quite a number of considerations arise when it is proposed to change it."

—On the thirteenth ultimo, the annual session before the British Seamen's Christian Friend Society was presided by Rev. Samuel Cowdy, LL.D., at the Seamen's Chapel, London Dock, and the place was crowded chiefly with seafaring people. The thirty-first annual meeting was held in the same place the following Tuesday evening. From the report it appeared that the year's work had been greatly blessed. The missionaries held 145 meetings with the seamen in bathes on shore, in the open air, and on board ships, and in the parts of London, Liverpool, Maryport, Whitehaven, Workington, Ramsey, etc., besides which 5,000 ships' crews and sailors' homes have been visited, and 688 Bibles and Testaments, 124 English and foreign tracts, periodicals and books had been distributed. About 1,400 visits had been made by seamen to the free reading-rooms, and 200 children had attended the schools and Band of Hope. The year's income had been \$5,000, and the expenses \$4,870.

—The April Missionary of the Southern Presbyterian Church gives the annual reports from the China, the Camphas and the Greek missions. The report for China is the most full for that mission, and it states that, although there are not many conversions to report, there has been "marked progress" in the opening of schools and in visiting from house to house. At the Hang-chau station 5 new members have been received, and at the Su-chau station 2 have been suspended. There are at both stations 14 members. At Hang-chau there are six schools—with about 120 scholars. The Camphas mission, in the Province of San Paulo, Brazil, reports five churches, with 212 members. The additions for the year were 11. The schools in Camphas have in all about 145 scholars. In the Greek mission there has been no gain during the year. Much has been done by this mission in the way of circulating the Scriptures and other religious literature.

Three missions have recently been established in central Africa. The Free and United Presbyterian Churches of Scotland were the first to move in this great work, and are now establishing the settlement of Livingstonia on Lake Nyassa. The Church Missionary Society followed, in establishing a mission in King Mwa's dominions on the northwest side of Victoria Nyanza, so fully described in Mr. Stanley's letters. The London Missionary Society has now entered the field, and has just sent four missionaries to found a mission at Ujiji on Lake Tanganyika. Mr. R. Arthington, of Leeds, who has been deeply interested in the recent explorations of central Africa, gave \$25,000 for starting the mission. At the farewell meeting for the missionaries, in London, Dr. Mullens made the following remarks: "Our brethren have before them a long journey. The road from the coast to Lake Tanganyika runs over about 700 miles of country. There are about 200 miles among the hills and the slopes of mountains, and then it comes out on a level plateau; and then for 300 or 500 miles more they pass over a vast rolling country, about 4,000 feet above the sea. The great difficulty they have to contend with is in the gorges, where there is a considerable lack of water. In other parts there are great belts of trees passing across the country. Vast bowlders are in their way, too, at many points. Then, at last, they come to Arab stations; but they have also an abundance of native villages and native tribes. Although the Arabs are not friends in certain respects, the native villagers are prepared in many ways heartily to welcome Englishmen among them. They go well provided."—*Zion's Herald*.

Take care of the easy thugs, and the hard ones will take care of themselves.—*Whately*.

Our Young People.

DOLLY'S LULLABY.

Hush-a-bye, baby! Your baby, mamma,
No one but pussy may come where you are;
Soft-footed pussy slouches away past by,
For, if he wakens, your baby will cry.

Hush-a-bye, baby! My baby are you,
Yellow-haired baby, with eyes of bright blue;
Though I say "Hush!" because mother does so,
You would not cry like her baby, I know!

Hush-a-bye, baby! Mamma walks about,
Sings to you softly, or rocks you without;
If you sleep sounder, then I would wish for you,
Sing to my baby, and rock her like you.

Hush-a-bye, baby! Sleep sweetly, my pet,
Dear mamma made you this time to-night;
Moth and daffodil, ribbon and lace—
When had a baby a cozier place?

Hush-a-bye, baby! The baby who cries,
Woe, dear mamma, don't you shut baby's eyes;
Pigtails down his ears, as I do, you see,
Lay him by baby, and come out with me.

Hush-a-bye, baby! Mamma will not speak
Younger than baby, would sleep for a week,
Poor mamma's baby allows her to rest—
Hush-a-bye, baby, to babies the best.

—Adapted from Dolly's Magazine.

From Our Little Friends.

LITTLE LAMPS, MARCH 1877.

MR. EDITOR: I am a little girl eight years old. All that I have learned I have learned at home. I am my pupils only child, and he says that he cannot bear the idea of my leaving him to go to school. My papa writes with a quill pen, and he is very anxious for me to learn to write with a quill. Which do you think is the best pen for a holy to write with? Mr. William B. Hines, the presiding elder of this district, is an uncle of my step-mamma, and he visited us the other day, accompanied by Mr. Norworthy, the pastor of Yazoo City church. I read the *Sunday Visitor* and like it. Mr. Hines, our presiding elder, had a copy of the *Life of Jesus* with him, and I glanced over it and liked it, and papa subscribed for it for me. Papa subscribed for "The Wonderful Career of Moody and Sankey in Great Britain and America," together with "The Trials and Triumphs of Faith," and I am now reading it through. I like it and will finish it before I quit.

I am your friend.

LENA O. H.

MR. EDITOR: We are four little girls going to school together, and we all read the *Christian Advocate*; but we like the children's letters better than anything else. We all know that Samson ate honey out of the carcass of the lion. We have been trying to get our teacher to tell us something to put in our letter, but she will not do it. One little girl in our school calls the *Christian Advocate* the "Christian Advocate" because we think it is so nice. We are all writing this letter, so you will not know which one wrote it; but you may guess. Two of us are ten, one is twelve, one is nine years old.

Your little friends,

IDA SALMON,
SARAH JAMES,
JULIA C. GOULD,
MARY N. HAMIL.

WATERBURY, LA., MARCH 1877.

DEAR MR. EDITOR: I am a reader of your paper, and go to Sabbath school every Sunday when we can get to town. We live about four miles from the church. Our preacher is the Rev. B. Clegg. He is loved by all, and I think is a good preacher. Tell C. E. M. that Moses carried up from Egypt the bones of Joseph, and he will find it in Exodus xiii, 19. And tell C. E. M. that the shortest chapter in the Bible is Psalm exxvii. Now I will ask: What king of Israel, when about to die, prayed for longer life, and the Lord added fifteen years? Your little friend,

JAMES B. BOKSEY.

MOUNT PLEASANT, MISS., APRIL 1877.

MR. EDITOR: Myself and mamma, and my three little sisters, are frequently at home without papa; for my papa is a preacher, and he is trying to persuade all the people on his circuit to be good. I love papa and mamma; and Mr. Editor, I love you too, for you have so many nice little stories in your paper for the children. I am trying to be a good little girl, and as I become larger I hope to be better and wiser.

Your little friend,

OLIVE CALHOUN.

NEW GLOUCESTER, MISS., MARCH 1877.

DEAR MR. EDITOR: I am a little girl seven years old. I love to read the letters in the *Child's Corner*. Tell David Thornton that it was Mamma who had a daughter who married Noah. She will find it in Joshua xvii, 3. I wish to ask the little boys and girls a question: What king was it that had his thumbs and great toes cut off? Our preacher this year is Mr. Howell. I love to go to church and hear him preach. We have no Sunday school now. Your little friend,

MARY CARTER.

The approaches of sin are like the conduct of Jael. It brings hater in a lordly dish. It bids high for the soil. But, when it has fascinated and lulled the victim, the nail and the hammer are behind.

The Two Bills.

A FABLE.

Two bills were waiting in the bank for their turn to go out into the world. One was a little bill, only one dollar; the other was a big bill, a thousand dollar bill.

While lying there, side by side, they fell a-talking about their usefulness. "The dollar bill murmured out:

"Ah, if I were as big as you, what good I would do! I could move in such high places, and people would be so careful of me wherever I should go! Everybody would admire me, and want to take me home with them; but, small as I am, what good can I do? Nobody cares much for me, I am too little to be of any use."

"Ah, yes! that is so," said the thousand dollar bill; and it haughtily gathered up its well-trimmed edges that were lying next the little bill in conscious superiority. "That is so," it repeated. "If you were as great as I am, a thousand times bigger than you are, then you might hope to do some good in the world."

And its face smiled a wrinkle of contempt for the little dollar bill. "Just then the cashier comes, takes the little murmuring bill, and kindly gives it to a poor widow.

"God bless you!" she cries, as with smiling face she receives it. "My dear, hungry children can now have some bread."

A thrill of joy ran through the little bill as it was folded up in the widow's hand; and it whispered: "I may do some good, if I am small." And when it saw the bright faces of her fatherless children it was very glad that it could do a little good.

Then the little dollar bill began its journey of usefulness. It went first to the baker's for bread, then to the miller's, then to the farmer's, then to the laborer's, then to the doctor's, then to the minister's; and wherever it went it gave pleasure, adding something to their comfort and joy.

At last, after a long, long pilgrimage of usefulness among every sort of people, it came back to the bank again, crumpled, defaced, rugged, softened by its daily use. Seeing the thousand dollar bill lying there, with scarcely a wrinkle on its finger-mark upon it, it exclaims:

"Trav, sir, and what has been your mission of usefulness?"

"The big bill sadly replies: "I have been from safe to safe among the rich, where few could see me, and they were afraid to let me go out far lest I should be lost. Few, indeed, are they whom I have made happy by my mission." The little dollar bill said: "It is better to be small, and to among the multitudes doing good, than to be so great as to be imprisoned in the safes of the few."

Moral.—The doing well of little every-day duties makes one the most useful and happy.—*North-Spring*.

THE YOUNG LAMP-LIGHTER.—Wallace is a boy about ten years old, who lives in a town near Boston. He has a brother Charles, eighteen years of age. These two brothers are the town lamp-lighters.

There are at least fifty lamps to be lighted every night; and some of them are a good deal farther apart than the street lamps in large cities. Charles takes the more distant ones for his part of work, and drives from post to post in a gig.

Wallace, being a small boy, calls to his father's saddle-creature. This horse is a kind, gentle creature, and as wise as he is kind. He and Wallace are about the same age, and have always been good friends.

So when Wallace puts the saddle on him every evening, just before dark, the horse knows just what is going to be done. He looks at the boy with his great bright eyes, as much as to say: "We have our evening work to do, haven't we, Wallace? Well, I'm ready; jump on!"

Wallace mounts the horse, and they go straight to the nearest lamp-post. Here the horse stops close by the post, and stands as still and steady as the post itself.

Then Wallace stands upright on the saddle, takes a match from his pocket, lights the lamp, drops quickly into his seat again, takes up the bridle, gives the word to the horse, and on they go to the next lamp-post.

So they go on till all the lamps allotted to Wallace are lighted. Then they trot home merrily; and before Wallace goes to bed himself I am sure he does not forget to tell that his good horse is well fed and cared for.

Nursery.

THE GIRL AND THE SKEPTIC.—There was once a very clever and learned gentleman, but an infidel, who was travelling among the mountains and valleys of Wales. He came to a roadside cottage in a lonely, lovely spot, and, as he was very tired and thirsty, stopped to ask for a drink of water. It was a little girl who spoke to him, sitting at the cottage door with a book on her knee. She instantly rose and said: "Will you not have a cup of milk, sir, for you are hot, and the cold water would hurt you?"

He was very much pleased with her kindness, and thought he would like a little chat with her. So, when she came out with the milk, he said: "I see you are getting your lesson there, my dear."

"No, sir," she answered, "I am only reading."

"Why, what book?"

"The Bible, sir."

"What," said he, half smiling to himself as he gave back the cup, "do you like that book, then?"

For a moment the little maiden did not answer for surprise; then, lifting her bright eyes to his face, she said: "Why, sir, I thought that everybody loved the Bible."

The gentleman bade the child good-by, and slowly rode along. No one knew what he was thinking of; but years after, when he had become a true and humble Christian, he used to tell of that little Welsh girl, and say: "And I, too, Welsh girl, and say: 'What the now that I understand what the Bible is, am almost as ready to wonder at my question as she was; for every one who really knows it must surely love it too.'"

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About Class Meetings.

We note what our correspondent has written on the subject of class meetings. Here in New Orleans all of our churches keep up class meetings, and we believe every pastor has a class of his own which he leads every week. Our largest church here has five or six classes which meet regularly, and are well attended. We know of no better plan for city stations than to appoint class meetings for different evenings in the week, and one for Sunday morning, so that all may be accommodated in the time, and let them be frequently announced; and the members exhorted to select and attend the class most convenient.

In the country there are obstacles in the way. The people live far apart; night meetings, except in the towns, are impracticable. They may, however, be held immediately after preaching. Some can, and usually will, remain, and the preacher, by shortening his sermon a little, will generally have time and strength for thirty minutes' religious talk with his flock. If he can get a leader, so much the better; but if not, he can lead himself without overmuch exhaustion. As a rule, class-leaders must be developed in the class meetings. If the preachers will start them, and keep them up for awhile, the gifts and grace for leading will be manifested. But, leaders or no leaders, the pastor should keep up one class meeting, and invite the members to meet him for religious conversation, in a half hour he will, in this way, find out more about the religious condition and needs of his people than he could learn in a month of visiting and social intercourse.

We would have leaders, and in this and every way develop lay activity, but the pastor must organize and begin the work, and keep it up, often under great discouragements. Capable leaders—men deeply experienced in divine things, and familiar with the Scriptures and the human heart—are scarce, but they will be found more and more if the preachers organize the class meetings, and insist upon them as a vital means of grace. It takes a great deal of religion to make a class-leader, and also time, practice and study, and an exceptional amount of common sense. By using the best materials we have they will improve, and we shall gradually call out a class of lay workers that will be a power in the church. There are plenty of men in the church who have the intelligence, education and gifts for class-leading. They lack only the spirituality and zeal. We must be on the lookout, and bring them forward, and remind them of the work God requires of them.

"How are we to rekindle class meetings among the laity?" They must be revived in their spirituality for one thing. People who are lukewarm and worldly-minded look upon class meetings with repugnance. They may hear preaching, attend prayer meetings where others do the praying, and even go to love-feasts, where they sit in silence if they choose. But the class meeting is altogether too personal and too searching. The class meeting draws a certain sort—those that are concerned about their souls, and those that hunger and thirst after right-

eousness. It very naturally repels those who are not deeply and earnestly intent upon growth in grace, and who shun the probe of self-examination. We imagine it has always been somewhat esoteric in its character. In England the Wesleyans have a kind of outside members who do not attend the classes, and the insiders who are members in deed, and go to class regularly. The unconverted, the worldly, and some that are exemplary Christians, will always stand on the outside of the class meeting line. In proportion, however, as the church is spiritual will the class meeting find favor. The real heart of the church is in it, and it is vastly important that this inward nucleus of power be cherished and enlarged.

In Wesley's day the class meeting was the unit and base of his system. It was simply a connection of class meetings. As an organized church the class meeting necessarily falls among the means of grace, and stands side by side with the prayer meeting. American Methodism in its beginnings was a class meeting. As the cell is the incipient form of all natural organisms, so the class meeting was the original and primary form of Methodism; and, while it was a test of membership, it is now merely an adjunct of our system, and not the primary basis and bond of our existence. But as a helpful expedient and means of grace, it still embodies much of the genius and potency of Methodism. Methodism, without the class meeting, is only half Methodism, and the system is short of one of its most distinctive features. "It is true that class meetings have well-nigh gone out of use in the Methodist Episcopal Church South." Not true in this section, and, we hope, in many others, but there is reason to take alarm. In many places there are no class meetings, and preachers and members have become indifferent concerning them. The very rock from whence we were hewn is being lost sight of, and the hole of the pit whence we were digged is being forgotten.

Great changes have taken place in society. Religious enterprises have been multiplied, there is more wealth, and education, and new channels of church work have been opened. The Sunday school and evangelistic undertakings have developed wonderfully. But the class meeting has not been displaced. It is as much needed as ever to nourish spirituality, and to train and edify young converts. It is at once an inquiry meeting, a meeting for religious conference and for Bible-reading. It combines everything that is good of all the expedients which modern evangelists have devised for the promotion of spirituality, and the training of Christians in usefulness and piety.

In conducting them there should be freedom, flexibility and variety. Religious conversation is a class meeting. The topics should be experimental, scriptural, and free from formality and cant in their treatment. The members should be as free to question the leader as the leader is to question them. The open Bible should be on the table and in hand, all hearts should be open and all tongues loosed. The end is to instruct, encourage, comfort and strengthen. The song, the prayer, the talk, should be to the point, and the meeting nearly always short—rarely over thirty minutes. One hour is rather long. And special attention should be given to awakened inquirers and young converts. There is no better place to seek religion than the class meeting.

Centenary College.

COMMENCEMENT.

The eighth was commencement Sunday. Rev. Dr. Luffield was not able to be present, but the president of Whitworth, Rev. H. F. Johnson, had arrived providentially, and met the demands of the hour fully. The large chapel was well filled at eleven A. M., and the sermon was excellent and appropriate.

The Preparatory exhibition was on Monday night. There were thirty-seven speeches and dialogues, and ten musical interludes. This was a good measure, pressed down, and shaken together, and running over. But the boys must have a change, and the people sit it out with commendable patience and good nature. There were a number of good speeches, a few failures, and some pieces that ought to have been left out.

On Tuesday, at ten A. M., the Union Franklin Literary Society had a public meeting in their large hall. There was an overflowing audience, speeches, and delivery of badges, and impromptu from gentlemen in the assembly. In many respects this hour in the society hall was one of the happiest and most entertaining of the whole occasion.

At twelve M. the Alumni Association met in the chapel, and was addressed by Henry L. Pond, Esq. The speaker's subject was: "Christianity the Security of Republican Government," and it was well and forcibly presented.

The exercises of the Union Franklin Literary Society were at night. The young men gave us five mainly speeches, original, thoughtful, and first rate in style and manner. And then came the address of the Hon. E. John Ellis. The audience, full fifteen hundred strong, was wrought up to the highest pitch of expectancy by the reputation of the distinguished orator, and for an hour the attention was riveted. It was one of those very rare speeches of which we could wish that it had been longer. "The Mission of the South" was presented in a statesman-like way, the address abounded with passages of great beauty and power, and there was in it much practical advice and instruction for young men.

The commencement exercises began on Wednesday, at ten A. M. Tiff Foster delivered the Latin salutatory, and Isaac Dickson Wall the valedictory. The three graduates—Isaac Dickson Wall, Whyte Glen-dower Owen and Tiff Foster—delivered orations, and the degree of Bachelor of Arts was conferred upon them, and the honorary degree of A. M. upon Mr. Charles Parlange, of Point Coupee, La. The orations were all excellent, and universally commended. President Andrews' baccalaureate followed the conferring of the degrees. It was an individuality of character, and was a finished production. We wish it could be published for the instruction and benefit of all our young men. At the conclusion of President Andrews' address Bishop Keener, the president of the board of trustees, made a short speech, filled with stimulating, encouraging and striking things, and then the benediction.

On the whole, Centenary has not had a more gratifying commencement for many years, and the feeling for her success and prosperity is more assured and hopeful. Any despondency that may have existed has given way to the conviction that the days of severest trial are passed, and that there is now the unmistakable promise of a bright future. There were many old and strong friends of the college in attendance from a distance, and the audiences were larger than we have seen for several years on commencement occasions. From all we could learn there is good promise of having railroad connections between Baton Rouge and Jackson within a few months. If this enterprise should be consummated, the facilities for reaching the college will be greatly increased, and the patronage will be largely extended. The time of struggle and effort is not past, but the friends of the college can labor in hope, and with the assurance that they are building up and sustaining an institution that is to stand, and be a blessing to the present and coming generations. The following report of the committee of the board of trustees, on the state of the college, was directed to be published.

REPORT.

The Committee on the State of the College beg leave to report that the discipline during the session just closing has been remarkably good. The conduct of the students has been such that there has been no occasion for suspension, public reprimand, or infliction of any other penalty by the faculty. For quiet and orderly deportment Centenary College stands unsurpassed. The students are for the most part religious, and exemplary in their Christian profession. A graceful revival of religion in the church has embraced the most of them in its saving influence. From the report of the faculty we have every reason to believe that the examinations, which were conducted in writing, were thorough and satisfactory. The purpose of the faculty is to require a high grade of scholarship, and to promote none to a more advanced standing until they have given sufficient evidence of their acquaintance with the studies previously demanded. The course of study prescribed is ample for a good classical and scientific education, and we have reason to believe is carried out as thoroughly as is possible with the number of professors we are able to employ. The faculty are faithful, efficient, but overworked. The college has never more fully enjoyed the confidence of the community and of the country at large. It is growing in public favor, and we regard the prospects as more hopeful than at any time within the last ten years. In conclusion your committee would speak in terms of highest commendation and approval of the manner in which the president and professors have discharged their onerous duties.

All of which is respectfully submitted.

W. H. N. MAGRUDER,
Chairman.

Hyacinthe in Paris.

Dr. Pressence writes to the London Christian World of the bitter efforts of the Ultramontanes to prevent Father Hyacinthe from opening his Conferences in the Great Winter Circus, and thus records the triumph of the speaker:

Long before the time for commencing the vast building, which accommodates more than five thousand persons, was crowded to excess. Among those present were eminent representatives of the Liberal party, senators, deputies, the leading editors of our great journals, a large number of Protestants, many men of no religious creed, but who were ready to hail in Father Hyacinthe the apostle of freedom of conscience. It was a noble assembly, truly representative of the Liberal opinion of Paris, anxious to make a great demonstration in support of the most precious of our liberties. The president of the Conference, who is the director of one of our most esteemed reviews, opened the meeting with a few wise and well-chosen words. "Here is one man," he said, "against four thousand. You will respect his liberty."

It was a thrilling moment when Father Hyacinthe entered, and stood before the vast assembly. He had not spoken in Paris since the day when he left the pulpit of Notre Dame. He no longer wore the white robe of the monk, but the simple garb of the pastor. He stood there a man against whom Rome had launched all her thunderbolts, and whom her satellites in the press had tried to riddle through, and through with their small fire of scandal. His fine and expressive countenance betrayed the deep emotions that could not but be stirred in such an hour. He was received with a veritable ovation, a tempest of enthusiastic applause. He must have felt himself avenged, and comforted for all the outrages which had been heaped upon him. One miserable attempt to hiss was heard during the meeting, but it was instantly suppressed, and the unfortunate tool of clerical hatred was speedily put out of the building.

I shall not attempt an analysis of the language. Suffice it to say that it displayed the brilliant imagination and marvelous oratorical genius of the speaker, and the power possessed by him, to a degree I have never known equalled, to lift the whole of a vast auditory as if by a mighty lever. Speaking of the duty of sincerity, he denounced all the lies and fictions which we interpose between the truth and our conscience, commanding with that claim to infallibility which would place our petty notions above the thoughts of God. This well-aimed arrow went straight to the heart of that papal infallibility which Montalembert called the idol of the Vatican.

One magnificent passage, in which the orator declaimed against all those degrading theories which treat man as only an animated piece of clay, ignoring the fact that the breath of Jehovah has made him a living soul, was received with enthusiastic applause. That which makes the success of these conferences peculiarly interesting is that Father Hyacinthe has so boldly unfurled in them the banner of Christian spirituality. Scarcely less gratifying is the appreciation shown of them by the press. While the Ultramontane journals, exasperated at having contributed by their very opposition to such a triumphant success, console themselves with deprecatory remarks and insinuating rallery, the bitterness of which gives the measure of their mortification, the Liberal press generally shows respectful sympathy with the orator, and a just appreciation of his perfect sincerity. Only one of two journals of notorious impiety, such as *Le Radical*, the successor of the famous *Broils de l'Homme*, show a bitter animus against Father Hyacinthe equal to that of *L'Univers Religieux*.

Rev. J. W. Shores, of the Alabama Conference, writing from Orville, July 4, tells us of a great sorrow that has fallen upon him and his home. His youngest child, Lawrence Albert, died on the twenty-fifth of June, aged eight months and one day. We deeply sympathize with Bro. and Sister Shores in their bereavement. There is a side that is exceeding bright in the death of little children, and of infants, and the gospel brings greater comfort in this affliction than in almost any other.

In the month of March he had pneumonia, from which he never entirely recovered. On the twenty-first of June I went to Summerfield to attend the District Conference, and when I left he seemed better than he had for some days previous; and after the session of the Conference closed I remained to attend the meeting of the board of trustees of the schools in Summerfield, but on Monday received a message that called me home to find our babe cold in death.

RESPONDING.—The subscribers of the ADVOCATE are in many instances paying with encouraging promptitude. In a number of cases from \$15 to \$20 have been sent by single subscribers, paying up arrears, and for several years in advance. Many thanks for these indications of public favor and good will. The crops generally promise well. The people under better government, are more hopeful than for years past. We trust that our friends will remember the ADVOCATE.

The University of Mississippi, at its recent commencement, conferred the honorary degree of Doctor of Divinity upon Rev. W. E. M. Luffield, of the Mississippi Conference. A well-merited honor.

We had a good time to Jackson, via Baton Rouge. Prof. W. H. N. Magruder, the worthy principal of Baton Rouge Collegiate Institute, had his seventeen-year-old ponies, and a carriage which had reached its majority, having been effective in the traveling connection twenty-one years, all in apple order. The associations connected with such a triumphant as this are enough to season the trip. Ante-bellum and post-bellum, and many historical allusions are recalled to beguile the weariness of the longest journey. Two things those ponies know perfectly: the way to church, and the way to commencement. Sundays, and this annual July excursion, are among the red-letter days of Jack and Nellie.

For company, the professor, who holds the ribbons and whip, Bro. Goodwyn, of the Baton Rouge pastorate, gray from his youth, but growing stouter and younger from year to year, and Master Johnson Magruder, whose striking resemblance of countenance to his grandfather, the venerated Heman Bangs, constantly calls up the image and history of that old Methodist hero and saint.

Leaving Baton Rouge at three o'clock in the afternoon of Saturday, we are at Sister Shellmire's, eighteen miles on the way, by dark. Bro. and Sister Goodale—name familiar to our young readers—come up at the same time, and all are welcomed and bountifully entertained. Breakfast and prayers on Sunday morning, and on the road to Jackson—fifteen miles distant—by sunrise. Sister Shellmire, her accomplished daughter, Miss Minnie, and her obliging son, Mr. John Shellmire, welcome the coming, and also speed the parting guest. When we returned did they not have a most savory and complete breakfast ready for us at three o'clock in the morning? Sister Shellmire told us that Bishop McIntyre had to stop there in the days when he was not Bishop, and when he went to Centenary commencement.

In Jackson, we go to Prof. Wiley's, of course, occupy the same spacious lodgings, and enjoy the same overflowing hospitality. Then we are in time for the Sunday school; Bro. Goodale's marvelous pig story; a speech from Bro. Goodwyn; the songs; and then from church to chapel, to hear President Johnson's sermon; and at eight again at church.

Many thanks to Prof. Magruder. For were we not delivered at the wharf in Baton Rouge on Thursday morning, at eight o'clock, as per contract, and just as the Bart Able was rounding the point? We parted from our company with but one sentiment: Is it well with the ponies?

Rev. B. F. White, writing from Franklin, La., July 9, mentions the revival of which we gave some account two weeks ago. Over forty were converted, and thirty-three were added to the church. He was assisted in the meeting most efficiently by Rev. S. H. Werlein and Rev. A. E. Clay. Bro. White says: "The Methodist church in Franklin is now in a healthy condition. We (with God's blessing) will get out of debt this year. We have a fine academic school for boys and girls, and have taught a very successful session. We will reopen on Monday, September 3. We are prepared to give board and tuition in English for \$5 per month. We also teach the classics, higher mathematics, music, French and German."

With great pain, says the *Western Methodist*, we record the death, in his twenty-sixth year, of our young friend and brother, Charles M. Knott, of this city, son of the Rev. J. W. Knott, of the North Mississippi Conference. Last week, at his plantation in the country, he was stricken down with serious illness, and as soon as could be was conveyed to the family residence in this city. On Saturday evening he was cheerful and hopeful, thinking that his health would in a little while be restored; but, alas! the symptoms of death suddenly appeared, and in the early morning of the Sabbath, July 8, the happy spirit of the noble young man passed away from the earth, leaving behind him a home and loved ones—missed away; thank God, to a better home on high.

Rev. John Nelson, of Drogheda, Ireland, died on the twenty-eighth ult., in his ninety-fourth year. He was baptized by the Rev. John Wesley when on his last visit to Ireland, and has been sixty-eight years in the ministry of the Methodist Church. He was the oldest Wesleyan minister in Ireland, having entered the ministry in the year 1809. In his earlier years he was associated with such men as Gideon Onseley, William Kelly, Matthew Lanktree and others. He afterward filled some of the highest and most responsible positions in the church, and was greatly beloved.

The Rev. W. T. J. Sullivan, of the North Mississippi Conference, and president of Sardis Female College, was honored with the degree of D. Divinity by his alma mater, the University of Mississippi, at the recent commencement.

He who is not better for his religious knowledge will assuredly be the worse for it.

Bishop Marvin.

Bishop Marvin, says the Nashville *Christian Advocate* writes us from Venice, June 15. On his arrival at that city he found a letter of ours awaiting him, having been forwarded to him from London. He tarried longer at Athens than he intended, because of the illness of Bro. Hendrix, which we are glad did not prove serious. He expects to attend the British Conference, as requested by our Bishops and Board of Missions. If opportunity be allowed, the Southern Church will be well represented by him; and we trust his visit will tend greatly to promote the interest of fraternity and the organization of the Ecumenical Conference. We hope the mother connection of Methodism will take the initiative in this matter. Then Ireland—and then we can follow at our General Conference in May, 1878—then Canada—then the Northern Methodist Episcopal Church—then all other connections, friendly to a genuine fraternity, as distinguished from the dream of organic union. Bishop Marvin knows "what Israel ought to do," and we trust our British and Irish brethren will look at the question "in a dry light," and act accordingly.

AMERICAN BIBLE SOCIETY.—The stated meeting of the board of managers was held at the Bible House, July 5, William H. Allen, LL. D., president, in the chair. Three newly organized societies were recognized as auxiliary, one in each of the States of Connecticut, Michigan and West Virginia. Specimens were exhibited to the board of Dr. Schaffner's translation of the Pentateuch into Ottoman Turkish, recently completed at Vienna; the Epistles of John and the revised Gospel of Mark in Persian Urdu, from the mission press at Lucknow—all published at the society's expense. The correspondence submitted from the society's agents in foreign lands included letters from Dr. Bliss, at Constantinople, as late as June 15; from Dr. Gulick, at Shanghai, on the fifteenth of May, and Yokohama June 4; from Mr. A. M. Milne, at Monte Video, April 27. Grants of books were made, in answer to numerous applications from auxiliaries, agents and other persons for sale and distribution in various parts of the country. Donations were also made to missionary societies for circulation in Africa, Mexico, and along the Mexican border in Texas. An appropriation was also made for the publication of the Bible in Ancient Armenian. The number of volumes granted (including seven in raised letters for the blind, and \$75 for foreign work) was about 4,000. The receipts for June were \$28,488; copies of Scriptures issued, 60,318 copies.

In our scientific column, says the *Christian Union*, we recently referred to the invention of an "electric candle," which promised to supersede some or all of the illuminating devices at present in use. Further experiment has developed unexpected phases of the discovery. Hitherto electric lights have been connected with machinery which was arranged to keep two bits of carbon at a uniform distance from each other as the process of combustion progressed. Mr. Jabluchoff, the inventor, at first used carbon points separated by a layer of kaolin, which melted as fast as the carbons were consumed, and thus dispensed with machinery, affording at the same time a better light than the old process. Further experiment did away with the carbons altogether. Electricity is passed through some sort of conducting medium along the edge of a plate of kaolin. The kaolin is consumed at a slow rate, and a band of soft electric light is produced. If this invention is all that is claimed for it a revolution is at hand in regard to the lighting of our streets and houses.

Rev. George T. Perks, one of the general secretaries of the British Wesleyan Conference, died in Rathernham, England, on the twenty-eighth ultimo. The London *Watchman* says: "Our honored and beloved friend must ever rank among the foremost men of Methodism. He was a thoroughly orthodox and deeply evangelized preacher. His expositions of God's word were always searching, luminous and instructive; and his pulpit appeals were often of overwhelming power. As Henry Moore once said to us of John Fletcher, of Mauley—with whom, by the way, Mr. Perks was, in his ancestors, closely connected: 'He preached from head to foot.' As a pastor and an administrator of our discipline he had not many equals, and perhaps no superiors. He proved himself faithful in times of trial, and in every sense won for himself a good degree."

TIMES OF HOLDING THE SESSIONS OF THE TEXAS CONFERENCES.—Bishop Wightman has found it necessary, from urgent applications made to him in several quarters, to change the times originally appointed for holding the Texas Conferences. The sessions will be held at the following times, viz:

North Texas Conference, Bonham, Nov. 7.
West Texas Conference, Corpus Christi, Nov. 21.
Northwest Texas Conference, Waco, Dec. 5.
East Texas Conference, Crockett, December 12.
Texas Conference, Galveston, December 19.

We received the programme of the commencement exercises of Ouehatche College, Monroe, La., June 20-23. We are informed that the occasion was one of great interest, and that the college, under the management of President Borden, has had a prosperous year. The commencement sermon of Rev. C. F. Evans was heard by an immense audience, and gave universal satisfaction.

Those interested in the property of Soule University, Chappell Hill, Texas, are referred to a card of the committee in our advertising department.

NEW ADVERTISEMENTS

**WEST POCKET CURE FOR
DYSPEPSIA
CLERGY AND DOCTORS
TESTE.**

For trial, by mail, 25 cents. POLK, MILLER & Co., Richmond, Va. 5p 1c

HOME ENDORSERS:

Bishop D. S. Duggell, Va.
Rev. R. L. Dabney, L.L.D., V.
Rev. Leroy M. Lee, D.D., Va.
Rev. J. B. Jeter, D.D., Va.
Chap. Randolph, Mason Col.,
M. Richmond Christ Ad. Socy.

SENT TO THE

CAPITALISTS.

Property-Holders and Citizens

OF NEW ORLEANS

THE UNDERSIGNED Presidents of Banks and Insurance Companies of this city, feeling deeply the great importance of railroad connection between New Orleans and the State of Texas and believing that the present is the most favorable time we can ever have to build such a road

"CINCINNATI RAILROAD COMPANY are about to place before our people a subscription to the sale of mortgage bonds to the extent of \$75,000, the proceeds of which will finish the grading, bridge and cross to the entire land from Hogan Hills to Starling and Shreveport, which, when done, will enable the directors to make a new mortgage debt of that to exceed \$100,000 per mile, sufficient to down State rails, build station-houses, turn-outs and place locomotives and cars for two or three train-branches every daily, and at least six freight cars, and passenger cars to take 100 passengers."

and passenger traffic at a cost of less than \$15,000 per mile. The smallest cost of any railroad, per mile, in this or any other country; and further because the business of our citizens may not have sufficient incentive to encourage in these secure investments, and thereby the ability on the part of the stockholders to complete the road, the undersigned deem it important at this crisis and juncture in this great enterprise, the success of which secures the future wealth and prosperity of our State and city, to place before our citizens and signatories our entire confidence and our entire recommendation both as to the certainty that the road will be built speedily if these several mortgages are taken, and also that the bonds will prove a first class investment and our advice in

And we further give this our opinion that these bonds will have a standing in our stock market, and will be received by our several institutions as security for loans with as much readiness as any other seven per cent. securities of our State.

It will be a stigma and disgrace on our people to fall in completing this connection with our prosperous sister State, and we earnestly urge the attention of our capitalists, our moneyed men, our corporations, and all classes of our citizens to come forward and subscribe to the loan.

(HEO. JONAS,
President Canal Bank,
SAMUEL H. KENNEDY,
President State National Bank,
A. BALDWIN,
President New Orleans National Bank,
E. L. CARRIERE,
President Citizens' Bank,
J. T. MORRIS,
President Illinois National Bank,
-L. B. CAIN,

DAVID PRITCHARD,
President New Orleans Savings Institution.
T. H. DUBESBY,
President Louisiana National Bank.
C. KOHN,
President Union National Bank.
JAMES JACKSON,
Vice President Louisiana Savings Bank.
JOHN T. HARDIE,

THOS. A. ADAMS,
President Crescent Mutual Insurance Co.
ED. A. BAILEY,
President Factors' and Traders' Ins. Co.
JOHN DENDERSON,
President Gibraltar Insurance Co.
J. THYES,
President New Orleans Insurance Co.
M. M'ISSON,

LLOYD R. ODEMAN,
 President Mechanics and Traders Ins. Co.
 ERNEST PRADT,
 President People's Insurance Co.
 E. MATER,
 Secretary Germania Insurance Co.
 H. PEYCHAUD,
 President Hope Insurance Co.

President Union Insurance Co.
W. H. SCHMIDT
President Fourth Insurance Co.

MILLINERY.
Mme. Rosa Reynoir.

NO. 9 CHARTRES ST..

Takes pleasure in inviting her patrons and the
Ladies in general to inspect the

LARGE AND ELEGANT ASSORTMENT

OF

MILLINERY

Which she selected while in the North, and

**FRENCH PATTERN BONNETS, HATS,
NOUVEAUTES, ETC.**
Received direct from
**LEADING PARISIAN
HOMMES.**
All of which are offered at most

Orders carefully and promptly
filled, and satisfactions guaranteed.
—

WOOD! WOOD! WOOD!
AT WHOLESALE AND RETAIL.

NO. 375 JULIA ST., NEW HAVEN.
(near Magnolia Bridge) Postoffice address, Lock
Box 1181.
Delivered in all parts of the city.
PRICES FOR THIS WEEK:

AMH, WOOD, per Cord.....	\$5 00
AMH, WOOD, per Cord.....	5 10
AMH, and AMH, mixed, per Cord.....	5 20

Private Boarding In New York.
117 E. FOURTEENTH ST. NEAR UNION
SQUARE.
THIS well-known house is a favorite with
Sportsmen visiting New York. Table first-
class. Prices moderate. Good rooms and attend-
ants. Location most central and convenient.

JAS. KIRKPATRICK,
BOOKSELLER, STATIONER,
PRINTER AND BINDER,
610 MAGAZINE HT., NEW ORLEANS, LA.
School Books a specialty. Pictures, Frames, Cord
and Labels. Binding done to order. Kirk-
patrick's Circulating Library.

Journal of Management Education 30(6)

23 FEB 4 1967

Footnote 2 Modern Insurance Co

27 CARondelet STREET.
 EXTRACT FROM THE
ELEVENTH ANNUAL STATEMENT,
 NEW ORLEANS, MAY 17, 1877.
 Premiums for year ending April 30, 1877, \$567,767 19
 Losses paid within the year, 239,675 73
 Cash Dividends for the Year

Interest (semi annually) **10 per Cent.**
 Premiums **20 per Cent.**
 Assets, April 30, 1877 **\$1,322,008 04**

This Company continues to issue Policies on Fire, River and Marine Risks at current rates of Premium.

ED. A. PALFREY, President.
 JOY CHAFFIN, Vice President.
 THOS. F. WALKER, Secretary.

TRUSTEES.

John I. Noble,	T. Lytt. Lyon,
John Chaffin,	Famnel H. Boyd,
Richard Milten,	Joseph McElroy,
John I. Warren,	Wm. J. Behan,
W. B. Buckner,	B. B. Buchanan,
Famnel Friedlander,	Wm. C. Black,
A. A. Yates,	Charles Chaffin,
John I. Adams,	L. Jurey,
Isaac Scherck,	Wm. Hartwell,
R. M. Walmsley,	C. J. Leeds,
A. C. May,	A. T. Janin,
H. H. Snowden,	Jos. Bowling,
	A. M. Bickham,

Hibernia Insurance Co.
OFFICE, NO. 37 CAMP ST.

JOHN HENDERSON, President.
P. HAWIN, Vice President.
THOS. F. BLAGG, Secretary.

Earnings.....	\$198 00
Interest.....	74 25
Net profits.....	16 25

At an election held on Monday, the seventh in-
stant, the following named gentlemen were chosen
Directors of this Company to serve for the ensu-
ing year:

P. Irwin, Thomas King, Thomas Glasgow, John P. Gibbons, William Hart, David Jackson,	John Henderson, John G. Ryan, Wm. H. McGill, James A. Girihier, Emile Guanche, John H. Haines, F. J. Cassel.
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At a meeting of the Board, held May 14, JOHN
HENDERSON, President, P. HAWIN, Vice Presi-
dent, and THOS. F. BLAGG, Secretary, were
unanimously re-elected.

The Board declared out of the net profits of the
Company for the past twelve months 10 per cent.
interest; also 2 per cent. dividend on the paid-up
capital, and 20 per cent. dividend on premiums
paid by the policy-holders. The total, 32
per cent. on premiums. Said interest and di-
vidends to be placed to the credit of the stock own-
ers. Interest and dividend on full-paid stock payable
in cash at the office of the Company on and after
June 15 proximo.

THOS. F. BLAGG, Secretary.
NEW ORLEANS, May 15, 1877.

MISCELLANEOUS.

CALEB A. PARKER & CO.,
NO. 10 UNION STREET, NEW ORLEANS.
GENERAL AGENTS FOR
H. W. JOHNS' PATENT
ASBESTOS
MATERIALS.
AT WHOLESALE AND RETAIL.

THIS unprecedented success we have had in introducing these goods in the South has induced us to add largely to our stock. We have now the largest stock this side of New York, and more cutting, and we often have a New York price.

Our PAINTS are a mineral, and mixed red

for the grill, and any one can apply them. They are made of the finest quality of iron, and are the only ones to the gallon that the best lead will. Our Paints are not adhesive to the metal, nor is there any lead color in them. We have white and all colors of paint, and they will stand for years. The thickest ever produced. They will cover twenty-five per cent. more than lead or any other paint. Our ROILER is made of iron, and is equal anywhere and is perfectly the proof.

Our **ROLLER and PIPE COVERING** is made of iron, and is the best ever used, and proves to be a great fuel-saver.

The **STEAM JACKING** is a national laborer, color, preventing friction and save oil.

NEW ORLEANS, OCT. 4, 1878.

Having made use of the Anderson Paints and machinery by H. W. Johns, of New York, and found them to be the best ever used, we have

State, New Orleans, to be taxed, I like pleasant in saying I have found them to be in every respect as represented. I can confidently recommend them to builders, owners of real estate and ship captains as being much superior. In my opinion, no one in this or any other country, and, in fact, beyond comparison with any (good) in this market.

THOMAS D. CAREY,
Washington and Magnolia Sts., New Orleans.

NEW ORLEANS, April 20, 1877.

CAREY A. PARKER & Co., Sirs: Having over 11, W. Johns Asbestos Pulpits and Roofing, I come from the best I have ever used.

Respectfully yours, H. S. NOTT.

Capt. of Steamboat New Port Able
Send for samples and price lists.

ENTERED 1816.

CHAS. SIMON & SONS,
63 N. Howard Street, Baltimore, Md.

IMPORTERS AND DEALERS IN

Foreign and Domestic Dry Goods

WOULD call special attention to their extensive stock of DRESS GOODS, LINEN AND COTTON GOODS, Embroideries, Laces, Goods for Men, Boys, Hosiery, Corsets, Ladies' Trimmings Underwear, etc.

SAMPLES SENT FREE.

ALSO TO THEIR

Dressmaking Department

Cloaks, Dresses, etc., made to order promptly, in a superior manner, and in the latest style, at moderate rates. Orders solicited. Rules for self-measurements, and samples of materials, with estimates of cost, sent upon application.

All orders amounting to \$5 or over will be sent Free of freight charges by express; but parties whose orders are not accompanied by the money, and in such their goods sent C. O. D., must pay for freight of money.

CARPETS. ELKIN & CO.,

168 CANAL STREET 168.

ARE OFFERING NEW AND CHOICE PATTERNS IN
AXMINSTER VELVETS
BRUSSELS AND THREE-PLY
AND INGLAI CARPETS
At Greatly Reduced Prices.

FLOOR OIL CLOTHS,
COOKS AND KITCHEN MATTINGS,
AND ALL KINDS OF KITCHEN FLIES, ETC.

NEW CANTON MATTINGS,
WINDOW SHADES, NEW STYLES.


WM. HOGAN,
Manufacturer of and Dealer in.

Boots and Shoes.


FINE WORK A SPECIALTY.

Orders from the country promptly attended to.
TRUNKS AND VALISES of both French
and American make.

NOS. 69 AND 101 CANAL STREET,
NEW ORLEANS.



Rheumatism is here.
As supplied by Paolo's, it cures Rheumatism, Prostration, Debility, and all Chronic and Nervous Diseases. Circulars free. P. J. WILK, 51 Bond Street, New York.



SCIENTIFIC.

There is a new mining district in Montana, called Butte, producing last year 800 tons of ore, carrying 35 percent of copper and 15 ounces to the ton of silver. The ore is oxides and copper glance. The veins are numerous, crossing the country in prominent ridges, from three to twenty feet in width. Its value as a copper-producing region is only exceeded by the Clifton district, on the borders of New Mexico and Arizona.

The last English Arctic Expedition promises to confirm the views of glacialists respecting the origin of the Parallel Roads of Glen Roy, in Scotland. In Greenland nearly every valley shows similar terraces, which have been found in fresh water lakes, kept in place by barriers of pack-ice. That represents perfectly the condition of things when the Ben Nevis glacier dammed the valley of the glen, producing an extensive lake.

ELECTRO-MAGNETIC PLANT.—A curious plant, called the *phytolacca electrica*, and possessing strong electro-magnetic qualities, has been recently discovered in Nicaragua, according to the New York Herald. The hand is famed by touching it, and the magnetic influence is felt to a distance of eight feet. The magnetic needle is disturbed, and the nearer the middle of the plant is approached, the stronger becomes the agitation, until finally it assumes a circular movement. The intensity of the phenomenon varies according to the time of day, and at night is scarcely perceptible. It reaches its highest point about two o'clock in the day. Stormy weather increases its activity. No insects or birds are known to approach it.

The English registrar general, remarking on observations at the Greenwich Observatory with reference to climate and sunshine, says: "Man, as it has been well said, is an atmospheric creature. The child, the man, the woman, the veteran in ripe age, the healthy and the sickly, all feel these influences in different degrees. The deaths go up in the heats of summer, or in the chill of colds of winter, and go down in mild weather. Hence, for many years the London weekly tables have shown by the side of the causes of death the varying pressure of the atmosphere; temperature, in the shade, in the sun, on the grass, the moisture and dryness of the air we breathe; the north, south, east, west winds, and the velocity at which they fly; and the daily rainfall. Latterly some subtle conditions have been expressed in numbers: the ozone has been measured, electrical disturbances have been recorded. It will be for science to determine the precise effects of these states of life. One other condition is of unquestionable importance; it is light, a condition of the elements approaching perhaps nearer than anything else their state in life."

"Oh!" said a child, after praying for pardon, "I don't know what is the matter; I am a new girl, or I am in a new world." "Everything seems so different to me now," is the testimony of many new converts.

MEDICAL.

THE JELESO WATER, NO. 20 CORTLAND ST., NEW YORK. WARREN & CO., PROPRIETORS. URAL MOUNTAIN JELESO WATER

Is a concentration of all the curative qualities of the most celebrated Mineral Springs in the world. Each bottle contains eighty doses, and is equal to over one hundred bottles of the Natural Spring Water.

As a tonic it is unsurpassed, having had most remarkable success in curing some of the most aggravated cases of Dyspepsia, Nervousness, and General Debility. It is simple, harmless, and pleasant to take. If used as a gargle in its pure state, on the first appearance of inflammation of the throat, it will cure it. It works like magic. It cures the progress of all acute and chronic complaints in less than twenty-four hours. It will readily relieve, or entirely cure, the worst cases of Rheumatism, Eczema, and all other diseases of the skin. Prickly Heat, Eruptions, and all eruptions on the face, are quickly cured by the use of Jeleso Water. We will forward three bottles of the medicine to any part of the United States, free of expense, on receipt of \$1.00 per bottle. Send for Circular, containing testimonials and directions.

As a family medicine and tonic it is simply invaluable. In two cases it has cured Dyspepsia of long standing.

JOHN E. LINDEN, Managing Editor N. Y. Commercial Advertiser. Permit me to add my testimony to the efficacy of your "Jeleso." In case of Dyspepsia of long standing, I have used two bottles of it, and feel myself thoroughly cured. I shall most cheerfully recommend it to all my friends, and I consider it an invaluable medicine in every family. I am most truly yours, J. E. LINDEN.

JOHN E. LINDEN, Supt. Publishing, North Shore and Central R. R., of Long Island, 101 East 20th St., New York, January 29, 1894.

DR. WARREN—Dear Sir: I have used your Jeleso Water as a tonic also for Dyspepsia and throat affections of all kinds with great beneficial results. I believe it to be a very valuable remedy. DE. E. C. LINDEN.

Piles! Piles!! Piles!!!

INTERNAL AND EXTERNAL BLEEDING, Bleeding, itching, positively perfectly and permanently cured by absorption. The cure is absolutely perfect and permanent. We use neither caustic nor instruments, and the cure is painless. We can refer to thousands of the very best people in Philadelphia, New York, Baltimore, and Pittsburgh, and in every State in the Union.

DR. W. A. & W. L. MCARDLE, 101, 2nd Ave. East, Philadelphia, Pa.

ANGELIC HOMEOPATHIC PHARMACY, CANAL STREET, near Charles, South Side, New Orleans.

Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

PRUSSIAN SALVE

CURRS. BUNION, Sprains, FROSTED FEET, CANCERS AND SORES. A certain cure.

J. H. ROEDERER, Manufacturer, 1033 Broadway, New York.

Price, 75 cts. per lb. by mail. Includes a bottle of Prussian Salve, and a bottle of Prussian Salve, and a bottle of Prussian Salve.

L. L. LYONS, Wholesale and Retail Agent, 42 and 44 Camp Street, New Orleans.

BUCKEY BELL FOUNDRY, Established in 1837.

Superior Bell of Copper and Tin, mounted on the best Rotary Hanging, for Churches, Schools, Parks, Fairs, and all other places.

W. A. BUCKEY, Proprietor, 101 E. 23 St., Cincinnati.

BUSINESS CARDS.

B. D. WOOD & BROS., Corner Camp and Common Streets, Opposite the City Hotel, Wholesale and Retail Dealers in all kinds of COAL, Pittsburgh Coal delivered by boat load or less on the coast, and shipped in sacks or in bulk at lowest market rates. City trade supplied.

CARRIE'S CABIN, LUMBER, ETC., To meet the demand for our cabins we have added such machinery as enables us to turn them out not only faster, but better and cheaper; so come on with your orders. Not forgetting that as Lumber Merchants we have back a quarter of a century, and with recently established telegraphic communication with our River Mill, we can furnish at short notice anything from a planker's job to a ship spar. W. W. CARRIE & CO., No. 250 Delord Street.

HAIR MANUFACTORY, "CHATEAU" IS MY MOTT. **R. BLONDEAU,** Successor to J. G. Bernot, Ladies' Hair Dresser and Wig-Maker, No. 68 ROYAL STREET, Bat. Bienville and Conti, New Orleans. All kinds of Hair Work made to order.

S. M. ROYD, BACK OFFICE, NO. 9 CARONDELET ST. NEW ORLEANS, LA. AGENT FOR **JOS. WALTON & CO.,** WHOLESALE COAL DEALERS, PITTSBURGH, PA.

T. A. BECK, COFFRAGE, Office and Sales Room, Nos. 21 & 23 NORTH FRONT ST. Manufacturing, Carondelet Walk, bet. Roman and Priere, New Orleans. Have constantly on hand sugar, Hogsheads, Molasses, Barrels, Half Barrels, Kegs, etc., also a large assortment of Lard Oil. Orders promptly attended to. Particular attention paid to Trimming.

THOMAS HANAM, LUMBER, CARRIAGE MADE TO ORDER. Every description of LUMBER always on hand, Also Sash, Blinds, etc. Mills and Yard—Corner CEDAR AND JULIA STS., (New Basin), New Orleans.

COAL, H. & C. TYLER, CARONDELET ST. will sell Pittsburgh, Anthracite and Canal COAL, in quantities to suit customers, at the lowest market rates. H. & C. TYLER.

STAR PLANING MILL, 320 RAMPART STREET, 320 Above the New Basin, New Orleans. **NICHOLAS CONNELL, Proprietor.** Dealer in Rough and Dressed Pine and Cypress Lumber. Also Dressed Flooring, Ceiling, Weather, and all building material. Orders left at Merchants' Exchange Box 32, will meet with prompt attention.

ATTENTION! M. ANDRIEU, 159 POYDRAS STREET, 159 Home-Made Shoes at \$3.50 a Pair. City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at very low prices than any other store in the city. All kinds of repairs promptly attended to, and special attention paid to Horse-Shoeing.

W. B. LITTHAM, 113 SOUTH RAMPART, 105 Between Berthoud and Gray's Streets. Manufacturer of all kinds of WAGONS, CARRIAGES, BENCHES, Benches, Carts, Teams, etc., at lower prices and more solid than any other store in the city. All kinds of repairs promptly attended to, and special attention paid to Horse-Shoeing.

JOHN HILMANN, WOOD AND COAL, 220 DELORD STREET, 220 NEW BASIN, NEW ORLEANS. **W. P. CLARK, SUCCESSOR TO A. LOEZ,** 131 Rampart Street, Between Toulouse and St. Peter, New Orleans. MANUFACTURER OF CARRIAGES AND BUGGIES. Also Carriages repaired and put in as good order as in any part of the country. First premium awarded at the last Fair for best Victoria and Cattle built anywhere.

WILLIAM VELDEN, WOOD, COAL AND ICE, Corner Philip and Erythra Streets, NEW ORLEANS, LA. Meat and Fish kept on ice free of charge.

JOHN S. TWOMEY has respectfully call attention to the fact that he is prepared to sell **GROCERIES,** and everything pertaining to a grocery store, as cheap as any first class store in the city. He will also give you a real and reliable receipt for all goods sold. He is situated at the corner of MAGAZINE AND PHILIP STREETS.

J. A. ROYER, COMMISSION MERCHANT, 117 BECAUT STREET, 117 Near Old Levee, NEW ORLEANS. Will attend to the sale of Cotton, Sugar, Rice, Moss, Hides, Wool, Eggs, Poultry, Game of all kinds, Beans, Honey, and every description of Foreign Produce. Country orders solicited.

JOHN TIEMANN, PROPRIETOR OF THE Crescent City Cigar Store, Dealer in all first class brands of Havana and Domestic Cigars, and Smokers' Articles generally, No. 107 Canal St., Cor. Exchange Place, NEW ORLEANS.

L. M. GEX, DEALER IN Lime, Sand, Cement, Plaster, Hair, Lath, Fire Clay, Tiles, Shingles, Shingles, and all kinds of Brick and Building Materials, also Sugar Lime and Sulphur. 130 BASIN STREET, 130 Corner of Toulouse (Old Basin), New Orleans. Box No. 1, Merchants' Exchange, New Orleans.

J. A. BLANDIN, SLAVERS, AGENTS CHAPMAN SLATE COMPANY, Chapman Quarries, Pennsylvania. Highest award at the Centennial Exhibition. All sizes of Roofing Slates, Slabs and French Tiles for sale in lots to suit. Office, 43 Exchange Alley.

UNDERMATHS, CHARLES JONES, (Formerly with Frank Johnston), JONES & ROCHE, 250 & 252 MAGAZINE ST., NEAR DELORD. Undertakers and Embalmers. All inquiries referred to the firm will receive prompt and careful attention at moderate rates. Carriage to home.

J. D. CHARRON, BOOT AND SHOE STORE, NO. 41 FLEMING STREET, Between Victory and Moreau, Third District, New Orleans. A large assortment of Boots and Shoes always on hand and made to order. Ladies' Children's and Gentlemen's Shoes manufactured to order.

T. W. BETHICK, UNDERTAKER, 871 CAMP STREET, NEW ORLEANS. Embalming and Disinterment. Bodies carefully shipped. Carriages and Caskets for hire.

PROFESSIONAL CARDS.

DR. C. F. ANGELL, Successor to Dr. John G. Angell, DENTAL SURGEON. Office and Residence—186 JULIA ST., between St. Charles and Canal Street. Teeth extracted without pain by the use of Nitrous Oxide Gas. Teeth inserted on Gold, Silver and Vulcanite bases.

ISAIAH THARP, ATTORNEY AT LAW, OFFICE—NO. 19 COMMERCIAL PLACE, NEW ORLEANS, LA. Practices in the State and United States Courts. Collects with or without suit on reasonable fees or commission.

DR. F. FORZENTO, OFFICE AND RESIDENCE, 95 Royal Street, 95 NEW ORLEANS, LA. Office hours—12 to 2 P. M.

DR. W. G. AUSTIN, OFFICE AND RESIDENCE, Corner Jackson and Magazine Streets, New Orleans. Entrance on Jackson street (Upper City Hotel). Office hours—8 to 10 A. M. and 3 to 5 P. M.

DR. C. J. HICKMAN, RESIDENCE AND OFFICE, 640 Magazine St., Corner of Jackson, NEW ORLEANS. Office Hours—Eight to nine A. M. and three to four P. M.

DR. J. J. LYONS, NO. 219 CARONDELET STREET, Between Julia and St. Joseph, New Orleans, La. E. T. MERRICK, formerly, Chief Justice Louisiana, E. W. BACE, W. H. PORTER.

MERRICK, BACE & FOSTER, ATTORNEYS, COUNSELORS AND SOLICITORS, Corner of Camp Street and Commercial Place, NEW ORLEANS.

MISCELLANEOUS, J. L. LEM & CO., N. ALBERT HOOKER, J. MANUFACTURERS AND DEALERS IN CARRIAGES, HARNESS, ETC., 102 Gravier and 13 Union Street. A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

TERRY'S SALICILIC SOAP for constant use to the family. Absolutely pure, and the most agreeable to use, and has the additional advantage of being the most required with the greatest known antiseptic and disinfectant, salicylic acid. It is a special and scientific preparation of Soverin, the most valuable and medicinal preparation. It is a special and scientific preparation of Soverin, the most valuable and medicinal preparation. It is a special and scientific preparation of Soverin, the most valuable and medicinal preparation.

THE BEVERLY CO., AGENTS, CHICAGO, ILL. COUNTRY ORDERS FOR BOOTS AND SHOES. PARTIES who wish to buy Boots and Shoes FOR CASH are invited to send to me for a catalogue which explains HOW TO TAKE YOUR OWN MEASURE. This enables anyone in the country to get a comfortable fitting Boot or Shoe direct from the city at the LOWEST CITY PRICES. Where we are fitted with orders that exceed \$10.00 the Freight thereon will be prepaid at our expense. Where the order exceeds \$20.00 we will also pay the cost of sending the money to us, whether by Express, Money Order, Registered Letter, Bank Draft or otherwise. Goods sent C. O. D. to all points where the Express Company or Packets have access. Price list of ready-made goods, and instructions how to take your own measure, will be sent by mail upon application.

GIMBELS, UPPER CITY BLUE BOOT AND SHOE STORE, No. 574 Magazine Street, Sign of the Lady's Head, LOUIS HUBBEL, Agent.

GRAND POINT, PERIQUE CIGARETTES. I WOULD respectfully announce to the public that I have established the MANUFACTORY and DEPOT for the sale of these superior CIGARETTES at 27 Natchez St., between Camp and Magazine Streets, where also can be found all kinds of PERIQUE and VIRGINIA CIGARETTES, in Paper or Tins of various wholesale.

ST. JAMES HOTEL, ON MAGAZINE STREET, between Gravier and Toulouse, New Orleans. GEN. CHAS. E. SMEDEN, PROPRIETOR. TERMS, \$2.50 PER DAY. The undersigned, having purchased the Superior Hotel, formerly known as the St. James Hotel, is now in possession of the same, and has the pleasure of announcing to his friends and the public that it will be kept open during the entire summer for the reception of transient guests and day boarders on liberal terms. No pains or expense will be spared to insure the comfort of his guests. The Hotel will be entirely renovated, refitted and refurnished during the summer.

FOR LADIES ONLY. LADY AGENTS WANTED to sell Miss Girdle's BUST SUPPORTING CORSET, universally approved, and is gradually superseding all others. Application only to MRS. GRISWOLD, 21 East Sixteenth street, New York.

LEEDS' FOUNDRY, Cor. Delord and Foucher Sts., Established in 1835.

AMERICAN WATCH COMPANY. We are selling the WATCHES of the above factory at very low prices. Silver Watches at \$15 and upward. Gold Watches at \$25 and upward. All fully guaranteed.

A. S. GRISWOLD & CO., Corner Canal and Royal Sts.

MISCELLANEOUS. WM. H. SHEPARD, WHOLESALE DEALER IN TEAS, SPICES, MUSTARDS, ETC., 58 CUSTOMHOUSE ST., NEW ORLEANS.

DR. PRICE'S CREAM BAKING POWDER, Special Flavoring Extracts, Ess. Jamaica Ginger, Lemon Sugar, Etc., BIXBY'S "BEST" SHOE BLACKING, Standard Shoe Dressing, Stove Polish, Ink, Mynilage, Dry and Liquid Blue, etc.

PAYNE'S PORTABLE STEAM ENGINES, 5 TO 15 HORSE POWER. Strong, Simple and Durable. BEST PLANTATION ENGINE MADE. SEND FOR SPECIAL PRICE LIST, ETC. B. J. WEST, SOLE AGENT, 115 and 117 Magazine Street, NEW ORLEANS. Plantation Implements, Hardware, Saw Mills, Grist, Presses, Pumps, etc.

C. C. C. COMPLETE COTTON CLEANER. The Complete Cotton Cleaner, a New, Valuable and Money-making Machine to every Cotton producer or grower. Thoroughly removes all dirt, dust, etc., and light fluff from cotton before ginning, and improves the quality of the lint from one to four grades.

No gin house should be without one of these cleaners. It is light, simple, and easily adjusted to either Horse or Steam power, requiring no kind of complicated machinery, and is easily understood by the uneducated, not liable to get out of order, and what pays for itself in less than ten days work.

Manufactured and sold by **Allison Brothers, Memphis, Tenn. FRIERSON & CO., Agents, 77 Carondelet St., New Orleans.** Send for Circulars and Price List.

ALWAYS ASK FOR ESTERBROOK'S STEEL PENS. WATER, FOUNTAIN, N. J. NEW-YORK OFFICE, 24 JOHN ST. Samples & Prices on Application.

JACKSON & GALLAGHER, PIPE ORGAN BUILDERS, 915, 917, 919, Walnut St., St. Louis, Mo. N. H. Church Organs Tuned and Repaired. Send for Illustrated Catalogue.

MASON & HAMLIN, 20,000 ORANGE TREES! W. R. STUART, OCEAN SPRINGS, MISS.

LOUISIANA SWEET MANDARIN ORANGE TREES, Grafted on sweet and sweet to French seedling and number wanted. Also SOUTHERN SEEDLINGS, for grafting or budding, and for ornamental trees from 10 cents to 25 cents, as desired, to be ordered.

CO-OPERATIVE COMMISSION HOUSE, On the ROYAL PLAN, under the name and style of the SOUTHWESTERN CO-OPERATIVE ASSOCIATION, FOR THE SALE OF COTTON, SUGAR, TOBACCO, AND ALL PRODUCTS OF THE SOIL, and the PURCHASE OF SUPPLIES. (The annual Commission of 2% per cent. charged.) Principal Branch Office—New Orleans, La. Address: THOMAS J. CARVER, General Manager, NO. 48 CARONDELET STREET.

ELECTRO STEREO TYPE FOUNDRY, WOOD ENGRAVING AND PRINTING, ORDERS, CARPENTERS & CO., 115, 117 & 119 King St., N. O. Presses and Printing Material.

A. P. DUNAY, GENERAL ORANGE AGENT AND COMMISSION MERCHANT, 501 UNION STREET, NEW ORLEANS. Consignments of Cotton, Hides, Wool, Corn and all Agricultural Products, as well as Hay and Timber, solicited. Liberal advances made on shipments.

NEW WILLCOX & GIBBS AUTOGRAPHIC AND ENGRAVING MACHINE. The latest and most marvellous invention in sewing machinery. The only sewing machine that can be used successfully without instruction or experience. It is the fastest and lightest running machine made. Has new self-regulating. Length of stitch regulated by numbers. Physically recommended in cases where they find the use of any other Sewing Machine. All kinds of Machine Needles, Lamb's Knitting Machine, etc. No. 31 Chartres street.

MACHINERY, TIES, ETC. OFFICE OF THE American Cotton Tie Co., (LIMITED), 47 CARONDELET ST., NEW ORLEANS. Important Special Notice. The AMERICAN COTTON TIE COMPANY, (LIMITED) having fixed the price of the celebrated ARROW COTTON TIE at \$2.50 per hundred, less 2% per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Hosiery Goods) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities, from time to time, as may be required, settlements being made on delivery.

The Company, having a large stock now on hand, and having contracted for an additional supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated. It being the object and purpose of the Company to secure the continued patronage of the planting community.

H. W. RAYNE & CO., GENERAL AGENTS, DANIEL PRATT'S IMPROVED "Revolving Head" Cotton Gin. PATENTED JULY 15, 1873. Price Reduced to \$4.50 Per Saw.

JOS. B. WOLFE & CO., GENERAL AGENTS, Carondelet St., NEW ORLEANS, LA. BEN. F. WOLFE, AGENT FOR THE STATE OF TEXAS, 108 Strand, GALVESTON, TEXAS.

SHAKESPEARE IRON WORKS, Cor. Girod and Dryades Sts. MANUFACTURE EVERY VARIETY OF STEAM ENGINES, SUGAR MILLS, VACUUM PANS, SAW MILLS, DRAINING AND AGRICULTURAL MACHINES, MILL AND OIL GEARING, GRAVE RAIS, ETC., ETC. STORE FRONTS, COLUMNS, VENTILATORS, RICE MILLING MACHINERY, PULLEYS AND SHAFING. And work of all kinds accomplished to order by SHAKESPEARE, SMITH & CO., Office—210 GIROD ST., NEW ORLEANS. Estimates and price lists furnished on application.

H. DUDLEY COLEMAN & BRO., 1912 Union St., New Orleans, La. DEALERS IN MACHINERY, STEAM ENGINES, SUGAR MILLS, IRONS AND PORTABLE STEAM ENGINES, MAKELOUR MILLS, SAW, AND COTTON PRESSES.

MENEELY & COMPANY, Bell Founders, West Troy, New York. FIFTY years established. Church Bells and Church Bells, Cast Iron, Factory Bells, etc. Improved Patent Mouldings. Catalogues free. No agencies.

Healing Springs. THE HEALING SPRINGS, situated in the southern part of Washington county, Ala., are highly recommended for the following diseases: Catarrh of Kidney, Rheumatism of every variety. Hemiplegia or Liver affections, whether acute or chronic. Dyspepsia and all its train of attendant ills. Strains and Nervous troubles. Chronic heart disease. General debility. Uterine and skin diseases. A host of diseases can be cured or greatly ameliorated. Even a short sojourn here works a wonderful change.

Parties wishing to visit these Springs can always find good hotels at Huckleberry Station, Mobile and Ohio Railroad. Fare, fifty cents each way. Extra heavy baggage will be charged a reasonable rate extra.

ROAD—Per month, \$5. Per week, \$10. Postoffice address—Millery, Washington Co., Ala. For particulars, reference is given to Rev. W. L. Huggins and Rev. W. H. Wild, of the Alabama Conference. Postoffice address—Bladen Springs, Choctaw county, Ala.

New Orleans Markets.

ADVOCATE OFFICE.
New Orleans, Tuesday, July 17, 1877.

MONETARY.

The few calls for money are met by lenders at the following rates: Exceptional paper, 8 per cent; A1 paper, 10 to 11 per cent; second-class paper, 12 to 15 per cent; loans on collaterals, 8 per cent; A1 mortgage, 6 to 10 per cent; second-grade mortgage, 11 to 12 per cent.

The sales of gold are small at 105 1/2 bid, while at New York it is worth 105 1/2.

The movement in city and State bonds is reported as closing as follows: 35 for premium city bonds, and 73 for State consols, while other securities are quiet and rates generally unchanged.

COTTON.

Extracts from W. C. White & Co's Liverpool Cotton Circular of June 29, 1877.

The Position, Etc.—The most striking feature in the present position of the market is that notwithstanding the small business this week—for the trade have taken some 8,000 bales less than their consumption—prices are practically about an id. per lb. dearer all around than they were one week ago, and this, too, in the face of unfavorable reports from Manchester. We may go even further back, for the trade now hold some 20,000 bales less than they did five weeks ago, when middling uplands were at 5 1/2 bid, and about 100,000 bales less than on the sixteenth of March—say fifteen weeks ago—when middling uplands were at present prices.

On Friday, Saturday and Monday last our market was extremely dull, and quotations for middling American were on Monday reduced 1 1/2d. per lb., namely, to 6 1/2d. for middling uplands. There has since been an improved demand, and prices for American have advanced 3 1/2d. To day the demand has fallen off, but prices for cotton on the spot are well maintained at our quotations, which, as compared with last Friday, show an advance in American of about an id. on the medium grades, and 1 1/2d. to id. on Soratts, while Brazils and Egyptians are unchanged.

The Manchester market this week opened dull, but during the past few days a better tone has prevailed. Prices are now firm, with a hardening tendency, but business is checked somewhat by the attitude of producers.

At Bombay, for the week ending the twenty-eighth instant, the receipts were 10,000 bales, against 12,000; and the shipments to Europe 22,000, against 51,000 same week last year. The total receipts from January 1 to date have been 569,000 bales, against 555,000, and the shipments to Europe 728,000 bales, against 807,000 same period last year.

Report of Dealers' Cash Prices.

AT WHICH

COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	\$4.00	—
Cotton sweeps	4.00	4.80
Cultivators, diam. and shovel	8.00	9.00
Cultivators, riding and walking	20.00	25.00
Shovels and spades	8.00	14.00
Shovel plows	8.00	10.00
Half do. with cutters	8.00	10.00
Manure double-horse plow	8.00	10.00
Straw's corn mill	115.00	230.00
Corn mill, Coleman's	120.00	225.00
Wheat's corn mill	210.00	—
Turnard's corn and pea planter	15.00	—
Cotton planter	15.00	—

Wagon, two-horse	65.00	75.00
Wagon, four-horse	100.00	115.00
Wagon, two-horse, thin & thin	65.00	75.00
Wagon, four-horse	90.00	100.00
Cane wagon	80.00	200.00
Or wagon	80.00	125.00
Or cart, complete	115.00	—
Cane cart	110.00	115.00
Barrow cart, complete	—	55.00
Planter cart	60.00	75.00

BUILDING MATERIAL.

Bricks, 1,000	10.00	1.00
Lime, 1,000	10.00	1.00
English lime	45.00	47.00
Lime, 1,000	1.00	1.25
Plaster Paris	2.25	2.50
Lumber, 8,000 ft	15.00	18.00
Flooring, dressed	15.00	18.00
Flooring, rough	10.00	15.00
Weatherboards, dressed	14.00	16.00
Weatherboards, rough	10.00	12.00
Shingles, 1,000	3.20	3.75
Nails, best brands	—	—
Shingles, size proportionately higher	—	—
Glass, 1/2 box of 36 feet	8.00	—
French, 1/2 by 12	3.75	4.00
French, 1/2 by 12 by 24	4.00	—
French, 1/2 by 12 by 36	4.00	—
White Lead, best, 1/2 lb.	1.00	—
Paris Green, 1/2 lb.	1.00	—
Dr. J. C. Williams	1.00	—
Putty, in bladders, 1/2 lb.	1.00	—
Painted oil, 1/2 lb.	1.00	—

NAILS, BLINDS AND DOORS.

Window sash, 12 light	—	—
1/2 inch, 12 light	—	—
1/2 inch, 12 light	—	—
1/2 inch, 12 light	—	—
1/2 inch, 12 light	—	—
1/2 inch, 12 light	—	—
1/2 inch, 12 light	—	—
1/2 inch, 12 light	—	—
1/2 inch, 12 light	—	—
1/2 inch, 12 light	—	—

GROCERIES.

Butter, 1 lb.	—	—
Western, good to creamy	20	25
New York, good to creamy	20	25
Coffee, 1 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—

DAIRY.

Butter, 1 lb.	—	—
Western, good to creamy	20	25
New York, good to creamy	20	25
Coffee, 1 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—

DAIRY.

Butter, 1 lb.	—	—
Western, good to creamy	20	25
New York, good to creamy	20	25
Coffee, 1 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—

DAIRY.

Butter, 1 lb.	—	—
Western, good to creamy	20	25
New York, good to creamy	20	25
Coffee, 1 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—

DAIRY.

Butter, 1 lb.	—	—
Western, good to creamy	20	25
New York, good to creamy	20	25
Coffee, 1 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—

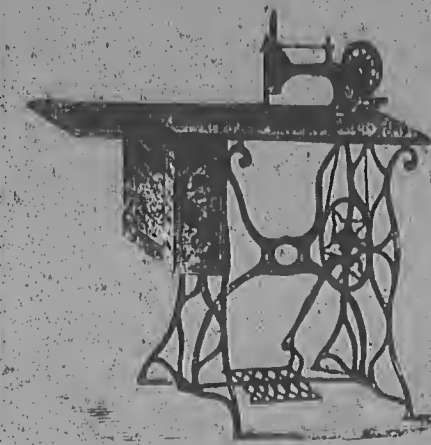
DAIRY.

Butter, 1 lb.	—	—
Western, good to creamy	20	25
New York, good to creamy	20	25
Coffee, 1 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—
1/2 lb.	—	—

THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE
SINGER
MACHINE!
FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to put the price of their Machine within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now offered at prices below the Regular Ones, at Any Office.

The fact that the new Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

BEWARE OF
Worthless Imitation Machines.
The Singer Will Last a Lifetime.

Send for Circular and Cash Prices.

THE SINGER MANUFACTURING CO.,
No. 91 Canal Street, New Orleans, La.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!
SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES!
By reading our Illustrated PAMPHLET, and ANATOMY of the EYE, you will learn how to restore impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eye.

WANT NO MORE MONEY BY ADJUSTING
HUGE GLASSES ON YOUR NOSE AND DIS-
FIGURING YOUR FACE. Pamphlet of 100
pages mailed Free. Send your address
at once.

Agents Wanted.

Gents of Ladies. \$3 to \$10 a day guaranteed.
Particulars sent free. Write immediately to
DR. J. BALL & CO., P.O. Box 9571,
No. 205 West 33d Street, New York City, N. Y.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MONTEGOMERY DIST.—THIRD ROUND.
Obedience, July 7, 8
Lawrence, July 12, 13
Lawrence, July 12, 13
Lawrence, July 12, 13
Lawrence, July 12, 13
Lawrence, July 12, 13
Lawrence, July 12, 13
Lawrence, July 12, 13
Lawrence, July 12, 13
Lawrence, July 12, 13

LOUISIANA CONFERENCE.

OPOLEUSAS DIST.—THIRD ROUND.
Franklin, Aug. 4, 5
Pattersonville, Aug. 11, 12
Prairie View, Aug. 18, 19
Lawrence, Aug. 25, 26
Lawrence, Aug. 25, 26
Lawrence, Aug. 25, 26
Lawrence, Aug. 25, 26
Lawrence, Aug. 25, 26
Lawrence, Aug. 25, 26
Lawrence, Aug. 25, 26
Lawrence, Aug. 25, 26

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—The preachers
interested will please notice the time of their quarterly meeting, the changes (where any) having been made to suit their appointments:
Hickman, at Oak Creek, Aug. 4, 5
Bonnie, at Bethel, Aug. 11, 12
Westville, at Antioch, (Wednesday), Aug. 18, 19
Monticello, at Paulsboro, Aug. 25, 26
Chickasaw, at Deer Lick, Aug. 25, 26
Lawrence, at Paulsboro, Aug. 25, 26
Lawrence, at Paulsboro, Aug. 25, 26
Lawrence, at Paulsboro, Aug. 25, 26
Lawrence, at Paulsboro, Aug. 25, 26

LOUISIANA CONFERENCE.

OPOLEUSAS DIST.—THIRD ROUND.
Franklin, Aug. 4, 5
Pattersonville, Aug. 11, 12
Prairie View, Aug. 18, 19
Lawrence, Aug. 25, 26
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Lawrence, Aug. 25, 26
Lawrence, Aug. 25, 26
Lawrence, Aug. 25, 26

Religious Notices.

CAMP MEETING—There will be a German-American camp meeting near Confluence church, in St. Tammany parish, commencing August 16. The meeting will be protracted four days. Our friends in New Orleans who wish to attend can secure board during the continuance of the meeting and passage for the round trip for the small sum of \$5 by applying to Rev. C. J. Williams, 112 Camp Street, New Orleans. The services will be conducted alternately in the English and German languages.
J. B. A. ADAMS, P. E.

THE Prattville District Conference.

beginning August 1, at eight P. M., at Lowndesboro. Introductory session by Rev. Walter H. McDaniel. The West in railroad will furnish round trip tickets. The Mobile and Montgomerie road has been applied to for similar favors. Preachers will please forward to Rev. J. M. Mason the names of their delegates, and delegates at conference.
J. B. A. ADAMS, P. E.

CAMP MEETING.

—There will be a self sustaining camp meeting at the camp ground, five miles south of Hickory Grove, Newton circuit, ending on Thursday, September 8, at seven o'clock P. M. Ministers of the Methodist and African districts are expected to be present. Try to come, brethren.
My postoffice address is Newton, Miss.
ROBERT B. DOWNS, P. E.

OAK GROVE CAMP MEETING.

A camp meeting will be held at Oak Grove, Floyd circuit, both districts, West Carroll parish, La., beginning on Friday, August 31, 1877. Preachers and people generally are invited to attend. Ample arrangements will be made for the entertainment of all ministers who may attend. Others will come prepared to take care of themselves.
J. B. A. ADAMS, P. E.

BISHOP PAINE will hold the Me-

ridian District Conference, at Enterprise, Miss., July 27. Let preachers and delegates answer to their names at roll call, in the church, at nine o'clock on Friday morning. The religious services of the occasion will begin Wednesday evening, July 26.
JOHN A. KELLY, P. E.

The secretaries of the Quarterly

Conferences within the bounds of Summit district will please forward immediately the names of the

SEWING MACHINES.

THE SINGER AGAIN TO THE FRONT!!
Great Reduction in the Prices
OF THE
SINGER
MACHINE!
FOR CASH!!

The Singer Manufacturing Company, ever awake to the interest of the public, have determined to put the price of their Machine within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now offered at prices below the Regular Ones, at Any Office.

The fact that the new Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

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Worthless Imitation Machines.
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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH-SOUTH.

NO. 30.

News of the Week.

change the dates originally appointed for holding the Texas Conference. The meetings will be held at the following times, viz.:

- North Texas Conference, Guthrie, May, 7.
- East Texas Conference, Corpus Christi, May, 21.
- Southwest Texas Conference, Waco, June, 5.
- West Texas Conference, El Paso, June 19.
- Texas Conference, Galveston, December 15.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, JULY 26, 1877.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

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Agents—All the members of the Publishing Conference.

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CHANGE OF RATES.

The New Orleans Christian Advocate will be furnished to subscribers for the year at the following rates, including postage:
One Year, \$5.00
Six Months, \$2.50
Three Months, \$1.25
To all Ministers of the Gospel and members of the Publishing Conference, the rate is \$1.00 per year.
To any person forwarding to a friend one year's subscription, with eight dollars.

The Sunday School.

The Sunday school is a department of church work. It is not outside of the church, but a means adopted by the church for the religious instruction of the children. It is not in the place of preaching nor of pastoral oversight, nor is it defined as a substitute for parental training. So far as the children of the church are concerned, it is merely an adjunct to pastoral and parental care; and secondary in importance to it. If parents neglect home instruction because of the Sunday school, and if the Sunday school prevents the children from attending on preaching, it would be better to have no Sunday school. Family religion and preaching are the chief hope of this world.

As the Sunday school is a means adopted by the church for the benefit of the children, the church must take care that it is not so conducted as to bring injury to them. The evils of which we hear complaint, and to which we have alluded, are, we hope, generally overrated. No well-conducted Sunday school, with pious superintendent and teachers, and held at suitable hours, can be other than a great blessing. A good Sunday school will increase the attendance of children at preaching, and it will stimulate parents to a more faithful discharge of their duties. Where this is not the case there is something wrong in the management—the school is held too long, the teachers themselves are indifferent, or the superintendent is not the right man in the right place.

Sunday school workers occupy a very responsible place, and they should be converted men and women, and themselves thoroughly instructed in the Scriptures. It is better to have larger classes and fewer teachers, than to have teachers poorly qualified. In these days, however, when the lessons are prepared and notes furnished by competent hands, the teacher's duties are much easier, and many who would otherwise be inefficient can, with these helps, do very well. We believe there has been of late a decided improvement in the qualification of teachers, and more church members of age and experience are becoming enlisted.

We should not lose sight of the great end of Sunday schools as the means of instructing children who have no religious advantages at home, and children whose parents do not go to church, and are indifferent, if not inimical, to religion. The Sunday school that merely gathers the children of the church is doing little compared with what it ought to do. It may be expedient to organize mission schools in the cities, but every school, to a considerable extent, should be a mission school—aggressive, and intent on helping and saving those for whom nobody cares. The officers and teachers must go out and seek the children. The children of religious parents will come of course, and if they do not they have other privileges; but the lost children are the ones to be sought out and led to Christ. Thorough Sunday school work is hard work—a work of self-denial and often of discouragement—and one that draws upon all the resources of the head, heart and purse.

The pastor is the head, and he must not, by negligence, lose his

true place. He is pastor of and in the school, and he must be felt and recognized as such. As a common bond, he unites all the departments of church work, and if he is vigilant and careful there will be no break between the exercises and influence of the school and those of the pulpit and congregation. What we are to keep in view is that the Sunday school is a department of church work—it is the church's property, under its control, and in no sense separate from it or independent of it. With us it is constantly under the oversight of the pastor, its condition is reviewed and considered by the Quarterly Conference every three months, and the superintendent, nominated by the pastor, is elected by the same body. It is an interest too great to be left to any voluntary association independent of the church. In this direction we are also gaining. The Sunday school is becoming more and more a vital part of the church, and its interests are more carefully considered and fostered by the official recognition of its status and management. The growing interest will, no doubt, lead to greater improvements and to increased efficiency.

It is true that the most of our church members have been pupils in the Sunday school, and so, for that matter, have the most of those who are not members. The great majority of Protestant children are reached to some extent by the Sunday school, and it is not now easy to find grown-up people of middle age anywhere who have not been in it. Are more of the children of the church—children of pious parents—converted and kept in the church now than when few of them had Sunday school privileges? We may hazard an affirmative answer, but there is occasion to seek better results than we are realizing. We have much to be thankful for, but our boasting should be moderated by the conviction that the saving work of the Sunday school is still less effective than it should be. We should seek for a higher spiritual power, more thorough teaching, and greater success in retaining the young people in the church. It must be made the means of drawing the young to the pulpit and public worship, instead of being the occasion of their neglecting the church. To our own children it is a training school for usefulness in the church, but our chief solicitude should be for the neglected classes. We must especially press this point upon the attention of our Sunday schools. The schools that gather in the most of those who have no home religious influences are doing the truest and highest work of the Sunday school, and are most perfectly approximating to its true mission.

Putting It Off.

It is a sad sight to see men halting on the question of accepting the gospel. It is always so to those who feel for the lost, and yearn for their salvation. In this season of special religious effort we would address an earnest word of exhortation to any who may hesitate while they know the way of duty and of safety.

We ought never to wait for these extraordinary opportunities. With protracted and camp meetings in prospect the wisest thing you can do is to come to Christ at once, and give yourself to God before the meeting comes off. Go as a converted man, rather than for the purpose of being converted. If you have so far bargained with your conscience as to defer the step at all, the chances are that you will find excuse for further delay, and the harvest will be passed, the summer ended, and you not saved.

But if you have postponed the matter, beware of the temptation to resist the appeals that may be addressed to you during the present time of revival meetings. To resist the Holy Spirit under such circumstances will probably be followed by increasing hardness and indifference, and the prospects of repentance and salvation will become darker than ever. Owing to the intercessions of our great Advocate and High Priest you have been spared another year. The Spirit has continued to strive, and God in his great mercy has blessed you with this season of grace and opportunity.

You cannot neglect the great salvation without peril. Life is uncertain; but should you live to see many years to come, present delay only makes the future more and more difficult. You may, delude yourself with the idea that you will come to Christ next year, and you may promise yourself that then you will certainly begin the work of faith, and enlist in God's service. But this habit of procrastination, once fixed, is the most powerful of all habits, and the most difficult to overcome. Not only are the habits of sin and unbelief strengthened, and the chains of corruption riveted, but you are getting accustomed to hear

and reject the gospel, to do violence to your own convictions of duty, and to repel the drawings of the Spirit. Resistance at first costs a severe struggle—you almost yield to the voice of conscience, and to the persuasives of divine love; but at length habit comes in to reinforce the repugnance of the carnal mind, and the most moving appeals are heard with indifference. Can you venture farther in this dangerous path? Is it not time to surrender to the gospel before you reach a point where all hope will be gone?

The Lord is at hand, eternity is at the door, your life is as a vapor. When you awake in the other world this earth, with its trivial pursuits and pleasures, will be as a dream. When you stand before the judgment bar these neglected opportunities will come up, and the frightful consequences will appear. By putting off your acceptance of Christ you have missed the crown of life, and have lost all, and forever. Suffer this word of exhortation, and act at once. All things are now ready, but the door will soon be shut. Break away from this snare of delay, and hear and open to him who knocks at the door of your heart.

Seven Hundred Thousand Strong.

That is, the membership of the Methodist Episcopal Church South is more than the entire population of the State of Louisiana. They are people of average intelligence, of perhaps more than average property, and, for the most part, men, women and youth who have been reared under the most favorable religious influences. They have all professed faith in Christ, they have promised to live godly and exemplary lives, and to consecrate themselves to the service of Christ. What a host they are, and what an imposing array would this grand army make if we could look upon it massed in one compact body, or stretched out in marching order!

True enough, we must make allowance in our estimate of what such a multitude can do, for the very young, the very poor, the aged and infirm. And then perhaps the greatest allowance of all must be made for the morally and spiritually indurated. How many effective Christians are there? How many that are more names? How many that are without the power of godliness? Are we really seven hundred thousand strong? As compared with other churches we are, because their effective lists may be in the same proportion as ours. But have we really one-half of seven hundred thousand when we count only the converted, the exemplary, the zealous? How many give for the support of the gospel? How many hold family prayers? How many contribute to missions?

We cannot answer these questions, but we are sure that as a basis of assessment, or as an estimate of our strength for any purpose, large deductions must be made. A church that only gives \$75,000 for foreign missions, that allows a mere bagatelle of \$50,000 to keep its Publishing House in peril, and that pays on the meager allowance of its pastors hardly more than fifty cents on the dollar, cannot claim to be seven hundred thousand strong. It may be seven hundred thousand, but not that many strong. Here are numbers that ought to represent enough wealth, intelligence and piety to flood the world with missions, to endow all the colleges needed, and to build and support twice as many churches as we have.

Our strength is in the counting—in actual numbers if you will—but there is lamentable weakness in our faith, in our enterprise, and in our devotion to Christ. The latent power and possibilities that are in this vast aggregate of Christians, if brought out, would astonish the world and ourselves. "Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live."

"For Without Me Ye Can Do Nothing."

How true is this in its lowest application; for in him we live and move and have our being. We can eat and drink such things as Providence provides, and to that extent be co-workers with God; but God must execute the laws he has enacted for digestion and assimilation, or eating and drinking are vain to recuperate and sustain the body. We can plow and plant, but God must cause the seed to germinate, he must give fertility to the soil, he must send the sunshine and the dew, and the early and latter rain, or plowing and planting will never fill our barns with plenty. In the higher and spiritual application Christ is all in all. Without him the race would have perished in its first (or fallen) pair; but Christ, the seed of the woman, intervened between justice and the guilty, mercy was extended, probation be-

came possible, and so the race was perpetuated and multiplied. So we live with opportunities and helps, through which penitence, pardon, regeneration and salvation eternal are possible.

Without Christ no sinner can be a true penitent, for he "gives repentance." Without him no penitent can believe "with a heart unto righteousness," for "faith is the gift of God." The power and the duty to exercise it are ours. Without Christ no "branch" of the "true vine" can bear fruit of itself. Christ is the life, and our life flows from him as the life of the branch flows from the vine. Separate the branch from the vine, and you separate it from its life; it not only remains unfruitful, but it "withers," it dies. All our life and all our fruitfulness flow from Christ, from whom come all good and perfect gifts.

"Without me ye can do nothing," is most impressively true in its application to the preacher of the gospel. No matter what his natural gifts, no matter what his literary culture or scientific attainments, no matter how sweet his voice or graceful his gestures, he can do nothing without Christ. Paul may plant and Apollos may water, but God must give the increase. The minister, no matter how well endowed, must go in the name of Christ, must glory only in the cross, resting ever on the promise: "I will be with you, even unto the end of the world."

The Christian parent, with the trembling trust and dread responsibility of training up young immortals "in the nurture and admonition of the Lord," must ever feel that his sufficiency for the work is of God; only by his grace in Christ can these children be olive plants round about the table, vessels of grace, and sons of God.

When the Christian considers his personal weakness, and the number and strength of his enemies, he deeply feels the truth of the utterance in its application to himself: "Without me ye can do nothing," and but for the promise, "I will be with you," "My grace is sufficient for you," might well sink into despair. German to this, how grand and how triumphant is the shout of the apostle: "I can do all things through Christ, who strengtheneth me." This bold declaration was not the empty boast of an inexperienced theorist, an ignorant and self-confident tyro—not at all—but a veteran of many campaigns and hard-fought fields—fights where blood was shed and tears were wept, where shame and scorn and hunger had to be endured. "I can do all things through Christ, who strengtheneth me." Might he not say it who had given up the deep and almost insurmountable prejudices of education, who had broken the strongest fetters of caste, who had given up home, friend and country, who chose to suffer affliction with the people of God, who had no certain dwelling-place, who had borne imprisonment, stoning and stripes, who had endured the shiverings of nakedness and the pangs of hunger, who had fought with lions and with serpents—aye, more, with spiritual wickedness in high places. Could he not say it who said, when he looked from the lofty masthead over the wide and treacherous sea, and saw its thousand waves rushing on to break in wrath upon him: "None of these things move me." "I can do all things through Christ, who strengtheneth me"—can be abused and can abound, can be full and can be hungry; yes, in the midst of it all can rejoice evermore, and in whatsoever state be content; and, if death comes, can say: "Oh, death! where is thy sting?" Oh, grace! where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

That General Conference.

We have received, says the *Southwestern Christian Advocate*, a copy of the *Celestial Empire*, containing the first eight days' proceedings of the General Missionary Conference, to which admission was made in these columns week before last. We condense the following summary: There were about one hundred missionaries present at the meeting, which opened at Temperance Hall, May 10. The Rev. Dr. L. V. N. Talmage of Amoy, preached the sermon. Two chairmen were elected—the Rev. Dr. Nelson, of the Protestant Episcopal mission of Shanghai, and the Rev. Dr. Douglas, of the Scotch Presbyterian mission of Amoy. The Rev. S. L. Baldwin, American Methodist, of Fuh Chin, and the Rev. J. Butler, American Presbyterian, of Ningpo, were chosen secretaries. The opening sermon, the organization, and the reading of two papers—"Prayer for the Holy Spirit in Connection with our Work," and "Endless Conversion Essential to Missionary Success"—occupied the first day. On the second day Dr. A. W. Hanson showed the Conference the magnitude of the work that lies before the missionaries in the conversion of China. Next there was a paper by Dr. Legge, on "Confucianism in Relation to Christianity," which called forth much discussion. Dr. Legge maintained that the Confucian books teach plainly the existence of

a God, and that man is a moral and spiritual being, though they say nothing of his immortality. Some of the missionaries disagreed with the views of the paper, and said that it was the greatest foe Christianity had to contend with in China. The next subject was "Popular Aspects of Buddhism and Taoism," which was opened by Dr. Edkins. Among the facts prominently brought out in the paper and in the discussion was that the Chinese get their idea of immortality from Buddhism. It was thought that both these systems combined were not so much hindrance to Christianity as Confucianism is. On the third day much time was given to the consideration of the manner and matter of preaching to the heathen. In Mr. Multhead's view, who read the paper, the manner of preaching should be simple, clear, earnest, affectionate and appropriate, using the colloquial, catechetical, illustrative styles, and being always scriptural. The Conference recognized the supreme importance of preaching. The subject of "Illustration, Far and Near," received the attention which its importance demands. Of course there was only one opinion as to the profitability of illustration and colportage. Some thought long journeys were productive of good results, though the effects were not so immediate as in a small district. The Conference appeared to be of the opinion that it is not well to distribute the Scriptures without an accompanying tract or introduction of explanation by the distributor. On the fourth day a paper on Medical Missions was read. It dwelt on the great usefulness of the healing art in removing prejudice and opening a way to the hearts of the people. The practice of binding the feet of Chinese girls was the subject of considerable attention. Some thought the customs of the people should not be interfered with too much; but others were in favor of preaching against it and using every possible means to have it abolished. It was stated that an anti-foot-binding society had been formed in Amoy; but most of the members had no children of their own. The work that is open to woman among her own sex in China was next considered, and there was no unfavorable opinion as to the value of the results which she has already achieved. The sessions of the fifth day were almost wholly occupied in listening to papers connected with schools and education. Moderate and carefully prepared papers were read by Rev. R. Lecher and Rev. O. W. Mateer, discussing plans of education and arraying arguments in favor of missionaries devoting some portion of their time to this work. Interesting though less exhaustive papers were read by Rev. E. H. Thompson and Rev. Young J. Allen, the latter announcing the conviction, from eleven years' observation, that the Chinese are not antagonistic to Christianity, but only neutral. The morning of the sixth day was devoted to the consideration of Christian literature, and the importance of a vernacular Christian literature; and in the afternoon papers on Secular Literature were read by Rev. Dr. Martin and Rev. Y. J. Allen. In the discussion which followed a high tribute was paid to Mr. Allen for the devotedness with which he had labored for years at much self-sacrifice, in the promotion of this work. On the seventh day Rev. J. W. Lambuth read a carefully prepared paper on the standard of admission to full church membership. Several other papers on the same general subject were presented; and in the ensuing discussion differences of opinion emerged as to the propriety of making observance of the fourth commandment an indispensable condition of their admission into the church. The eighth day was devoted to the consideration of the self-support of the native church, and the leading paper, read by Rev. S. L. Baldwin, excited profound interest and elicited frequent and very hearty applause. The unanimous sentiment was that, while it would be most disastrous to let the natives depend upon the hands as well as upon the tongues of their foreign teachers, the utmost efforts should be put forth toward training them to habits of self-support.

Death of Tholuck.

August Tholuck, D. D., the eminent professor in Halle University for upward of half a century, died July 7, aged seventy-eight. He was a native of Breslau. Early in life, while in Berlin, studying Oriental languages, he became acquainted with a Moravian Protestant, through whom he was converted from Skepticism. Later, under the leadership of Neander and Schleiermacher, he became a champion of Christianity. In 1821 he was appointed professor of Oriental languages at Berlin, and in 1829 he was transferred to Halle, which position he held to become chaplain to the Prussian embassy at Rome, 1829-31. Returning again to Halle, he labored there until his death. Göttingen University, which was then the headquarters of rationalism, Tholuck saw it long before the death converted from evangelicalism. His books have been very numerous, and include devotional, theological, polemical, historical and exegetical works. He took up the cudgel against Paulus, Strauss, Bauer and others of the skeptical school, and fought ably and successfully for the evangelical faith. In 1837 he published *Die Glaubwürdigkeit der Evangelischen Geschichte*, in vindication of the gospel against the mythical theory of Strauss. He also issued several works on rationalism, the last of which, *Geschichte des Rationalismus*, appearing in 1865. He published also commentaries on Psalms and various books of the New Testament. "Hours of Meditation," "The Consolation of the Doubter," and a collection of mystical poems of the Orient.

As a professor Tholuck was eminently successful; as a man he was greatly beloved; and his life and writings have unquestionably had a great influence on the religious life of Germany. For some time pre-

vious to his death he was too feeble to leave his room, and toward the last his mind was clouded much of the time.

As there are many pupils and other friends of Dr. Tholuck in this country, we subjoin a paragraph clipped from a private letter recently published in the *Congregationalist*:

"Since last fall he has become weaker day by day, and now he has not left his bed since September. He seldom speaks a word, and hardly shows that he still knows me. Then at times there comes a day when, in some touching way, he gives expression to his affection, although the tongue is heavy, and he can scarcely be heard. But his soul is in peace. Shortly before the last severe attack he said: 'I must die two deaths, but I am not afraid; Christ's death was for me, and—no, I am not afraid.' And at the same time his face lighted up brightly, and he stretched up his arms to heaven. It was very affecting."—*N. Y. Christian Advocate*.

The Love Test.

The New York Methodist has these words of wisdom and caution concerning the profession of sanctification:

"We know of no safer or better course for those to adopt who are frequently, and we think sometimes unwisely, urged at holiness camp meetings and elsewhere to profess sanctification than to try the depth and completeness of their new-found experience by the test of love. Mr. Wesley defines sanctification to be 'perfect love.' 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' This love, the apostle declares, is 'the fulfilling of the law.' 'Whoever possesses it in its fullness has reached the highest possible attainment in grace.'"

Every one can see the propriety of great deliberation before making a profession of a love for God as strong and abiding as he perceives, at the first glance, to be implied in the language: "With all thy heart, with all thy soul, and with all thy strength." But consider the scope of the command: "Thou shalt love thy neighbor as thyself." It includes not our friends merely, or those of our neighbors who have never wronged us, and toward whom we feel and acknowledge the obligation of reciprocal kindness, but our enemies also—even those who have most grievously injured and maligned us; and that, too, without provocation. That these are included in the "neighbors" we are to love as ourselves is sufficiently proved by the Savior's plain command: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Here, and in the context we have a statement of the high conditions to be fulfilled by those who would be or profess to be perfect in love.

If one is able to say, "I do not hate any enemy, I do pray for him and try to do him good," let him remember that the absence of hate is not love, and that even more is required than outward acts of kindness. These may or may not be the expression of the inward grace of love. It is possible to do, for a time, without love, from a sense of duty, what love would dictate. But this is not all that is implied in the command: "Love your enemies." It has respect also to the inward sentiment of love. It requires us not only to do good to our enemies, but to have the feeling of love for them.

Therefore, before any man ventures to profess to be perfect in love, he should ask himself: "Do I love any neighbor—I, my enemy—as myself? Do I have the feeling, the inward impulse of love for him?" And, "Is this an abiding state of mind?"

Manifestly no man can answer these questions in the affirmative on the spur of the moment. And he should not presume to do so until he has proved by actual trial that his love can stand the test of repeated insults and injuries. If he can pass through repeated trials of this kind with the spirit of Christ, and without feeling any sentiment "contrary to love," he will have an experience worth telling.

It is one thing to have glowing religious emotions under the influence of the fervors and enthusiasms of camp meeting, and be persuaded that we do love God supremely, and our neighbors as ourselves; but it is quite another thing to maintain this experience amid the trials, provocations and afflictions of daily life.

We learn from the *Greenville Advocate* that the Greenville Collegiate Institute, Greenville, Ala., closed a prosperous session June 21. The commencement exercises were of more than usual interest. Rev. A. S. Andrews, D. D., delivered the literary address, and Rev. E. Wadsworth, D. D., preached the commencement sermon. The Institute has two departments—male and female. There are separate study halls, but the girls and boys recite together. We understand that this plan has so far worked well. The senior class did not complete the course this session, owing to the prevalence of measles, there having been forty cases in the school. There were one hundred and twenty pupils in attendance during the session. The principal, Rev. H. Urquhart, has met with gratifying encouragement during the year, and he has the confidence of the people. The Greenville Collegiate Institute is located in a healthy region, immediately on the railroad from Mobile to Montgomery, and, of course, of easy access to that section of Alabama. We trust it may open in the fall with a large increase of students. It merits patronage and deserves success.

NEW ADVERTISEMENTS



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SPECIAL NOTICE to our READERS
SPECIAL CALL.
AGENTS WANTED
 To sell the New Patent Improved LARGES
 Cigar, made to be the best paying business ever offered to
 Agents by any House. An easy and Pleasant

The value of the celebrated new *Robert's Improved Eye Cup* for the restoration of sight broken out and blinded in the exigencies of over 1,000 genuine testimonials of cures, and recommended by more than one thousand of our best physicians and practitioners.

The famous French surgeon, a scientific and philosophical discovery, and the *ALL-NEW MYSTIC M. D.* and *Wm. HASTLEY, M. D.* states they are certainly the greatest invention of the age.

Read the following verifications:

PENNSBURY, STATION, LOGAN CO., KY., June 6th.
"The J. HALL & Co., Cincinnati—

The value of the celebrated new *Robert's Improved Eye Cup* for the restoration of sight broken out and blinded in the exigencies of over 1,000 genuine testimonials of cures, and recommended by more than one thousand of our best physicians and practitioners.

The famous French surgeon, a scientific and philosophical discovery, and the *ALL-NEW MYSTIC M. D.* and *Wm. HASTLEY, M. D.* states they are certainly the greatest invention of the age.

Read the following verifications:

PENNSBURY, STATION, LOGAN CO., KY., June 6th.
"The J. HALL & Co., Cincinnati—

judgment, the most splendid triumph which optical science has ever achieved, but, like all great and important truths, in this of an other branch of science and philosophy, have not been content with from the ignorance and prejudice of the mercenary public; but truth is mighty and will prevail, and I have only a question of time as regards their ultimate success, and endorsement by all. I have in my hands the testimonials of persons testifying in unequivocal terms to their merits. The most prominent physicians of my country recommend your *Eye Caps*.

I am, respectfully, J. A. LEITCH, CIL.

"Thanks to you for the great aid of all inventions.
 My sight is fully restored by the use of your
Totent Eye Cups after being almost entirely
 blind for twenty-six years."
 Wm. M. D. ATKINSON, PA., writes:
 "After total blindness of my left eye for four
 years; by paralysis of the right eye; in my utter
 amazement your *Totent Eye Cups* restored my
 eyesight permanently in three minutes."
 Rev. S. H. PARKER, Minister of the M. E.
 Church, writes: "Your *Totent Eye Cups* have
 restored my sight, for which I am most thank-
 ful to the Father of Mercies. By your favor

Eye Caps performed their work perfectly in accordance with this surgical law; that they literally led the eyes that were starving for nutrition. May God greatly bless you, and may your efforts be rewarded as the all-merciful benedictions of multiplied thousands as the beneficiaries of your kind.

—HOWARD D. DEXTER, M.D., says: "I bought and effected future sales liberally. The Patent Eye Caps, they will make money, and make it fast. See the small catch penny where, but a superb, number-one, tip-top business, promises us far as I can see, to be his long."

Brother, I have tested the *Potent Young Eye-Cups*, and am satisfied they are good. I am pleased with them. They are certainly the greatest invention since the discovery of fire.

Brother, please give me a full bill of the New York Tribune, which Dr. J. B. Fay has ordered. It's cups will be a responsible man, who is no equal of intentional deception or imposition.

Practically, Manning writes: "I truly am grateful to your noble intention. My slight is rewarded by your gift of Eye-Cups. May heaven bless you." Again: "I have been using eye-cups for days."

[illegible][illegible][illegible]

work is carefully done, dimness of vision and
dark spots disappear. The eye is treated with
and more eyes cured. The blind and the
can be cured. Blindness is cured. The eye
removed. Spectacles and surgical operations
Please send your address to us, and we will
send you our book, A GOOD WORLD BEHIND
A DIAMOND WORTH SEEING.
See your Eyes and Value your Sight. Write
today, *Free, and quick.*
By reading our *Illustrated Explanation* of the
causes of the Eye, 60 of 100 pages, and the how

AGENTS WANTED

Quarantine. Full particulars sent free. Write immediately to

DR. J. BALL & CO.,
No. 203 West 33d STREET,
New York City, N. Y.

(Do not miss the opportunity of sending for a sample, to the last delay. Write for first medical treatments and larger profits offered to every person who wishes a first-class paying business.)

THE LARGEST COMMISSION ALLOWED TO AGENTS IN ANY HOUSE IN THE UNITED STATES.

A N excellent Country Methodist Male
Scholar, cheap. For terms address
PRESIDENT BRUNNEN, New Britain College,
at Tennessee.

Farm, Garden and Household.

MERINO SHEEP.

The prime point to be considered in selecting any particular breed of sheep or other kind of stock for breeding is the adaptability of the breed to the various circumstances attending the raising, sale, etc., of the stock in the particular locality. While, therefore, abstractly considered, the Cotswold, Southdown, Leicester, Dorset and some other breeds of sheep are finer animals than the Merino, there are various reasons why the latter is better adapted to raising in the South than any of the first mentioned.

The Merino sheep, as all probably know, is of Spanish origin, but at the present time it has been so spread over the world that it far exceeds in number any other distinct breed. And indeed it is only where the denseness of the population has created a heavy demand for mutton sheep that this breed has been displaced by any other.

Like the Cotswold and Southdown, the Merino is a horned sheep, in some of the families of them even the eyes having horns. The other characteristics which prevail are the fineness, curliness and oiliness of the wool, which grows all over the sheep, covering even the legs down to the feet, the belly and face, a plump nose, short and round body, and a disposition of the wool to fall in folds, which gives the sheep a very ungainly appearance. The original pure Merino is not a valuable mutton sheep, but the Rambouillet, Negretti and Electoral Merinos, which are crosses bred by French and German breeders, are heavier-bodied, take on fat more easily, and, as they retain most of the wool characteristics of the original, they make a very good sheep for general purposes. The necessity for these crosses has been brought about by the increasing density of the population creating a demand for a breed which would furnish reasonably good mutton and at the same time not materially alter the texture of the wool, which had become indispensable in the manufacture of the finest woolen fabrics.

In the South, where the distance from any other than the local markets, which require a very light supply of mutton, precludes the necessity of crossing for the purposes of improving the flesh qualities of the breed, the pure Merino may be bred to the best advantage, and with great profit for the wool alone. The fleece of an average-sized Merino, under ordinary conditions of health, flesh, etc., ought to weigh from eight to twelve pounds, or even more, as this always commands the highest price in the market, it may be grown for wool alone very profitably, in a region where there is so little necessity for care and extra feeding as in the South.

Added to this, the Merino, being by nature adapted to a warm rather than a cold climate, will be found on this account better suited to our climate than some other breeds. And, further still, not requiring the generous feeding and grazing which is necessary to bring the Cotswold and Southdown up to the highest point of excellence, they will flourish to a greater degree on our hills, which are scantier of grass than in more Northern States or in England. We believe that for those farmers who do not expect to make sheep-raising a regular business, but wish to raise as many as may be done conveniently without interfering with their crops, the Merino will answer by far the best purpose in the South. While it is true that they do not compare with some other breeds, particularly the Southdown and Cotswold, for purposes of slaughtering, it must not be supposed that they do not make mutton good enough for all ordinary purposes. Indeed a fat lamb of this breed or a fat wether, except in point of size, could not readily be distinguished from a Southdown, after it is crossed, by any one not a connoisseur.

There is one other fact which adds very materially to the attractiveness of this breed of sheep for the South, and it will not cost so much to get a fat, full-blood Merino ram as he had at prices very low in comparison with those paid for Cotswolds. Those who already have native sheep, therefore, will be at very little expense in improving their wool by crossing with a Merino ram. As was stated above, crosses of this breed on other sheep are very apt to retain their wool characteristics, so that for this purpose half or three-quarter blood Merinos are almost as valuable as the full-blood. Taken altogether, the Merino is, without doubt, the most valuable breed of sheep for all those localities in the South in which, by reason of distance from market, the raising of sheep for mutton is not profitable. *Southern Farmer.*

FERTILIZING THE SOIL.—Preparatory to planting you are instructed to have the soil in a loose, friable and mellow condition. This is sound teaching. The roots of plants and even seeds require air, and a too compact soil excludes it; but this is only half the lesson. Seeds require moisture in order to germinate, and if the ground be too loose, presenting large open spaces, the moisture quickly evaporates, and the seed becomes so dry that the seeds fall to sprout. This is the case particularly with small seeds, which must be covered but lightly. After planting, therefore, it is best in most cases to "firm" or press together the soil by beating it with the back of the hoe or trowel, or by laying a board across the bed and standing upon it. This, if the soil be in the proper condition for planting, does not hurt the plant or too compact, but gives it just the porosity required for the circulation and retention of moisture. *Dr. Jacquin.*

A very simple and easy plan of destroying wasps is to saturate a piece of wooden rag with spirits of turpentine, and put it into the entrance of the nest, leave it there for a night, and the next morning every wasp will be dead.

MISCELLANEOUS.

War! War! War!

ATTENTION!

HEADQUARTERS OF THE
Howe Sewing Machine Co. of the South,
NEW ORLEANS, MAY 12, 1877.

THE HOWE
SEWING MACHINE CO.
DO THIS DAY
DECLARE WAR
WITH THE ENTIRE
SEWING MACHINE WORLD!

REDUCING THE PRICE OF THE HOWE SEWING MACHINE WITHIN THE REACH OF EVERY FAMILY IN THE LAND.

CALL AT HEADQUARTERS—183 Canal St.

D. P. PERRY, Agent.

Country Orders for Millinery

FANCY GOODS!

Embracing

All the Latest Novelties and Patterns

OF

Spring and Summer Fashions.

My selection embraces everything NEW AND

USEFUL, and is so arranged as to please

all tastes. My familiarity with the business, ob-

tained by an experience of over twenty years, en-

ables me to purchase all kinds of goods, and the

best quality, and hence I can offer

BARGAINS

Both in Price and Quality of Goods.

That will suit the purse and captivate the taste.

Part of the country, who are unable to visit

the city, can have orders filled promptly by giving

the price and style of goods they desire, and the

form will be sent to the warehouse.

F. R. HARRISON,

Dealer in Millinery and Fancy Goods,

27 and 29 Charles St., New Orleans.

Second floor, opposite the Customhouse.

TUTT'S PILLS

CURE SICK HEADACHE.

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CURE DYSPEPSIA.

TUTT'S PILLS

CURE CONSTIPATION.

TUTT'S PILLS

CURE RHEUMATISM.

TUTT'S PILLS

CURE FEVER AND AGUE.

TUTT'S PILLS

CURE BRUISES AND SWELLINGS.

TUTT'S PILLS

CURE RHEUMATISM.

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CURE RHEUMATISM.

EDUCATIONAL.

VANDERBILT UNIVERSITY.

Organized with Four Departments:
1. Department of Philosophy, Science and Literature, with eleven Professors and two Tutors.
2. Biblical Department—Four Professors.
3. Law Department—Three Professors.
4. Medical Department—Two Professors.

NEXT SESSION.

The next session will begin on the first day of

September, 1877, and end on the last day of May,

1878.

The importance of each student of being present

at the opening of the session for examination and

classification cannot be overrated. Tuition fee in

the Literary and Scientific Department has been

reduced to \$50 a year, and in the Law Department

to \$25. The fee for attendance in the

Department of Philosophy, Science and Literature

is \$10 a year. The fee for attendance in the

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INSURANCE.

Factors' & Traders' Insurance Co.,

37 CARondelet STREET.

EXTRACT FROM THE

ELEVENTH ANNUAL STATEMENT,

NEW ORLEANS, MAY 17, 1877.

Premiums for year ending April 30, 1877, \$57,267 19

Losses paid within the year, 22,843 73

Cash Dividends for the Year:

Interest (semi-annually) 10 per cent.

Premiums 20 per cent.

Assets, April 30, 1877, \$1,222,208 66

This Company continues to issue Policies on Fire,

River and Marine Risks at current rates of pre-

mium. ED. A. PALFREY, President.

JOHN CHAPPEL, Vice President.

THOS. F. WALKER, Secretary.

TRUSTEES:

T. Lytle, Lyon.

Samuel H. Boyd.

Joseph M. Kelly.

Wm. J. Bellan.

Wm. C. Black.

Charles Chaffee.

John L. Adams.

James Scherck.

R. M. Walmsley.

A. H. May.

S. H. Snowden.

John Bowling.

A. M. Bickham.

At a meeting of the Board, held May 14, JOHN

HENDERSON, President, P. H. W. Vice Pres-

ident, and THOS. F. WALKER, Secretary, were

unanimously re-elected.

The Board declared out of the net profits of the

Company for the past twelve months 10 per cent

MACHINERY, TIES, ETC.

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UNDERTAKER,
871 CAMP STREET, NEW ORLEANS.
 Embalming and Disintering. Bodies carefully
 ipped. Carriages and Cans for hire.

story of the very lowest prices.
 Silver Watches at \$15 and upward.
 Gold Watches at \$25 and upward.
 All fully guaranteed.

A. B. BRISWOLD & CO.,
 Corner Canal and Royal Sts.

[illegible]

General tickets at Birmingham station, Mobile and Gulf Breeze, For. \$2.00 each way. Kytia's baggage will be charged a reasonable rate.
BOARD— Per month, \$15. Per week, \$4.
 W. H. WOOTEN, Proprietor.
 Postoffice address: Millery, Washington Co., Ala.
 If permission, reference is given to Rev. W. I. Wiers and Rev. W. H. Widd, of the Alabama Conference. Postoffice address—Bladen Springs, Lawrenceburg, Ala.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, AUGUST 2, 1877.

NO. 31.

THE FOX AND THE PEACOCK

Sly Reynard, taking once his morning stroll,
Loped a peacock on a grassy knoll;
He bowed with grave solemnity and said:
"Good morrow, monarch of the pleasant glade."
Let me once more behold
The glowing green and gold
Of that resplendent tail,
Which like a living rainbow, flutters the vale;
O let me gaze upon those hundred eyes,
Whose beauty yields an ever fresh surprise.

"Of course you have a bird on a pine
A song to match the splendor of each feather,
For it is quite the thing
For skill and grace like thine to go together."

"And if in song I don't excel
All other birds, the lark sings pretty well;
You might as well be the sky,
For if you try, you can't do better;
And rise to our delighted eyes,
Like some colossal bird of Paradise."

"Is very true," the sly bird replied,
And strutted in the grandeur of his pride.
"No peacock can do more
My song is a wretched scream;
And as for soaring—well, I think I might
Take my bird there."
With the strong eagle to his cloudy height,
Only I never tried.

But now, my very courtesy please,
I'll spread my pinions on the morning breeze;
And saying so, he flew
Up in the air and threw
A somersault or two.
Then tumbled down with glorious fall,
And broke the finest feathers of his tail.

—Ladies' Repository.

News of the Week.

DOMESTIC.

DEADWOOD, July 26.—There is intense excitement throughout the city. At short intervals horsemen arriving from different towns and hay fields in this vicinity bring details of fresh murders and outrages by savages, who seem to have broken away from the agencies in large numbers and are infesting the country in all directions.

Up to this hour (seven o'clock P. M.) at least twenty murders have been reported. Some of the killed are well known citizens of Deadwood, who went to the relief of St. Lemly's surveying party. Nearly every ranch along the Red Water and in Spear Fish valley has been devastated.

SCRANTON, July 26.—The strike continues on the Delaware, Lacka-wanna and Western road at this point, and has extended to every other branch of industry in Lacka-wanna valley.

The miners held an immense meeting to-day in the woods, and no fewer than ten thousand were present. The answer of the president, that the company could not grant the advance of twenty-five percent demanded, was read amid profound silence, and resolutions were adopted to the effect that the men would die before returning to work at what they call starvation wages.

The critical situation has been increased by the strike of mine engineers and pump hands to-night. At six o'clock they drew their fires out and the mines are now flooding. If allowed to become flooded it will take a year to prepare them for work again.

CHICAGO, July 26.—It is reported that at ten o'clock this morning the police had a fight with the mob on Newburg avenue. Fifteen of the rioters were hurt.

A squad of mounted veterans, with drawn sabers, charged on the sixteenth street mob, and one hundred and fifty rioters were wounded and ten killed outright. Six policemen were wounded.

At 11:30 A. M. two boys were killed at Halstead street viaduct. One policeman is reported killed. The mob has dispersed, and all is quiet in that vicinity now.

CHICAGO, July 26.—A. M. M. Advances from West Twelfth street state that the mob is holding a small detachment of police in check. Our policeman was seriously wounded with a stone. The Second Regiment will be called out to assist the police.

At 11:40 o'clock the artillery left their quarters for the scene of conflict, which is now at the corner of Halstead and Sixteenth streets, and a few minutes after the booming of cannon showed that the regulars had opened on the mob with grape and canister. A correspondent of the scene confirms this. The slaughter will be terrible.

MEMPHIS, July 26.—Last evening the men on the Memphis and Charleston railroad appointed a committee to wait on the officers and ask that their wages be advanced to the same rate as paid by the roads here of which C. M. McGehee is general manager. This evening it was agreed to. No trouble exists on any road and none is probable.

St. Louis, July 27.—The citizens being finally armed, equipped and organized, have commenced work. Twelve companies, with breech loading guns, took various positions. Gen. Noble, with four hundred men under Capt. Silas Bent, marched to the Union depot, which the rioters virtually held since Tuesday. The battalion dissolved in companies, loaded guns and charged the crowd with fixed bayonets, driving them out of the depot and yards. The apparent leader was arrested. The authorities announce that the depot will be held and interference with trains there prevented. Guards will be furnished for all factories the proprietors of which wish to resume work.

CHICAGO, July 27.—The railroad employees propose to organize a grand army to put down the Communists, whose riotous acts they disavow and denounce.

The Board of Trade resumed business this evening.

The orders of policemen have been

modified so that to-day they have authority to shoot down any man who interferes with them in the discharge of their duty, or who is a belligerent rioter.

CHICAGO, July 27, 9 P. M.—All quiet at this hour and no trouble is anticipated to-night. Nevertheless, vigilance on all sides is not relaxed. All saloons are closed, and as crowds begin to gather they are quickly broken up by the police.

SAN FRANCISCO, July 27.—The loss by Wednesday night's fire is \$80,000. The police force have been instructed that it is their duty to fire into any crowd attacking them with stones or weapons of any kind.

NEW YORK, July 27.—Soldiers and citizens are well armed and placed throughout New Jersey to protect property, but travel is much interrupted and freighting continues entirely suspended.

PHILADELPHIA, July 29.—The Pennsylvania railroad moved all their east-bound freight to-day from Pittsburgh, including two hundred car-loads of cattle. There is now no trouble on the Pennsylvania roads, except at Erie, where the superintendent expects to start freights to-morrow. The trains east from Pittsburgh were made up of double-headers and will reach Philadelphia and New York on Monday.

SAN FRANCISCO, July 29.—Last night was perhaps the quietest Saturday night ever experienced in San Francisco. The hoodlum element seems thoroughly cowed by the recent exhibition of the intent and power of the authorities and it seems to crush all riotous demonstrations.

WASHINGTON, July 30.—Gen. Hancock states in a dispatch received this morning at the War Department: "Have heard from Cumberland and Pittsburgh this morning. Everything on the railroad within reach of my communication seems to be quiet and progressing well. A very little time and reflection, I think, will accomplish the rest."

Gov. Carroll, of Maryland, in a communication to the Secretary of War says:

"Freight trains which were started from Baltimore and Cumberland yesterday proceeded without interruption to Martinsburg, and have been in motion again to-day without disturbance. I begin to feel that the spirit of disorder is broken, and hope for the speedy restoration of quiet."

The Secretary of the Treasury has now no thought of selling five million of gold during August.

General Sheridan telegraphs from Chicago that no further trouble is apprehended there.

The troops placed at various cities and points of danger will remain until perfect order is restored and business is conducted as usual.

PITTSBURGH, July 30.—The strike is virtually ended here. Engineers on the Pittsburgh, Fort Wayne and Chicago accepted to-day; firemen and brakemen still hold out, but plenty of applicants for places, and freights will be moved on that road this evening.

The ten strikers still hold out, but will have to succumb, as there are plenty of applicants to-day for their places. Enough for eight crews were obtained to-day; the applicants being old engineers, firemen and brakemen, who worked in the business in years gone by. Nine double-headed freights left over the Tan-Handle and Pennsylvania roads to-day. The strikers have until to-morrow morning to return to their posts, when, if not on hand, they will be considered discharged.

The five thousand troops still here will remain until everything is in running shape. The most quiet prevails, and a better feeling in business circles.

CALVESTON, July 30.—The strike on the Texas Pacific road came to an end this morning. The company agreed to pay the amounts due employees prior to June 1 by August 21, and amounts due prior to August 1 by October 1, and to make the wages uniform with other Texas roads.

The trainmen of the San Antonio road secured an advance of ten percent, to take effect August 1. The hands on this road have not yet accepted this proposition, but it is thought they will do so. The men had not struck, but it was understood they would have done so if the advance had not been granted.

St. Louis, July 30.—Absolute order reigns throughout St. Louis this morning.

The exchanges have reopened and everything is rapidly returning to its normal condition. Some manufacturing establishments are still closed for want of coal, but that article will be abundant again in a day or two.

WILKES-BARRE, July 30.—Twenty-five hundred miners have just concluded a meeting at Dan's Grove. They passed resolutions not to resume work until their wages were raised twenty-five percent and the mine pumps are to be stopped until the company accedes to this demand.

FOREIGN.

LONDON, July 26.—It is probable that the Russians will soon be compelled to abandon Arkan.

Suleiman and Redi Pasha have effected a junction of their forces, and are now at the head of an army of sixty thousand men, on the southern side of the Balkans. Yesterday they were said to have taken the city of Ruse, and moved on Yambouli, and as the Russians, on their part, have been advancing, it is expected that a great battle will soon be fought in that neighborhood.

CONSTANTINOPLE, July 27.—The Greek consul at Buzarg and the French and Italian consuls at Gall-

poli have telegraphed their respective embassies here for men of-war, owing to the excited state of the Moslem population.

ADRIANOPLE, July 27.—Suleiman Pasha has been defeated at Karabunar. He lost two guns. His army is retreating on Adrianople.

LONDON, July 28.—The Times' Vienna correspondent has the following, confirmatory of the defeat of Suleiman Pasha at Karabunar, near Baghro, yesterday: Suleiman Pasha's advanced guard of ten battalions and two batteries has been defeated losing ten guns and a considerable quantity of ammunition. Suleiman himself remains at Adrianople. In consequence of his reverse the hopes reposed in Suleiman at Constantinople are much diminished.

It is feared the Russians, encouraged by this success, will again begin marching rapidly on Adrianople and southern Roumania.

LONDON, July 30.—The Standard's Constantinople special dated Friday, said the Turks lost eight thousand killed and wounded at Karabunar. It is now positively settled that when the Russians reach Adrianople the Sultan and the government will go to Brumson, on the Asiatic side of the Bosphorus.

From the Work.

CHINA GROVE, MISS.—Mr. Editor: Please notice that by the assistance of Revs. H. P. and W. B. Lewis, and the local brethren, we have had a good time at China Grove. We commenced a meeting here on Saturday, the fourteenth instant, and closed on Thursday fol-

lowing, resulting in some twelve or fifteen conversions, and twenty three applications for membership. But one sad feature of our meeting was the absence of our esteemed Sunday school superintendent, Bro. D. O. Summer, on account of personal and family afflictions, until the last hour of the meeting, which was rendered sadder still by his presence in great bodily weakness and affliction of soul, in a funeral procession; when, just after baptizing two infants and six adults, and receiving seventeen persons into full fellowship, we closed the meeting with the burial service and interment of his darling Nora Lee, aged four years, eight months and nineteen days.

To God be all the praise for this good meeting, and the comforting hope of the resurrection to our afflicted brother and his family.

P. HOWARD, P. C.

MEADVILLE, CHITTEN, SUMMIT DISTRICT.—Mr. Editor: We have had a glorious revival at our church on this circuit—Mt. Nebo. It lasted five days, with the following results: Seventy-eight conversions to the church, six conversions and a general revival of the membership. Our presiding elder, Rev. James A. Godfrey, was with us on Saturday and Sunday—it being our third quarterly meeting—and preached us three Holy Ghost sermons. We had no help after he left us; but the Spirit of God was with us, and we felt in its quickening power, and saw it manifested in the conversions of precious souls. Yours for Christ, R. F. JONES, P. C.

CENTREVILLE, CHITTEN, LOUISIANA.—Mr. Editor: There seems to be a revival influence throughout the entire work. There are conversions and conversions nearly all of the appointments, and there is a great manifestation of zeal and energy shown in the earnest working of the body.

The prospects for crops on my work, and through the entire parish, were never better since the war, and the people are very hopeful and cheerful. I hope to be able to send you a good collection this fall. Pray for us. Yours for Christ, D. A. BONDIE.

ACKNOWLEDGED.

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New York.

JERRY McAULY.—"A MIRACLE OF GRACE."

It was with deep feelings of thankfulness that, in company with Dr. W. C. Palmer, I found myself at the mission on Water street, over which Jerry McAuly presides. Wearing out completely with listening to dry discourses, delivered by great preachers, who seemed afraid to handle sin—in great churches almost submerged with debt, where four or five hired singers perched in the organ loft warbled and trilled for the people their hymns of praise—I felt no little relief when I heard the earnest, persuading voice of this unlearned man. The mission is situated in the very heart of iniquity. The mission and its leader have a history unparalleled. No other man in New York could reach the classes he reaches successfully. He has been so low; fallen back so often; tested repeatedly the reclaiming grace of God; felt as few have felt the raging hell of every passion in his soul; had so many escapes from death and damnation, that he seems as a man who has stepped back after catching sight of hell; to tell men of their danger and pluck them from doom. I believe that some men are so thoroughly lost that if, ever they are rescued some one must needs stand with blistering feet on the pavement leading to hell. Jerry McAuly, according to his own confession, knows perfectly every winding stairway and back door by which men go down and out to perdition. When we arrived at the mission the meeting was well under headway. About two hundred persons were present. I noticed few women present. The majority were bronzed, dust-begrimed and ill-clad working men, mostly from the wharves and the ships. It was an experience, meeting. Jerry McAuly led. One minute only was allowed each speaker. The time was not wasted. Mrs. McAuly sat at the organ, and they interspersed the testimonies with songs from the Moody and Sankey collection. Jerry McAuly is of medium height, of slight build. I suppose he is about thirty-six years of age. His face characterizes his past life. His eyes flash beneath his rugged eyebrows. As he speaks there is a rapt attention. The language he uses, colored in his own mind, is current among his hearers. His illustrations were the most powerful I ever heard. He must have gathered them from men gather the fragments of wrecked vessels upon the beach after storm from the beach of hell. His voice is musical, soft, low, and trembles with the beating of his great heart. He had not been speaking long before the whole audience was in tears. Then he called on the doctor, who in a few impassioned sentences told of the love of the dear Saviour; then the writer called men to repentance, and several came and sought Jesus at the altar. Mrs. McAuly prayed and pointed them to the cross, and some professed to believe. And thus every night are some souls rescued. When Mr. McAuly found out where I was from he said: "O! I remember the French Miket in New Orleans well. Twenty years ago I made him of money three of my trade—what a thief! I suppose you would like to know more of this man, so I will give you a very brief sketch of his career from his own published account. He was born in Ireland. His father, who was a counterfeiter, ran away from home while Jerry was a baby. At an early age he was sent to live with his grandmother, who was a Roman Catholic. His recollections of her are rather amusing. While she was counting her beads and kissing the floor for penance, he would throw things at her head in mischief. When she rose it was to batter him with a volley of oaths. He was sent to this country when thirteen years of age, and lived with a married sister in New York city. Here he began his career as a river thief. In the day-time he sold his ill-gotten goods, then spent the time as long as the money lasted, in the vile dens of Water street. At nineteen he was arrested for highway robbery, and sentenced to fifteen years in the State prison, though he was innocent of the crime. After being in prison four or five years he went one Sabbath to the chapel service. Who should he see on the platform but Orville Gardner, one of his confederates in sin. He told the story of his conversion. As he prayed Jerry's eyes filled with tears, and

conviction for sin set in. He went to his cell and commenced to read his Bible. He became fascinated with it. Then he recommended it to the other prisoners, saying: "It's a splendid thing, this Bible." While passing through terrible soul conflicts, a lady made a visit to the prison and asked to see Jerry. She talked with him, and asked him to kneel down with her in prayer. He knelt, and watched, through his fingers, the great tears of sympathy fall from the lady's eyes. That night he knelt on the stone floor of his cell, and resolved to stay there until he was forgiven. He was in agony. Great drops of sweat rolled off his face. At the height of his distress it seemed a hand was laid upon his head, and a voice said: "My sin, which are many, are all forgiven." Then he clasped his hands and shouted: "Praise God! praise God!" After doing much good in prison, he was led to pray for his liberty; and, in answer to prayer, the Governor granted him pardon after serving seven years and six months. After his release from prison, for several years, comes the worst part of his life. He found no Christian friend. He wandered about burdened with an incubus of ostracism. Larger beer had come into existence while he was in prison. One glass of that vile stuff roused up all the dormant passions, and as a demon he rushed on downward. Then followed a period in which he went through a catalogue of almost unparalleled iniquity and its consequent misery. Drowning his conscience with drink, he plunged into sin. A missionary called to see him. While walking out with him Jerry told him that he was going to the river to steal when night came, as he was "dead broke." The missionary looked at him and said: "Jerry, before you shall do that I'll take this coat off my back and pawn it, and give you the money." This touched his heart. He went to the missionary's house, and while they prayed together he rose, crying: "I'm saved! Jesus has saved me!" After this he lived most grievously, but was reclaimed again. He married a young woman who had been a companion in sin and drunkenness. She was converted at the mission. Now she is a pious worker among the fallen women in New York. I have mentioned enough to magnify the grace of God. If my readers ever visit New York, and would see this miracle of grace, call at 316 Water street, and on the door you will see these words: "Helping Hand."

Mansfield Female College.

Mr. Editor: The annual commencement exercises of this institution were resumed on Thursday, June 21, and closed on Wednesday night, the twenty-seventh. The literary examination run through four days, closing on Tuesday at twelve A. M.

The visiting committee were not present, and never are; however, we heard twenty-six classes examined, the most of whom gave evidence that they had been laboriously trained by their teachers. Our impression is that in some cases there had been too much memory-work. A hint to the wise is enough.

On Monday and Tuesday nights there were concerts—the last was for pay, for the interest of the college. These consisted in the usual exercises of music and recitation by the young ladies.

On Wednesday night the commencement exercises proper came off. There were six graduates who read compositions. There was no valedictory, which we do not think best. Diplomas were delivered by President Thomas Armstrong, when Mr. E. W. Sutherland, A. M., of our town, delivered the literary address. The theme was Progress. It was well timed; thoroughly prepared and handsomely delivered.

Dr. C. G. Andrews, president of Centenary College, preached the commencement sermon, which has been highly spoken of. We regret that we did not hear it. Dr. H. C. Thwaitt, the father and founder of the college, and its first president, in his decrepitude was in his usual place near the pulpit on Sabbath, to enjoy once more a commencement sermon.

The board of managers re-elected the Rev. Thomas Armstrong president for another term. He will reopen his school on Wednesday, September 26. His labors and successes for the past three years bespeak for him an increase of patronage for the ensuing year. J. P.

MANUSCRIPT, July 12, 1877.

Letter from Rev. Y. J. Allen, D. D. China.

Mr. Editor: I send you the following extracts from a private letter just received from one of our missionaries, hoping that you will find them convenient food for your readers.

Your friend and brother,
D. C. KELLEY, A. S.

REV. D. C. KELLEY, A. S.:

The General Conference of Protestant missionaries, composed of representatives from twenty or more societies, has settled the matter of the value and usefulness of our periodicals, and appointed a committee to devise plans whereby the periodical press may be still more largely and extensively availed of. The whole subject was discussed in open Conference, and outside I took the opportunity to consult with members from all parts of China as to the extension and improvement of the *Advocate*. I believe I have the sympathy and confidence of every member of the Conference in my department, and their pledges and promises have been given to aid me in my enterprise. If, now, you and the board will continue to give me that encouragement without which I must fall in my object to serve the church, I shall not fear for the future.

Pardon me that I have said so much on this subject.

You will receive ample evidence of the wonderful success of our General Conference. Representatives of twenty different societies—three nationalities—and of all shades of opinion, fifteen days in solemn bondage, and yet all the while the unity of the spirit being unfringed, and the last day being the best, where all were exceedingly good, is a phenomenon as remarkable as glorious. This unanimity in community of foreigners was solemnly impressed, and even the heathen, the literary and official classes looked on with awe at an assembly so large, grave and earnest.

I could but mark and admire the moral force of such an assembly, and was convinced that what we need here is a *Mission Conference*, composed of men of such spirit, power and enthusiasm for the glory of Christ in the salvation of souls. Give us such a Conference of Methodists, and we shall report progress that will gratify you and remove the reproach of the Southern Church.

The Conference had large plans for the future, and appointed ten years hence to be the time for the next general meeting. I shall hope to be here, and see the share I have been appointed to take in the plans devised realized.

I was appointed to prepare a book-trial in vindication of Protestant missions and their work in China—the success of my recent book, "China and Her Neighbors," being chiefly the cause of the selection. I am also on the committee to prepare two series of school books for use in mission schools, and in the purely Chinese schools, if perchance, we can secure them access thereto.

You must not think that because I do not preach more that therefore my time and labors are lost to the mission work. No greater mistake could possibly be made as the General Conference could and did testify. We want more laborers in all departments. *Wade the General Conference appeal.* Hastily but truly,
Yours for Christ,
YOUNG J. ALLEN.

Report of Money Received FOR THE RELIEF OF THE FETTERED AND HOUSE TO JULY 23, 1877.

Contributor	Amount
1. Tennessee	\$2,424.64
2. Kentucky	50.00
3. Virginia	2,640.00
4. North Carolina	1,477.50
5. South Carolina	5.00
6. North Mississippi	143.30
7. Alabama	1,284.80
8. Louisiana	1,276.00
9. Georgia	1,268.00
10. Mississippi	1,268.00
11. South Carolina	1,000.00
12. North Carolina	900.00
13. Baltimore	76.20
14. Missouri	74.42
15. South Carolina	64.11
16. Louisiana	64.10
17. Little Rock	64.10
18. North Carolina	525.00
19. North Carolina	525.00
20. North Carolina	525.00
21. East Texas	428.25
22. North Carolina	410.00
23. St. Louis	344.00
24. Western Virginia	344.00
25. Florida	280.00
26. West Texas	249.00
27. Southern Missouri	247.00
28. Kentucky	244.00
29. Little Rock	244.00
30. Western	244.00
31. Indian Mission	143.00
32. Denver	77.00
33. Oregon Mission	60.00
34. Little Rock	143.00
35. Little Rock	47.00
36. Little Rock	47.00
37. Little Rock	47.00
38. Little Rock	47.00
Total	\$26,730.35

A. H. REEDER, Agent.

The worst of fools are those who once had wisdom. Not to possess what is good is a misfortune; to throw it away is folly.—*London.*

Robert Burns once observed that he could not "pour out his whole soul without reserve to any human being without one day repenting his confidence." This peril of betrayal is one that is inseparable from earthly friendship. But there is one Friend into whose ear the whole heart may be poured, and the secret of the soul is safe.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, AUGUST 2, 1877.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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The New Orleans Christian Advocate
will be furnished to subscribers by mail at the
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Six Months, \$3.00
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deceased traveling preachers, half the above rates.

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subscribers, with Eight DOLLARS.

Mercy Guarded.

There is danger to the souls of men in presenting half-truths of the gospel, or in dwelling too exclusively on one side of divine revelation. The reason of all appeals lies in the danger of the sinner, his guilt before God, and his exposure to everlasting torment. In the provisions of salvation this peril is always kept in view, and in the proclamations of mercy the rejection of it is attended with special and aggravated guilt. The way of the tree of life is kept by cherubim, whose flaming sword turns every way. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." God is sovereign, his law has not been made void, and sin must be punished; unless there be timely repentance.

The evangelism of the present day, the methods prevalent of presenting the gospel message, as a general thing, are defective in this respect: that they do not sufficiently emphasize the certain and terrible doom of those who neglect the great salvation. The counsel of God is declared only in part, if in exhibiting his love and promises, we lose sight of his authority, and of his character as our King and Judge. The goodness and the severity of God must be presented side by side in one view, otherwise men are likely to conclude that the divine compassion overshadows justice, and wallows up the holiness of God. That God will punish, and that impenitent sinners will be lost forever, cannot always be taken for granted, nor are men usually disposed to recognize them as true.

The word of God, when correctly analyzed and explained, can lead to no mistakes upon this subject. The conditional character of the broadest promises is evident in the promises themselves; and when the special text is interpreted in the light of the scope and tenor of the whole gospel all occasion for presumption is excluded. The invitations are attended by warnings, the exhortations derive their force from the guilt and danger to which men are exposed. If the Holy Spirit has been careful upon any point it is upon this: that the love and compassion of God should not be so perverted as to lead to a sense of impunity in sin. He has surrounded his own office and ministry with the most awful sanctions; he has warned men of the danger of trifling with their own consciences; and he has made the acceptance of Christ the only refuge for the world. How completely mercy has been guarded in the plan of salvation will appear from the fact that depravity, guilt and hell are implied in all of its most gracious provisions. The "condemnation is" that light has come into the world, and men loved darkness rather than light, because their deeds are evil.

And yet by a partial presentation, by an exclusively inviting appeal, by exhibiting only the love, and keeping back the terrors of the Lord, the hearer may conclude that there is no peril, and at the same time become indifferent to the perils of the truth. We sometimes hear sermons from orthodox pulpits that might be mistaken for deliverances from Universalist sources. The intimations of depravity and danger are faint, while the other aspects of

the gospel are almost exclusively dwelt upon. Jonathan Edwards' sermon on "Sinners in the Hands of an Angry God," for purposes of awakening and conviction, would be worth more than a cart-load of these sentimental and one-sided discourses. If we would acquaint ourselves with wholesome, safe, and effective preaching, we cannot do better than to study the texts and sermons of Wesley and Fletcher. Or, better still, the sermons of Christ, and the fragments from the Acts, will afford examples of truth fully and faithfully expounded.

Under what may be called the new style of preaching sinners may come to feel that their damnation is impossible, and that for them to come to Christ is an act of condescension, and one that brings God himself under obligations to them. Mercy not properly guarded in its presentation leads to presumption, and falls in the work of conviction. Without deep and pungent conviction the entire process is liable to be shallow, and the profession of conversion open to misgivings. After all due allowances for the fact that the seekers have been raised in a religious atmosphere, and that the greater part are children piously trained, still we are painfully apprehensive that there is need of more sharp and thorough awakenings than usually attend our modern revival movements.

If this defect exist, it is owing to the limited and feeble presentation of those guards with which God has surrounded the manifestations of his mercy. Our moral people need to be probed by the law, and especially by the law of love to God; and our children, with all their home training, and Sunday school privileges, require more faithful instruction in the doctrine of heart depravity, and the absolute necessity of being born again. While we retain the orthodox terms of conversion and profession of faith our conception of their meaning may change, and joining the church may come to mean all that is required in order to salvation.

This threatened and damaging change in the type of conversion and experience is largely due to the use of the popular songs which are displacing our old and strong hymns. They are full of invitation, of love and of compassion, but they lack the doctrinal elements which arouse and convict. There is mercy in its rainbow hues and sunny brightness and mellow beauties, but mercy is not sufficiently guarded. For the sake of sinners, for the sake of the church, for the sake of a ministry that must give account for souls, let us come back to strong doctrinal preaching, and the old awakening hymns and melodies. Story-telling may be carried too far, and sentiment may at length usurp the place of conviction and praise.

Seashore Camp Meeting.

The grounds are being improved, and beautified from year to year. Six or eight very handsome new cottages have been built this year, and the Montgomery people have erected a large house, capable of lodging and entertaining about two hundred persons. It was well filled at this meeting, and the plan has succeeded admirably. Some blushing touches have been given to the preaching tabernacle in the way of lattice work, and more comfortable seats for the pulpit and stand. The undergrowth has also been cleared away back to the railroad, and much of the ground to the west has been cleared and built upon. The pines have been cut down, stumps removed, and oak and other shade trees have been set out where needed. The trustees have built another large lodging tent for ladies, and improved the old one. The restaurant, under the care of Mr. T. C. Murphy, was well conducted, and the fare abundant and good. The trustees were all on the ground, attentive to business, and doing all that was requisite for the comfort of visitors and for the general welfare. The best of order prevailed throughout, and nothing occurred to mar one of the pleasantest meetings ever held on this delightful spot.

The regular week-day and night congregations were larger than heretofore, there being not less than one thousand persons on the ground every day, except on Sunday, when the number must have been not less than two thousand. There were people present from Alabama, Mississippi, Louisiana, Texas—the greater part, of course, from New Orleans, Mobile and the adjacent country. Between ninety and one hundred preachers were present, first and last, and among them many of the leading and representative men of our church. The preaching was all good—the very best, suited to the occasion, practical, pointed, effective. The experience meetings, after the eight o'clock sermons, were mellow, fervid, edifying. Penitents came to

the altar at the close of nearly every sermon, and there were a number of conversions at the last service on Thursday night, the twenty-sixth of July.

The meeting opened on Wednesday night, July 18, with a sermon, after which penitents were invited to the altar, and three were converted. From this time on the interest deepened—four sermons a day, altar exercises at nearly every service, and conversions daily. At the close it was estimated that not less than one hundred and fifty souls had professed conversion. As usual at these meetings, the greater work seemed to be among Christian people. Special and great blessings came upon the church, and God's children were abundantly strengthened and refreshed. Many church members who never before felt assurance were enabled to rejoice in the witness and comfort of the Holy Ghost.

This sixth meeting on the Seashore camp ground, was eminently satisfactory and profitable. To some it seemed the best of all; to us it was equal to those of the past. We have had nothing but good meetings from the beginning. This camp ground is a growing institution—enlarging in the number of tent-holders, and increasing its facilities for the entertainment of transient visitors, and becoming more completely and effectively organized. It is a religious power that is felt throughout the Gulf region, and throughout the churches of several States. May its path be like the shining light, "abiding more and more unto the perfect day." For situation Seashore is surpassingly beautiful, the water view is enchanting, the breeze invigorating. A happier selection of a camp ground could not have been made. Parties have already selected lots with the purpose of building the coming year, and many of our people, heretofore indifferent, are becoming interested in the enterprise. Looking to the not distant future, we cannot well overestimate the progress and influence of this great religious undertaking.

In Jerusalem.

From Bishop Marvin's letter, "A Week in Jerusalem," published in the Nashville Christian Advocate of July 21, we make the following extract:

To-day we have been to witness the celestial fire burning from the Holy Sepulcher. By the interpolation of our consul we got a good position in the gallery of the rotunda of the church. Immediately under this rotunda is the chapel of the Sepulcher, which stands immediately over what is supposed to be the tomb of our Lord. In the area around this an excited multitude was assembled when we arrived, about two hours in advance of the time, which was two o'clock P. M. Many persons had been there from seven in the morning to secure and hold good positions. The Greeks occupied one-half of the area, and the Armenians the other. The latter were quiet, but such carryings-on as took place among the Greeks I never saw nor imagined. It was like bedlam. They were massed together as thick as they could stand, except that a space was kept clear by soldiers present for the purpose. The space was necessary for the performance. Near the round opening in the side of the chapel, out which the fire was to proceed, the crowd was thickest. They were clapping their hands, jumping up and down, striking their heads with their hands, striking themselves against each other; some were standing on the shoulders of others, jumping about and falling and rising up again in the most remarkable way; all shouting, screaming, yelling at the top of their voices. Sometimes every one seemed to be shouting on his own account, and then again there was something like a chorus and response in unison. Once or twice there was a fall in the uproar, so that nothing would be heard but the thousands of people assembled under the great dome in conversation, and even that was like the noise of many waters. I could think of nothing but that as a comparison.

Hours passed, and the excitement became more intense. With many it was frenzy. They were raving round like madmen. Sometimes, when the soldiers would interfere to keep them in their places, the devotee would caress them, patting their cheeks, evidently with a view to conciliate them, lest he should be forcibly removed from the church. The soldiers behaved with most exemplary patience, but they were obliged to eject some. As the frenzy rose to madness the soldiers stood in a line, with their backs to the people, in order to keep the necessary space clear. Though they stood against the surge of the tumultuous human sea with all their force, the line was several times broken, when officers would rush in, armed with batons, with which they threatened the heads of the mad multitude; and when threats failed they were obliged to resort to blows. This they never seemed to do except in the most extreme emergency. At last hundreds were borne into the area. Over one of these a fearful scuffle took place as to who should carry it. It was terrible, and the soldiers were obliged to interfere in a forcible manner. When the banner was at last elevated it displayed a terrible tent. Then came the priests in their satyr robes, covered with gold braided work, who followed the banner three times around the chapel. At the end of this procession the fire was to appear.

There came a job for the military. They had to open a way through the mob for the patriarch to pass to the entrance of the chapel. The mass seemed as if it were glued together, and had to be wrenched asunder by main strength. At last the patriarch entered the chapel of the Holy Sepulcher, and was shut in there alone in the tomb of the Lord. He had been examined closely in the presence of witnesses to prove that he carried no match nor other means of lighting a fire. This precaution taken to assure the genuineness of the miracle, a suspense that seemed awful followed upon the disappearance of the venerable, white-bearded patriarch. The interval seemed long; but at last, suddenly, fire streamed out of the orifice on each side of the chapel. A scene followed which beggars description. Men rushed forward, wild, frantic, and lighted torches from the celestial flame. With these they ran out shouting through the mad throng, all through the church, into all the side chapels and galleries, distributing the sacred fire. In an incredibly short space of time a thousand—five thousand—candles were lighted in the church, and in the courts and streets adjoining. Every Greek and Armenian in Jerusalem had a candle lighted from this divine source—the flame that burst out of the tomb of Christ on the Saturday of Easter week. Soon the partly-burned candles were extinguished, to be preserved until he who held it while it was in blaze died, when it is deposited in his grave.

This poor rabble believe, without a doubt, that the fire issues immediately from God, and I believe the tapers are kept scrupulously burning in the churches throughout the year, being lighted successively from this fire.

I have witnessed these spectacles against my personal inclination, as I did the "Dance at Cairo." It is extremely revolting to me to see Christians worshipping after pagan models. But in this instance it became my duty to be an eye-witness, as I have undertaken to report the results of my observations to the church at home, and especially with respect to the state of religion in various parts of the world.

But there has been one scene that I could not make up my mind to witness—the very thought of it outraged both my faith and my sensibilities. On Friday night the crucifixion was dramatized. Of course I had long known that such things were done; but as I read of them they seemed remote and mythical. Now the affair was in my neighborhood. I was invited to be present, and assured that I should have a favorable place to witness the acting. It seemed to me that I could not go—that my feet would refuse to move. I felt that I should dishonor my adorable Savior if I were to participate in any way, even if it were only as a witness, in such a blasphemous caricature of his agony. To see a set of heartless priests haunting their gold-brocaded robes in the crucifixion, looking to be accredited as fine actors—I could never hold up my head again in a Christian assembly if I were to do it. At that performance two Greek Christians had high words on some point of religion, and one of them, who was drunk, stabbed the other.

One of the most humiliating facts that I have ever had to contemplate is that the Turkish soldiers have to be present at these Christian solemnities, in considerable force, to keep the peace. But I have seen it with my own eyes. It is not an unfriendly, persecuting interference, but a necessary measure of police. So degraded is the moral standard among these degenerate ritualistic churches!

The greater part of the Church of the Holy Sepulcher is in the possession of the Greek Church; but the Latin, Armenian, Coptic and Abyssinian have each a chapel, and I believe all have a common right in the chapel of the Sepulcher.

It seems a little remarkable that there should be no mission in Palestine of any Protestant church, except the Established Church of England. Why has not the heart of the church turned more warmly toward Jerusalem? Surely there ought to be an American church in the city of Jerusalem. There is no Protestant place of worship in the city but that of the Church of England. I hope the churches of our own country will take the matter up, and secure a foothold here without delay.

Both the United Presbyterian and the Reformed Presbyterian Churches have missions in Syria, but they are all to the north of Palestine. In Mount Lebanon they have had most fragile success. But is it not desirable, above all things, to see a thorough evangelism set on foot in that country from which the gospel started out? I confess to a sentiment of that sort. It seems so anomalous that Christianity should be effete in the midst of the hills where its Author lived and suffered, that I cannot but cry: "How long, Lord! How long! Lord! that the day when men will recover Mount Zion to himself."

Christianity is beginning to express itself more strongly in the Holy Land. There is the remarkable "Temple" community. Then there are some noble charities established by Christians in Europe; notably a hospital for lepers, founded and endowed by a noble lady of Pomerania, and under the care of the Moravians. The house is a substantial stone building, as, indeed, all houses here are. The premises are very well kept, and everything seemed to us to be very well managed. On our way to visit it we passed through a throng of lepers congregated near the Jaffa Gate—all beggars. Though the appearance of a leper is different from what I had pictured, many of them have certainly a most loathsome look. The rage and filth give the finishing touch to what would be a disgusting as possible without these accompaniments. When we entered the hospital the contrast was most striking, and even leprosy seemed to be half relieved of its horrors by the cleanly and comfortable provision made for the inmates. This hospital is outside of the wall, beyond the Jaffa Gate. I at last

all the houses out here were built by well-to-do Jews; but I find that some of them are Christian institutions.

I had often heard of the Jews' walling-place in Jerusalem, and had a great desire to see it. The great Mosque of Omar occupies the site of the old temple, and is also surrounded by a wall, which separates it from the rest of the city. The east wall, though, is the city wall, while the other three divide the grounds of the mosque from the city. The grounds thus secluded are a quadrangle of a quarter of a mile each way. This area of the mosque grounds is, as nearly as can be ascertained, the same as that which was devoted to the temple. Into this area, the dearest place on earth to the Jew—his holy ground—he is never permitted to enter.

The streets of Jerusalem are extremely irregular, and there is one very short, perhaps three hundred yards long, and rather wider than the average street here, which lies under the west wall of the temple grounds. This wall is very high, probably thirty feet—a mere dead wall, without any break for door or window. A low wall runs parallel with it on the other side of the street. This street is so situated as to be very little used, and the Jews have purchased of the Turkish authorities the right to come here every Friday afternoon, and bewail the destruction of the city and temple, and their own dispersed condition. This place we have visited twice—once on Thursday to see the place, and then at the hour of walling. Even on Thursday we found a few there uttering their dirge-like lamentation. But on Friday the whole street was filled with them, bewailing in a solemn and bitter tone the desolation of their race, and calling on the God of their fathers for pity and help. There they were, as near to the holy ground as they could get, excluded from it—and gathered there to mourn. I scarcely ever shed tears, but at that sight the tears came. True, as was to be expected, with many it was only a formal thing; but there were many whose wall came out of their very soul. Face and attitude and voice, all were in unison with the solemn purpose of the occasion. Judah has been in mourning for two thousand years. Is it his blood on them and on their children?

The great railroad strikes have occupied the attention of the country, to the exclusion of almost everything else, during the past week. It is now thought that the worst is over, and that all will settle down in a few days. Most of the railroads have resumed business, and the great centers where riot and bloodshed prevailed are again comparatively quiet. From all we can learn the railroad employees have been wronged by the wealthy corporations in reducing their wages below a living rate; but there can be no justification for the use of force in compelling men to give up their situations and to cease to work. The resort to violence, the destruction of property, and all terrorism must be condemned. Those who do not wish to strike, and who choose to work for the compensation offered, must be protected. Corporations and private individuals have a right to manage their own property and enterprises, and to determine what wages they shall pay. Mob violence is destructive to all the best interests of society, and in the end hurts the laborer and artisan even more than the capitalist.

The presence of a dangerous element has been made manifest by these late disturbances. The Commune has been brought to view—the reckless spirit that would override all property rights, and divide the whole among the masses. Besides the Commune, the rongs of the large cities have availed themselves of the general tumult to destroy property, and to enter upon a career of plunder. The railroad strikers are neither Communists nor rongs, but their movement has been the occasion of bringing these lawless and dangerous elements into prominence, and into malignant and destructive activity. The military forces of the States, and of the United States government, have been called into exercise, and the mobs have been repressed. The present trouble may be nearly over, but it affords topics of grave and serious reflection.

The fires are smothered, but they are not extinguished, and a danger has been revealed that may become more formidable with the growth of population and wealth.

Owing to our comparatively sparse population, the agricultural pursuits of the people, and the absence of the turbulent social elements which abound in the North, the disturbances have not reached the South to any great extent, nor are they likely to do so at present. Those who are seeking to fill up the country with immigration, and to build up large and populous cities in the South, will perhaps see that there are perils connected with the fulfillment of their hopes. The disorderly masses that have brought the country to the verge of a great social and bloody outbreak are citizens and voters. Will the virtuous and law-abiding be able always to hold them in check, and to prevent the anarchy into which they would plunge the country?

Rev. A. J. Fish reports 1,699 signatures to the pledge at Greenville, Ohio, to June 12. The work is going on briskly.

Books and Periodicals.

THE QUARTERLY CONFERENCE
JOURNAL OF THE METHODIST EPISCOPAL
CHURCH SOUTH, St. Louis, Mo. Published
by H. H. Logan, D. D., Secretary.
This is an excellent book, and
meets a want of the church. The
spaces under some of the questions
are not sufficiently extended for the
answers, but they will suffice for
most Quarterly Conferences. The
blank pages can be used, when
necessary, to record answers that are
too voluminous for the spaces as-
signed them. The work contains
the disciplinary questions for each
quarter—first, second, third and
fourth—in order, and space for the
required answers, with additional
blank pages for extended reports
which may be occasionally intro-
duced. It is arranged for thirty-two
quarters, or eight years. It will be
found a great convenience to secre-
taries of Quarterly Conferences, and
its general use will give much satis-
faction to presiding elders. Paper
and binding are superior. Price,
\$2.50 per copy, or \$2.80 when sent by
mail.

—The Complete Preacher for July
has: Pilate's Pregnant Question, by
Alexander Means, D. D., LL. D.; So-
cial Inequalities and Social Wrongs,
by J. H. Rylance, D. D.; Agnosti-
cism, by Joseph Parker, D. D.;
Christ Absent and Yet Present, by
Dean Stanley; The Story of Enoch,
by Rev. J. W. Atkinson; The Les-
sons of the Life of St. Paul, by W.
H. Campbell, D. D., LL. D.

—The Semi-Tropical for August is
a fine number of this excellent mag-
azine. Charles W. Blew, publisher,
Jacksonville, Fla.

The editorial duties of the South-
ern Christian Advocate, for some
weeks to come, have been devolved
upon Rev. J. W. Hinton. This is
explained by the following item:

The Rev. F. M. Kennedy, D. D.,
editor of this paper, was united in
marriage to Mrs. Louise C. Wise, of
this city, on July 17. Mrs. Kennedy
is the daughter of Mr. Joseph Clabey,
the veteran editor of the Georgia
Telegraph and Messenger, of Ma-
con, Ga. The ceremony was per-
formed by the Rev. A. W. Clabey, of
the Presbyterian Church, an uncle
of the bride. The marriage took
place in the elegant residence of the
bride in this city, in the presence
of her family circle, and two other
who were privileged to witness the
simple but sacred ceremony. There
was an elegant repast that followed,
after which "the wain made one"
left for an excursion in higher latitudes.

We congratulate our friend, Dr.
Kennedy, and wish him, and the
fair bride a long and happy union.

The University of Mississippi, at
Oxford, Miss., has taken a new de-
parture in abolishing tuition fees,
and all other fees except \$10 to
student-rooming in the dormitories,
and \$5 for each student rooming out
of the dormitories. The institution
is wholly supported by the State,
and has a full and able faculty. The
location is healthy, the moral and
religious influences good. The course
of study in all departments is ex-
tended, and the grade of scholarship
high. Our readers are referred to the
advertisement of the university,
which appears in this week's issue.

The Eastern war goes on actively.
The Russians, on the whole, are
gaining, and Constantinople looms
up nearer and nearer as the objective
point. England is beginning to take
alarm, and she is shipping troops to
Malta, and preparing apparently to
intervene by placing her fleet and
army within easy reach of Egypt
and the Dardanelles. Something de-
cisive is likely to turn up between
this and October.

The camp meeting at Henington
camp ground, near Crystal Springs,
Miss., will open August 22. This
is one of the largest and most im-
portant camp meetings to be held in
the South. Let all go who can.

—We exceedingly regret to hear of
the death of Mrs. Caille Lane, wife
of Chancellor Smith, of the Southern
University, at Greensboro, Ala. An
old lady of this estimable Christian
body will appear next week.

At the recent commencement of
Centenary College the honorary de-
gree of A. M. was conferred on
Lewis T. Fitzhugh, principal of the
Preparatory Department in the Uni-
versity of Mississippi.

TIMES OF HOLDING THE SESSIONS
OF THE TEXAS CONFERENCE.—
Bishop Wightman has found it
necessary, from urgent applications,
made to him in several quarters,
to change the times originally appoint-
ed for holding the Texas Confer-
ence. The sessions will be held at
the following times, viz.:
North Texas Conference, Bonham, Nov. 7.
West Texas Conference, Corpus Christi, Nov. 21.
Northwestern Texas Conference, Waco, Dec. 8.
East Texas Conference, Crockett, December 12.
Texas Conference, Galveston, December 19.

Rev. B. W. Stubbs, of the North
Mississippi Conference, while on his
way to his appointment on Saturday,
July 21, was killed by a falling tree.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

NEW ADVERTISEMENTS.

CHEAP BOOKS.

GOOD SUMMER READING AND USEFUL WORKS
FOR
PREACHERS AND PEOPLE.

	PRICE.	FOR.		PRICE.	FOR.
A Year in Europe	\$3 00	\$1 00	Life of Robert Newton	\$1 50	\$1 00
Bede's Carol	2 00	1 00	Lidon's University Ser- mons	1 75	1 25
Bingham's Anti-Slavery	19 00	9 00	Müller's Life of Truist	1 75	1 25
Bunyan's Pilgrim's Progres- s, Etc.	1 75	1 00	Methodist Progress South	2 50	1 50
Cranby's Life of Jesus	4 00	1 50	Pilgrim's Progress	1 50	65
Croset's Companion	1 50	1 00	Frederick's Religious Poems	1 50	1 00
Deussen's Concordance	1 75	1 25	Protestantism in Mis- sion	1 25	75
Deussen's Theology	3 50	2 50	Polpit and Stage	1 50	75
Deussen's Life of Christ	1 75	1 00	Revelation of the Jews	1 00	60
God-Man	1 50	1 00	Seekers After God	1 75	1 00
History of the House of Is- rael	1 25	75	Sword and Garment	1 50	1 00
Italy in Transition	4 00	1 00	Thombs's Revelation in Progress	2 50	1 50
Joseph	2 00	1 25	Work-Day Christianity	1 50	1 00
Lamps, Pichers and Tins- pels	1 75	1 00	Yesterday, To-day and To- morrow	1 25	1 00
Life of Adam Clarke	2 00	1 00			

CHEAP HYMN BOOKS.
 Will sell our stock of HYMN BOOKS at a per cent. off the prices originally disposed of, all or
 dored by mail, and to send each book for postage. Address
 (Or call at)
ROBERT J. HARP, Agent,
 NOS. 10 AND 12 CAMP STREET, NEW ORLEANS.

PRICE LIST OF J. J. MARTIN'S

GREAT DEPOT,
 NO. 5 CAMP STREET, NEW ORLEANS.

per sq.

7500 \$1.25	Mobile
60 per sq.	rearing
40 per sq.	any small
	made
	6 Camp

[illegible][illegible]

COFFEE

[illegible]

SALES A. PARKER & CO.,
NO. 10 UNION STREET, NEW ORLEANS,
GENERAL AGENTS FOR
H. W. JOHN'S PATENT

ASBESTOS
MATERIALS

AT WHOLESALE AND RETAIL.

IMMENSE REDUC

oning, and we offer them at New York prices.
Our **PANTS** are universal, and mixed stoutly
of the British, and any can appreciate them. They
are not a needless combination. They weigh more
to the gallon than the best lead put in. Our pants
are not offensive to the smell, nor is there any
small evil in them. We have supplied all

They are pronounced by artists to be the most-very-prized. They will cover twenty-five or more than lead or any other paint.
Our **ROOFING** has not an equal anywhere, and is perfectly fire-proof.
Our **RUBLE AND PIPE-COVERING** is superior to anything ever used, and grants to

the great fuel saver
The **STEAM PACKING** is a natural lubricator, prevents friction and saves oil.

NEW ORLEANS, Oct. 4, 1878:
Having made use of the American Padlocks manufactured by H. W. Johns of New York.

Crockery, China, Glassware
AND OTHER

House-Furnishing Goods,

Y. and, in fact, beyond comparison with any
pad in this market.

THOMAS D. CAREY,
Washington and Magnolia Sts., New Orleans.
New Orleans, April 25, 1891.

CAREY A. PARKER & CO., SPTS. HAVING, 3001
P.O. BOX 100, NEW ORLEANS, LA.

Look at some of my prices and judge for
yourself:

A real French China DINNER SET for.....	\$14.50
A real French China TEA SET for.....	9.00
A Stone China DINNER SET for.....	9.75
A Stone China TEA SET for.....	2.25

W. Johns' Asbestos Paints and Roofing, I consider the best I have ever used.

Respectfully,
J. H. SINKOFF,
City of Birmingham, New Bart. Able.

Send for samples and price lists.

ESTABLISHED 1810.

A 3000 China CUPBOARD SET for..... 1 90
A Decorated CHAIRMAN SET for..... 4 70

And all other goods in proportion, cheaper than
any other house in the city.

Also the celebrated HOLLANDER BUTTER CHURN. Warranted to make butter in from three to ten minutes.
All goods packed and shipped free of charge.

CHAS. SIMON & SONS,
11 N. Howard Street, N. Y. C.

V. Howard Street, Baltimore, Md.,
 IMPORTERS AND DEALERS IN
 Foreign and Domestic Dry Goods


MILLYNERY.
 Mme. Rosa Bernoir

WOULD call special attention to their extensive stock of DRESS GOODS, LINEN AND COTTON GOODS, Embroideries, Laces, Goods for Men and Boys' Wear, Corsets, Ladies' Ready-MADE Gowns, and all the latest novelties in Dress Goods, and

MILLINERY
Which she selected while in the North, and

Hat Pressmaking Department. FRENCH PATTERNS BONNETS, HATS, SOUVENIRS, ETC.,

Received direct from

LEADING PARISIEN.

sent upon application. All orders amounting to \$20 or over will be sent free of freight charges by express; but parties ordering goods are not accompanied by the money. In placing their goods sent U. S. D., must pay for insurance money.

WHEELER & PIERSON,
Successors to Perum & Howe,
NOB. 13 AND 15 CAMP STREET.

- Opposite the City Hotel.
CLOTHING & FURNISHING GOODS
 FOR MEN AND BOYS.
 We invite visitors from the country to look at
 our stock. We keep good goods, all at one price,
 and work to suit the times.

JAS. KIRKPATRICK,
BOOKSELLER, STATIONER,

and Three Juiseis each
(GODEN & HELL,
Sole Agents and Dealers in Baining Sails,
18 Union street.

ROGERS' In London

RECEIVED BY STEAMER "LORE"
STAR, 14th New York.
New Crop of Turnip Seed,
 consisting of all the popular varieties, which I
 offer with other seasonable seeds.

new of the Stomach, Heartburn, and all symptoms arising from acidity, bilious, and choleric. It cures the blood and regulates the liver. It is superior to all Balaraga and most bilious pills. For sale by all druggists. Prepared by Rogers & Sons, New York City.

LIVIAN & HILGREN
NO. 97 CAMP ST., NEW ORLEANS.

DEALERS IN

Fitters' and Plumbers' Materials,
Fistures, Pumps, Bath-Tubs, Ranges, Iron
and Tin, and all

Tract Gr IX (A), for fall and winter supply at the
following rates, delivered in any portion of the
city:

Faucets.....	55c	per lbi.
Steam.....	50c	per lbi.
Deslers (hauling themselves).....	45c	per bbl.

descriptions, Brass Steam and Gas
Valves, Plugs etc. Thirty per cent. dis-
count from Pipe; all other goods in prome-
row

Country, Trade Goods, etc.
W. H. CAMPBELL, Agent.

30 Mixed Cards, with same list, Campbell's
stamp, J. MINA LEB & CO., Nassau, N. Y.

descriptions, Brass Steam and Gas
valves, Pipes etc. Thirty per cent. dis-
count from Pipe; all other goods in prome-
row

Country, Brass and Iron, Wm. CAMPBELL, Agent.

30 Mixed Cards, with same list, Campbell's
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, AUGUST 9, 1877.

NO. 32.

NO MORE SEA.

There shall be no more sea; no wild winds bring-
ing
Their stormy things to the rocky strand,
With its scant grasses, and pale sea-flowers spring-
ing
From out the barren sand.
No angry wave, from cliff and cavern leery,
To hoarsely tremble at its mournful roar;
Bent on shattered sail and shattered story
Of one who comes no more;
The loved and lost, whose steps no more may
wander
Where wild gales shed its hoarse and howling
Nor sink his thrice-remembered name
Along the heaving wild.
Never again through drowsy dunes wending,
To the hushed stillness of the sacred morn;
By shady woodpaths where tall poplars bend,
Redden the rippling corn.
Nestling whispering leaves his rosy children gather
In the gray hamlets' simple place of graves,
Round the low tomb where sleeps his white-haired
father,
Far from the noise of waves.
There shall be no more sea! No surges sweeping
O'er love and youth, and childhood's sunny
hair;
Naught of decay and change, nor voice of weep-
ing
Rattle the fragrant air
Of that fair land within whose pearly portal
The golden light falls soft on fount and fane,
Veiled by no tempest, stretch those shores im-
mortal,
Where there is no more sea.

News of the Week.

DOMESTIC.

WASHINGTON, July 31.—Legal
tenders destroyed for July, \$70,112,
being eighty per cent. of the national
bank notes issued.
The cabinet discussed various mat-
ters relating to the appointments of
public land officials, but made none.
The labor trouble was also discussed.
Henry W. Hilliard, of Georgia, was
appointed minister to Brazil. Hill-
iard, previous to the war, represented
the Montgomery (Ala.) district in
Congress.
Gen. Hancock reports the situation
in the military districts of Pennsylv-
ania much more favorable. Appre-
hensions of violence have nearly dis-
appeared.
The Light House Board gives notice
that after August 1st a fixed red light
will be exhibited from the light house
on Ship John Shoal, Delaware Bay.
The light will be visible thirteen
nautical miles.
The commissioners of the District
of Columbia have appointed Commo-
dore Van Rensselaer Morgan, late of
the Confederate navy, inspector of
work and repairs on the roads and
streets of the district. Commodore
Morgan graduated in the class of
1830. He was highly recommended
to the place by many of his old com-
rades in the United States navy, and
by property-holders of the district
generally.
SAN FRANCISCO, July 31.—Quiet
having been restored, fears of a gen-
eral outbreak have been dispelled.
The Committee of Safety decided to
adjourn to a call of the chairman. The
muskets and ammunition issued to
the committee are to be returned to
the authorities, but the members will
retain their clubs and badges.
SCRANTON, Pa., July 31.—The
strikers on the Delaware, Lackaw-
anna and Western railroad resolved
to go to work at reduced wages.
The strike of several thousand
miners continues. Several places
were raided and robbed of provisions.
There is great suffering among the
poor.
CUMBERLAND, July 31.—Several
miners struck yesterday for wages.
The mines were compelled to stop.
The whole region is feverish.
WILKESBARRE, Pa., August 2.—
Gov. Thruway arrived at Kingston
at one o'clock this afternoon with
one thousand troops. He has his
headquarters in a car. The strikers
feel ugly, but are now cowed. The
Lackawanna and Bloomsburg rail-
road track was torn up in several
places by them, and obstructions
placed in the way of the train, which
wade the progress of troops slow.
Another attempt will now be made
to open the Valley road.
Two thousand troops are here.
There have been thirty arrests. Dis-
tress has resumed with comparative
quiet.
JACKSON, Miss., Aug. 2, 8:30 P. M.
The convention has just concluded.
J. M. Stone has been nominated for
Governor; W. H. Sims, for Lieuten-
ant Governor; K. Falconer, for Sec-
retary of State; S. G. Smith, for Auditor
General; J. A. Smith, for Superintendent
of Education.
SCRANTON, August 3.—There are
some four thousand troops along the
road. The trains are all guarded.
The feeling is very bitter with a
large class of employees. The wires
were cut at Plymouth. No resump-
tion is possible for several days.
HAZLETON, Pa., Aug. 3.—An at-
tempt was made last night to burn
the Lehigh Valley railroad freight
depot here. The fire was extinguished
by the police.
LEXINGTON, Ky., Aug. 3.—An
election for members of the Legisla-
ture occurred in this State to-day.
The result in this city shows a Demo-
cratic gain over 150 of 1,700.
Partial returns in reported major-
ities indicate that the Democrats have
carried Fayette county by 1,400 ma-
jority.
LOUISVILLE, Aug. 6.—The work-
ingmen elect five out of seven candi-
dates to the Legislature, over the
regular Democratic nominees, in the
city of Louisville.
NORFOLK, Va., Aug. 4.—A fire at
Mott's Hotel, N. C., last night, de-
stroyed the main building of the
Wesleyan Female College. Loss,

\$75,000; insurance, \$30,000. No lives
lost.

FOREIGN.

LONDON, July 31.—The *Standard's*
Madrid dispatch says arrangements
have been made for a loan of twenty-
five millions for the expenses of the
next Cuban campaign.
The *Times's* Bucharest special says:
There was an important engagement
on Sunday near Rutschuk, between
the Czarowitch and Ahmed Eyoub
Pasha.
The Turks, it is reported, were de-
feated, with the loss of three guns,
ten standards and five thousand pris-
oners.
Later—Official advices confirm
the above, making the Turkish army
stronger 8,000. Ahmed Eyoub's army
reported completely routed.
HAVANA, July 31.—A Jamaica
telegram reports that a revolution has
broken out at Port-au-Prince. There
has been a two days' conflagration in
that city.
LONDON, Aug. 1.—The *Standard's*
dispatch, dated Bucharest, Wednes-
day evening, contains various rum-
ors, which, though probably ex-
aggerated, show the serious light in
which the Russian defeat at Plevna
is viewed. The correspondent says
there can be no doubt that a great
disaster has befallen the Russian
troops. To day reinforcements have
been pouring southward as fast as
trains could follow each other.
Among other reports current, it is
asserted that the Czar has begged
Prince Charles to cross the Danube
immediately with the main body of
the Roumanian army; that the head-
quarters ambulances are falling back
to Sistova; that disorganized troops
are retreating across the Danube.
The *Times's* Bucharest correspond-
ent reports that the Turks occupy
Lovat with nine battalions, and are
receiving further reinforcements.
Other battles are looked for in that
direction, as the advance of the Rus-
sians has been evidently checked till
they get clear of the difficulties on
their right flank.
LONDON, Aug. 2.—The *News*, in its
detailed narrative of the battle of
Plevna, gives the Russian forces as
32,000 infantry, 150 field guns and
three brigades of cavalry, and says:
"This defeat makes the Russians
hold in Bulgaria extremely precarious,
and must compel the withdrawal
of troops from some other point,
where they are nearly as badly need-
ed, to beat the Turks at Plevna.
Beaten there must be, and that speed-
ily, if the Russian army is not forth-
with to retire ingloriously into the
Danubian principalities."
LONDON, Aug. 4.—The *Daily News*
states that the channel squadron has
been ordered south to Vigo. Whether
it will proceed further to Gibraltar
and the Mediterranean, or return
home after a cruise, will depend upon
instructions which are to await its
arrival in Spain.
The *Times's* Bucharest correspond-
ent, reviewing the situation, thinks
the pause in Roumania is groundless.
The Plevna defeat will certainly be
retained.
Discussing the Russian chance of
holding the position in the Balkans
if obliged to retire to them, the
Times's correspondent, who recently
passed through Schip Pass, telegraphs
that it is strongly occupied
and fortified; there are within it
many trains of provisions and forage.
Prince Mirsky and General Gourke
might hold it for a fortnight on full
rations, or longer on short rations.
LONDON, Aug. 6.—The *Standard's*
Pesth correspondent telegraphs: "The
diplomatic arrangements being com-
pleted, the mobilization of 40,000 men
will take place in a few days."
The *Standard's* Bucharest dispatch
reports that a Turkish division from
Lovat occupied Selvi undisputed.
The Turks at Plevna received rein-
forcements of 4,000 Albanian cavalry.
The *Post's* special from Woolwich
says: "An order was received by the
Royal Arsenal on Saturday for 5,000
tons of shell, to be sent to Malta by
private ships. The whole will be
embarked during Monday and Tues-
day."
The *Times's* Bucharest correspond-
ent reports the occupation of Selvi by
the Turks, and adds: "The Russian
forces are between Selvi and Timova,
holding a strong defensive position."
Gen. Gourke is charged with the
duty of protecting the southern out-
posts of the Balkans.
The *Daily News's* Vienna corre-
spondent sends the following: "Strat-
egically, the most important news
from the front war is the occupation
of Selvi. This exposes Timova and
the passes. Gen. Gourke's corps is
said to be short of provisions and
ammunition."
Rutschuk is no longer invested
from the land side, and communication
with Shipila was opened yester-
day. Gen. Gourke has sent word to
Timova that his forces are too scat-
tered to protect the Christians in the
various places against the certainty
of massacre.
The *Times's* correspondent before
Plevna, writing August 3, says: "It is
hardly probable that any renewal
of the attack will be made for the next
ten days, as the Russians need time
to bring up reinforcements."
The *Times's* Berlin correspondent
telegraphs that, consequent upon the
defeat at Plevna, the Czar has asked
the Emperor of Austria to withdraw
his former protest against Russians
entering Servia, and conjointly with
Servians operating on the left flank
of the Turks.
When a man has not a good reason
for doing a thing he has one good
reason for letting it alone.—Rev.
Thomas Scott.

From the Work.

SUMMIT DISTRICT CONFERENCE.—
Mr. Editor: The Summit District
Conference met in the Methodist
Church at Summit, Miss., July 27,
and was in session two days, Rev.
James A. Godfrey, P. E., presiding.
Charles S. Stewart was elected secre-
tary. The circuits and missions
(thirteen) were all represented ex-
cept three. The reports from the
various charges as to the spiritual
state of the church, and the attend-
ance on the ordinances and social
meetings of the church, were, upon
the whole, encouraging. In parts of
the district where the spiritual state
had been low there was reported a
very satisfactory improvement.
Sunday schools are increasing in
numbers and usefulness, more atten-
tion being given to this important
branch of church labor, and a reso-
lution was adopted pledging the
preachers to establish and sustain
Sunday schools wherever it was
practicable to do so—as the Dis-
ciple directs: "Wherever ten chil-
dren can be got together." A reso-
lution was also passed pledging the
preachers to use every energy in
collecting what is due by subscribers
to the *Advocate*, and to extend its
circulation. The financial condition
of the district is not good. The
preachers have been poorly paid so
far for the year, and contributions
for church purposes have been very
meager; but hopes are entertained
that the fall of the year will exhibit
a better state of things in this re-
gard.
The local preachers present made
very gratifying reports of their lab-
ors, and much good has been done
by these faithful men.
Rev. J. A. Godfrey, presiding
elder, addressed the Conference, rep-
resenting the interests of Centenary
College, and Rev. Dr. J. J. Wheat
representing the University of Miss-
issippi, at Oxford.
The following-named delegates
were elected to the Annual Confer-
ence: Henry C. Newsum, Charles S.
Stewart, J. E. Canth and Rev. W.
H. Germany; and as alternates,
Rev. J. E. Jagars and Robert Bah-
ington. Liberty, Miss., was selected
as the place at which the next ses-
sion of the Conference will be held.
C. S. STEWART, Secretary.

WAXAHACHE DISTRICT CONFERENCE, TEXAS.—Mr. Editor: This
Conference convened June 21, at
Waxahatche, Tex., Bishop D. S.
Daggett, D. D., presiding. The at-
tendances, both of lay and clerical
members, was good. Every interest,
as pointed out by the Discipline, was
carefully, faithfully and searchingly
investigated. The reports of pastors
and laity, as elicited by questions
from the Bishop, was discouraging
in some respects; yet we heard them
relate of two and since a third
drought—some disasters, afflicting
every part of the country—and saw
them with cheerful faces, saying,
notwithstanding these apparent dis-
couragements: "We are confident
that every church enterprise will be
fostered to a great degree of success."
The spiritual condition of the church
below. The spirit of mission is not
as high as it should be. Finances
are quite discouraging, owing to the
facts above referred to. Education
is being fostered. The Southwest-
ern University, under the skillful man-
agement of Rev. P. A. Mood, D. D.,
regent, is in a state of great pros-
perity. Waco Female College is quite
successful. Delegates to the next
Annual Conference: C. H. Barker,
L. P. G. J. Penn, M. Davis, E. H.
Ayers, M. D., with W. M. Vaughn
and Samuel F. L. as alternates. The
next session is to be held at Hillsboro,
in Hill county.
Waxahatche extended her hospi-
tality in the most cordial manner to
all who came, and we were delighted
with the harmony and unity that
prevailed. Truly yours,
H. B. HENRY, Sec.
Waxahatche District Conference,
Northwest Texas Conference.

LIND GROVE CIRCUIT, LOUISIANA
CONFERENCE.—Mr. Editor: The
Lord has wonderfully blessed us at
one of my appointments—Now Hope.
I have not seen a community more
deeply impressed. Quite a dozen
professed faith in Christ, and nine-
teen re-evangelized—nearly all grown
people, some of them heads of families,
and elderly. We expect the good
work to go on there. O it was a gra-
tious time! The Lord be magnified!
Bro. Madison, L. D., was with us and
helped us mightily. Yours,
W. P. OWEN.

New York.

A WONDERFUL WOMAN.

We were seated at the breakfast
table at Dr. Palmer's residence, Miss
Annesley related an incident which
led the writer to become acquainted
with one of God's best children. A
lady of wealth had been to see a
confirmed, bedridden invalid, and,
kneeling beside the sick one's bed,
had been converted. Now said lady
devotes all her time, wealth and ac-
complishments to the service of
Christ. This was not a solitary in-
stance. As one after another of such
instances were recorded I grew rest-
less to see this silent though mighty
worker for God. Accordingly, after
breakfast, in company with Miss
Annesley, I visited Mrs. Bella C.—
In a pleasant house on Second
avenue, occupying the second floor,
we found her. For twenty-one years
she has lain upon her bed, a con-
firmed invalid. Her bed has become
the Mount Tabor of her life, for she
enjoys a constant transfiguration.
As we entered the neat little room
she lay upon the bed, her round, rosy
face enveloped in a white filled cap,
and covered with smiles. Though at
times her pain is almost unendur-
able, yet she does not murmur, but
glories in her sufferings. Her con-
versation is cheerful, inspiring, full
of faith, full of Jesus, punctuated
with praise, and bracketed between
Christ and heaven. Much of her
time is spent, when her sufferings
are not too acute, in reading, praying
and praising God. Hanging above
her head are the pictures of John
and Charles Wesley. The walls of
her room are covered with scriptural
texts and mottoes her friends have
worked for her. Her pillow is beside
a bay window, in which there is a
rockery covered with ferns, lichen
and trailing vines, and hot-house
plants in rustic baskets sway to the
breeze. The lattice work was open,
and the cool air came through and
baptized in the fragrance of the bloss-
oms. At the foot of the bed there is
another small window, where God's
rich thoughts were blooming—his
riches as "pansies, whose leaves
were diamonded with angels' tears."
On a dais opposite the window
there is a very hanging garden of
beauty. Through all this leaf and
blossom the wind must needs pass
before it can fan the invalid's cheeks.
Many of the royal conservatories of
New York are tributary to Mrs. C.'s
windows and garden. With these
guileless wanderers from Eden she
drinks in to the full of the joy of her
future home. For twenty-one years
this woman has lived a life of faith—
a complete trust in God. She is a
poor woman, entirely dependent on
God's ravens to feed her night and
morning—and they have never failed
to do so. Nay, more: believing that
if God could keep her, he could
keep others, so she prayed that
others might share the same. The
result is that she spends a hundred
dollars every month among the poor.
She has now sixty families depend-
ent upon her. Think of it, you dear
Christians who hitherto have done
nothing for God—who have been
waiting for some means or oppor-
tunity or strength to do something!
Just think that this woman, com-
pletely helpless, an indescribable
sufferer, who does not own a dollar—
has not been out of her room for
twenty-one years—is kept well her-
self, and keeps sixty families by her
prayers. As I sat there, and listened
to her wonderful answers to prayer,
I felt that I had never known what
prayer was. I thought faith and
power belonged to the pulpit. I was
mistaken. No sermon ever preached
could be more eloquent than that
woman's useless life! God guides
many of his royal ones over very
rough pavements to the kingdom.
It is a blessing to us, at times, to be
kept on short rations. Jesus has a
numerous progeny who wax fat
and kick. In Job's day the arith-
metic of hell was subtraction! That
failed; but O the success of multipli-
cation! As I knelt in prayer by
Mrs. C.'s bedside I felt that her room
was nothing less than the vestibule
of heaven. Scores of the rich and
poor have knelt in her room, harden-
ed and sleek of sin, and have risen in
peace and joy. Eternity alone will
disclose the usefulness of this wom-
an's life. While I was in the room
eight or ten envelopes, containing
money, came in, for that number of
people. She lifted them up, thanked
God for them, and smiled trustfully.
When I asked her if I could make
known those facts, so they might
stimulate some lazy Christians to do

something, she said: "Yes, if you
can glorify Jesus, by all means." In
reference to her biographer I sup-
press the name. DEWBOR.

Errors Respecting the Publishing House.

In the *Advocate* of June 6 the
editor says that an esteemed minis-
ter says his people are not doing
much for the relief of the Publish-
ing House because they fear "there
is no hope of saving the house."
And the editor says the Bishops and
Book Committee "have a good hope
of saving the house." And, again,
"The house will be saved if," etc.
This is not encouraging. "I cannot
agree with either the tone or the
terms of either the 'minister' his
'people' or the editor."
Is the saving the house, as it is
called, a doubtful question? Is it a
matter of hope merely, and is there
an if connected with it? Do men
reflect that saving the house means
saving the church? Can the house
go down and the church stand? Surely not. The debts of the house
are the debts of the church. The
house—that is, the corporation under
which it works—is the agent of the
church. The Methodist Episcopal
Church South, by that name, is recog-
nized by the Supreme Court of the
United States, and hence by every
court in the land, as a quasi corpora-
tion, capable of owning property, of
suing and being sued. The Publish-
ing House is the church's property,
and its agents are her agents, duly
appointed with the authority they
have.
A corporation—or, as the lawyers
call a corporation without a charter,
a quasi corporation—can be held
liable for its debts. It chances to be
within my knowledge that very en-
tire legal opinion holds that all the
property of the church—church ed-
ifices, parsonages, etc.—can be held
liable for the debts of the church,
only created by or through her Mis-
sionary Society, Publishing House,
or other agency created by her Gen-
eral Conference.
Then what about "hopes" and "ifs"?
There is no commercial paper in the
land, not excepting the bonds of the
United States, more solvent than the
paper of the Publishing House. We
may complain of our agents or our-
selves, and say this, that, and the
other was unwise; so may a railway
company, or the government, itself.
Be it so. The only remedy is: Be
wiser next time.
It is a matter of gratulation that
in this trouble we have encountered
no fraudulent defalcation. But if
we had, even that would make no
difference with the church's liability.
Must the church must pay its debts.
Must is the proper word, both mor-
ally and legally.
But this legal liability is not to be
considered for a moment. There is
an aspect in which it outweighs the
avoidance of the globe we live on,
and there is another in which it is
but one-tenth the weight of a com-
mon father. We are not going to
count the cost of paying this title.
If we owed the debts of a dozen Pub-
lishing Houses, we have only to pay
it, and go along. Are we going to
consider gravely whether we will
forsake our church to dismember-
ment, throw down her altars, send
her ministers to the plow, and those
slaves to perdition?
I do not suppose you are going to
attempt to preach to American peo-
ple in a repudiating church. They
will not listen to you. They might
ask you if common honesty is any
prerequisite to Christianity. And,
dear brother, what will you do? You
cannot hoe corn nor carry a hod.
You might teach school if it were
not that most people would not like
to have either repudiating honesty
or repudiating arithmetic taught to
their boys.
Finally, Mr. Editor, I am a little
tired of this old, and hesitating, and
doubt about this debt of the Publish-
ing House which the church is called
on to pay, particularly the question
about paying it, and especially since
the necessity is hardly questionable.
As between the church and General
Conference and the agents it in-
trusted with the business, there may
be cause of complaint. That is an-
other matter, and it may be matter
of grave interest; but as between the
church and its creditors the thing is
a bagatelle. B. ANNEV.

Report of Committee on Finance.

SUMMIT DISTRICT CONFERENCE.
The following report on finance
was adopted and ordered to be im-
blished in the NEW ORLEANS CHRIS-
TIAN ADVOCATE, and the stewards
were requested to read it to the
congregations at every appointment
throughout the district.
Whereas, There seems to be a wide-
spread complaint that the finances of
the church fall to come up to the
pressing need of the great work of
spreading scriptural holiness over
these lands; And whereas, The plan
in the Discipline has not yet been
understood sufficiently to meet the
approval of the boards of stewards,
your committee beg leave to suggest
that the following are some of the
causes: 1. The members of the
church fail to heed the injunctions
of the apostle to lay by such amounts
as the prosperity which the Lord
had given them would indicate,
weekly, monthly or quarterly, as
their means come in. We do not
propose to say what part of a man's
income ought to be given to the

Lord, but let it be given out of all
that comes into his hands. 2. The
stewards often wait too late in the
year before they make a personal
call on the members in their charge,
and give up too soon. Let them con-
tinue to call on the members during
the year. As system is necessary to
success in all other business, so it is
in the work of the stewards. We
would suggest that where there is
more than one steward in a charge,
the charge be divided into districts,
and each steward have a roll of the
members in his district, and that the
steward set apart a certain portion of
his time to call individually on those
members. 3. The want of interest
in the Church Conference is another
reason why the finances are in their
present condition. Let the pastors
give particular attention to the Con-
ference, and bring the question of
finance prominently before the peo-
ple, and let them feel that they have
a voice in the plan of raising the
means to support the gospel. We
would respectfully suggest that it
would be to the interest of the church
to hold a Church Conference at least
once each month.

The Publishing House.

The Summit District Conference
adopted the following report of the
Committee on the Publishing House,
and ordered the same to be printed
in the NEW ORLEANS CHRISTIAN
ADVOCATE.
It was said: The Publishing House
at Nashville is the property of the
Methodist Episcopal Church South,
and the church is therefore responsi-
ble for its debts. And whereas, It is
needless to discuss the causes that
have brought about the present finan-
cial embarrassments of the house,
but that relief must be had from the
owners of the property; therefore, be it
Resolved, That it is the sense of the
Summit District Conference that all
members of the church are in duty
bound to contribute as liberally as
their means will allow toward the
payment of the debt that now rests
upon said Publishing House.
Resolved, That while we sympa-
thize with our people on account of
the stringency of the times and the
scarcity of money, yet we feel that
it is our duty to urge upon them the
great necessity that there is for a
liberal contribution toward the ob-
ject, as indicated in the foregoing
preamble and resolutions.

Books and Periodicals.
OTHER PEOPLE'S CHILDREN. New
York: G. P. Putnam & Sons.
This is a sequel to "Helen's
Babies," and purports to contain a
veracious account of the manage-
ment of Helen's babies by a lady
who knew just how the children of
other people should be trained; also
a statement of the exact measure
of the success obtained. "Helen's
Babies" has had a great run, and
this work, by the same author, will
hardly be less popular. Rudge and
Toddie are drawn to the life, and
their ways and doings and sayings,
and their Aunt Alice's management
of them, will amuse, if they do not
instruct. 300 pages, 12mo, paper
cover. Price, 60 cents.
—Blackwood's Edinburgh Maga-
zine—Republished by the Leonard
Scott Publishing Company, New
York—has: Mine is Thine, part 1;
The Egyptian Campaign in Aby-
ssinia, from the Notes of a Staff
Officer; Pauline, part 3; Blundell-
says; Dresden China, and its Manu-
factory at Missen, Saxony; Sleep, J.
R. S.; English Diplomacy; Helme;
Lord Abinger and the Northern Cir-
cuit; The Storm in the East, No. 2.
—The National Repository for Aug-
ust has: New York—From the Nar-
rows to High Bridge; Cameron's
Journey Across Africa, part 2; Phoebe
Brent's Trust; American Tribal
Names; The Legend of Kaperi;
Which was the Heroine? August
in the Mountains; God's Jewels;
That Boy—Who Shall Have Mine?
Editorial Miscellany.
—The Aldine, part 2, contains
some splendid engravings. The pic-
tures are as follows: A Fable in the
Fields; Hobbs at the Fountain;
Blowing Bubbles; Summer Days;
The Continence, Breton; Ethel-
Castle of Klam; Friendly Offices;
Passing Showers; No Hot Cops; Our
Darling; Preparing Sighing Flowers
for Market.
—The Galaxy for August has:
The Picture Season in London; The
Mocking Bird; An Evening with
Victor Hugo; Figures of Speech;
Typical Turks; Forces in European
Politics; Mary Ann's Mind; A
Visit to Stratford-on-Avon; The
Firm Lane, and other articles.
—We have received the following
pieces of music from F. W. Helmick,
publisher, Cincinnati: Bless the
Badge of Heavenly Blue; Angels
Met Him at the Gate; Redeemed;
Mary's Promise; Touch Me Gently,
Father Time.

Child's Corner, which I turn to first.

18. Rev. 22:16. Kenosis. I will answer the question: What did Moshe

found by referring to Exodus xiii. 19.

will answer the question asked by Laura Louisa, Ezra vii. 21. Two letters are lacking in the verse referred to—[and].

Your friend,
THOMAS L. STODGELL.

DEAR MR. EDITOR: We have just moved here. The flowers have been sold, and they are pretty, but the leaves are a great many pretty flowers here yet. Is the Rose Anemone, Pannia. Stodgell asked the question: What verse in the Bible comprehends all the Bible except the letter J? It is the seventh chapter and twenty-first verse of Ezra. She asked also: What psalm had every verse ends alike? It is the one hundred and thirty-sixth. May truly your little friend,
SALLIE MURPHY.

DEAR FRIEND, MISS MARY E. EYRE.
DEAR MR. EDITOR: The answer to J. C. T. Webb's question is in Second Samuel iv. 6. What did Moses carry up from Egypt? They were the bones of Joseph. This is

—will, ask a question: Who was it

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana

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THURSDAY, AUGUST 9, 1877.

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CHANGE OF RATES.

The New Orleans Christian Advocate will be furnished to subscribers at the following rates, including postage:

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To all Ministers of the Gospel and widows of deceased traveling preachers, the rates are reduced.

PUBLISHED FOR

TO ALL PERSONS FORWARDING CASH, NEW ORLEANS, LOUISIANA, WITH RIGHT DOLLARS.

To the Patrons of the Advocate.

The Publishing Committee met on call, at the Southern camp ground, during the recent camp meeting. Each Conference was represented. The legitimate duties of the committee were defined, and then carefully considered. They understood well the importance of the committee to embody its views in a report, to be published for the information of the patrons.

The publisher presented an exhibit of the financial condition of his department, thus furnishing data on which the committee, if necessary, might base a report to the patronizing Conferences. The ADVOCATE is published by contract. It has no official connection with the Publishing House. The agency is a distinct work. The terms of the contract are definite and satisfactory to the contracting parties, but if dissatisfaction arises in the future the contract may be annulled, after proper notice. Have the terms of this contract been satisfactorily carried out? The committee unanimously, and without hesitation, answer that R. J. Harp has complied with his part of the contract faithfully. The paper speaks for itself. If you turn to the mechanical department you see neatness, and a cleanliness of face which very few periodicals present. The materials are of superior quality. The typographical department is rarely equalled, seldom surpassed. The eye is never offended.

The character of the advertisements is scrutinized with great care, and it is but proper to state that it is a rare occurrence to see one of an objectionable quality in the NEW ORLEANS ADVOCATE. Now and then one may have inadvertently found its way into its columns; but all who understand the difficult position of publisher can surely say that great discrimination has been exercised. The number of rejected advertisements would have added thousands of dollars to the contractor's income, and relieved the paper of all financial pressure. The committee regret to state that the publisher has not received a business compensation for his risks, outlay and labor.

The editorial management deserves high commendation. The tone of the paper is remarkably pure. The coarse and low are studiously excluded. The tendency to cultivate the aesthetic, in both literature and religion, is manifest in every issue. It is just such a periodical as the most careful parent would wish to welcome to the fireside. It is decidedly a Christian paper. It stands on the right side of all moral questions. There are no eccentricities of opinion starting and surprising us—no doubtful moralities encouraged. It is a Methodist paper. It emphasizes our doctrine and usages. The language of Canaan is not forgotten; nor do the fathers say, it speaks half in the language of Ashdod. It is manly and outspoken. It inclines those principles which distinguish us from other churches, with clearness, yet without offense. Its freedom from bigotry is a noticeable fact. It, however, ignores the religious flippancy of the period, and never shocks its readers with assaults upon cherished usages under the catch-word of "live issues." As a denominational paper it can be trusted.

As a family paper it challenges comparison. These selections are varied and judicious—they both please and instruct. Its editorials are noble incitements; many of them have been to thirsty souls as wells in a desert. While religion is the chief feature, all arms of power receive due consideration; the farmer, the mechanic, the merchant—none are overlooked. The "guide-wife and bairns" are also generously provided for.

For these and other reasons, the committee would urge both ministers and laymen of the patronizing Conferences to press the effort, already begun, to introduce the ADVOCATE into every family connected with our church, and thus aid in broadening the church mind of our own sunny land.

This is a reading age. The press creates public opinion, not only in the political world, but in all departments of life. The masses wait to read the periodicals before reaching their conclusions. The province of the religious press is peculiar—it must furnish both intellect and heart with food to the thousands who read nothing but the newspaper. Its realm is, in a measure, creative, and it projects the largest truths and kindles the most valuable emotions. Our religious journals furnish these truths until they lie around the soul like rich soil around plants, so that the heart may elaborate fiber, flower and fruit. The religious journal is an absolute necessity among the forces which are now moving the world. It greases the Christian mind, and deepens the views of all honest souls. Then circulate, circulate, circulate.

For the committee.

JOHN MATTHEWS.

Counting the Cost.

The Savior introduces the case of building a tower, and of the king going to war, to illustrate the importance of acquainting ourselves with the conditions of discipleship beforehand, and in vindication of his method of declaring to those who waited on his ministry what this discipleship implied. The illustrations are flanked by these strong declarations: "And whosoever doth not bear his cross and come after me cannot be my disciple." "So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." This was a severe method, apparently discouraging to awakened souls, and more calculated to repel than attract. But it was the great Teacher's way, and, as he explains, the only true way. It was best that those who were concerned for their souls should fully comprehend the nature of his discipleship, and the obligations which it imposed. Before laying the foundations of the tower the cost of finishing it should be counted. Before making war the means of carrying it on should be estimated.

The illustration applies only to this one point: the absolute self-surrender and consecration which Christian discipleship demands. The help needed, the grace demanded to assure of perseverance, are matters of promise and of faith. The question to be considered and settled at the outset is: Are we prepared to bear our cross, and to forsake all that we have? The principle involved in these conditions runs through the entire Christian life. It describes a consecration of heart that is complete, and a life that is marked by self-sacrificing devotion. Christ's yoke is easy, but only so to those who take it, and his burden is light, but only so to those who bear it. After the surrender is made, and the service is heartily and fully accepted, happiness flows in and satisfies the soul. In forsaking all we gain all, and in bearing our cross we attain to the fellowship of the Savior's joy. Nevertheless, there is a yoke and there is a burden. If these are not consciously and willingly accepted, if all they involve is not apprehended, there is a fatal defect in our discipleship, and the probability is that the tower of Christian character will be left unfinished, and that the war upon which we have entered will end in humiliation and defeat.

Is it not possible to lead inquirers on by some easier method, and to keep back these sterner features of discipleship until there has been some growth and maturity in experience? Can we not attract and lure people to Christ while these conditions are masked, and wreathed with fragrant and encouraging promises? It is true that he that repents and believes shall be saved. He that is athirst may come, and whosoever will, Christ has said: "And him that cometh unto me I will in no wise cast out." He promises rest to the weary and heavy-laden if they will come unto him. And yet all these promises and invitations must be interpreted in the light of the declaration: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The Savior puts this in the front of all his

invitations, and insists that his discipleship is an impossibility until the surrender is made. What then? He would guard against self-deception—against a discipleship that was partial, and wanting in reality and stability. The man who counted the cost, and accepted Christ with all that that act implied, would hold out and be a disciple indeed; while he who followed impulses destitute of strong convictions would delude himself and fall in the end. The plain meaning of Christ's cautionary words is: that a profession of religion, of faith in Christ, is a very serious and important step, and that people should know well what they are doing when they assume the vows of discipleship.

By whatever impulse moved, and under whatever influences, if there have been no self-surrender, no covenant of cross-bearing, no purpose of the absolute following of Christ, there is in the endeavor an element of weakness and failure. This kind of discipleship becomes a chronic seeking without finding, a periodical awakening which must be annually renewed, a religion that is utterly shallow, and devoid of living and abiding power. The cost of being a Christian must be counted at the start. The gate is strait herein. Christ puts the counting at the door of entrance. All sin must be given up, all unspiritual pleasures. Property and life must be laid upon the altar. Talents, learning, character, influence, time, must be devoted supremely to Christ. The affections, with the lusts, must be crucified. Here is a glance at the cost to be counted. Are we willing to have discipleship at this cost? Have we got our own full and unreserved consent to the surrender? If so, the way is open through faith into the holy of holies. The gleamings of the Shekinah over the blood of the mercy seat begin already to irradiate the soul. When the cost has been counted and accepted, a great barrier to faith is broken down, and the way of the penitent to the cross is comparatively easy. He could never get there otherwise.

But we must not mislead. There are some who seem to halt between this self-surrender and faith. They have given up all, and yet the light does not dawn. Remember only a moral obstacle to faith has been removed, and faith does not look back, even upon that, but forward and to the precious blood alone. Without giving up all we cannot believe unto salvation, but the giving up does not touch the ground of pardon. Christ is the whole and only ground. Faith leans not one particle upon our self-surrender, but rests entirely, confidently, peacefully on Christ.

Practically the great hindrance to discipleship and to salvation lies at this point of counting and accepting the cost. It costs too much in the way of self-denial, and men are unwilling to have discipleship on such terms. They are not persuaded in their own minds to give all for Christ. It is also the element of failure in thousands of professions that the conditions of a true discipleship have been overlooked. With no intelligent understanding of the duties and obligations assumed, religion has been a mere form, or the career has been of short duration. The tower that should have risen heavenward, strong and beautiful, is unfinished; the war that should have been crowned with victory ends in ignominious defeat.

Carry the Blessings Home.

Those who have enjoyed a good meeting, and for a time have almost forgotten the worrying affairs of life, can well appreciate the feelings of Peter on the mount of transfiguration. He wished to stay there, and henceforth to live in that bright and heavenly atmosphere. The conflict with the powers of darkness, which immediately followed, was in strange and violent contrast with the sweetness, peace and assurance of that delightful hour. But because the change and the reaction came, the vision of glory was not lost upon the disciples. It was a source of strength and comfort to them through all their earthly course. The words, "This is my beloved son, in whom I am well pleased," rung in their ears long after the scene had passed away.

People do carry away with them from the feast of spiritual things blessings which never cease to affect the character and life, and impressions that last through all the busy and severe trials of subsequent years. The melody of the songs long vibrates in the heart, the glow and fervor of the devotions continue to warm the soul, and the word preached has been so assimilated that the hearer is furnished by it evermore. These periods of refreshment, and of high-wrought and unusual devotion, are our best preparation for the ordinary duties and conditions of life.

But we must guard against the

shock which a return to every-day pursuits may sometimes occasion. After walking in the high places, and rejoicing in the manifestations of the excellent glory, the church services at home may seem tame, and the return to business and to the scene of domestic cares may be almost discouraging, if not repulsive. To the young convert it will be a time of peculiar and strong temptation. He will be assaulted by the tempter in many ways. Was it conversion? Was it a genuine experience of pardon and change of heart? Once more thrown out into the world, and brought in contact with its material interests, and surrounded with associations unfavorable to piety, a peculiar sense of weakness and loneliness comes over the soul. He is no longer surrounded by praying and sympathizing people. The songs of Zion are not heard, and the change is painful and depressing. To maintain his experience and to feast on the young convert must pray much, seek the companionship of religious people, and go manfully to work in the church. His experience has been genuine, his conversion real, and if he meet the first waves of worldly influence prayerfully and firmly all will be well.

Religious people who come from the meeting with renewed consecration, with hearts that had grown cold warmed with zeal for Christ, must go back to the battle of life, carrying with them all the strength they have gained. Neglected duties should be resumed at once, and if faithful in the performance of their vows, and diligent in the use of the means of grace, it will be to them an epoch of progress and power—the beginning of a higher spiritual life, and of a career of greater joy and usefulness. To them the meeting will not have been a mere religious revel—an episode to break the monotony of a dull and lifeless routine—but a means of progress in holiness, and of enlargement in faith and knowledge. Unfavorable reaction takes place when we regard the meeting as designed merely to minister to our emotional frames, or when we allow it to be followed by a period of negligence and apathy. We should come away laden with spiritual riches, and better than ever qualified to work and witness for Christ.

Some who have gone with the earnest purpose of seeking salvation, or of renewing their strength, have come away disheartened and disappointed. We do not inquire why this is so. But many are followed home by influences which ripen into blessings. They could not get into the current that flowed around them. They were at the altar of prayer, but no light came to their souls. The reason is with the Searcher of hearts; but with the convictions and the instructions of the meeting filling their hearts, the blessing may await them elsewhere. They go back to find the pearl that they traveled far to seek. The conversions that follow a good meeting are sometimes the most striking of all. It has been a time of sowing as well as of reaping. The arrow flew swiftly and pierced deeply, but the balm of healing came afterward.

"Silent in Darkness."

Sometimes we find in the Holy Bible language employed in regard to the fate of the wicked, which, though it is couched in the mildest form of expression, that could be used, yet contains under its smooth surface an idea of terrible import.

A woman, the mother of Samuel, of kindly nature, whose gentle character is conspicuously evident in the gentle words she utters, declares that "the wicked shall be silent in darkness." Yet, though it is mild, it is none the less a form of expression which makes us review the same fearful doom pronounced on the impenitent sinner: "Blind him hand and foot, and cast him into outer darkness; there shall he weeping and gnashing of teeth."

The mutterable anguish of the eternally punished is not mentioned by the plain language. The clanking of chains is not heard in this declaration of doom; apparently of such a negative character. There is no material here out of which to form the picture of Milton's "Hell" fraught with fire unquenchable, the house of woe and pain. No iron walls of prison-house are made to rise before the vision, with foundations so deep and wide that the convulsions of expiring nature shall not remove them. Yet there is something so indescribably terrible in this mildest sentence, in the punishment of those who are driven away from the presence of God, that we are compelled to reason *a priori*: If the smallest of all revealed ideas concerning future punishment be so full of fearfulness, there must be a terribleness infinitely beyond conception in the "chains of darkness."

and the prison, in the unquenchable fire and the mutterable anguish.

What is the silence? What is the darkness? How contrary to nature that either should "long endure!" How different to our experience here. In this world, in the main, the emotions of soul and the operations of mind make their exhibitions in sound. We live in a noisy world. The angry or peaceful, the loving or hating, the mirthful or sad, the pure or impure moods, the prayer of the penitent and the praise of the godly, or the hoarse blasphemy of the scorner, the lofty soaring of the cultivated intellect or the inanition of the idiot—all find expression in noise of tongue or instrument. But what of this "silence in darkness?"—so different from all we know or experience in this world.

We can only approximate the meaning. There are some illustrations which may help us in that approximation. "And they came to Jericho; and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace; but he cried the more a great deal, Thou Son of David, have mercy on me. We may well imagine that if, added to the physical darkness, there should also have been what the people commanded—*silence*—the desperation of his condition would have broken his heart. The analogy is only in one element of suffering. He was in physical darkness, but he "heard," he "cried out," and his cry was heard. The negative method of expressing the punishment does not shut out the experience of other woes more direct and positive in their nature. There is certainly a similarity in this and St. Peter's "mists of darkness," or the being "delivered into chains of darkness," to be reserved unto judgment. It is only the prelude of something infinitely worse.

It is as when, on some moonlit evening, a dark and angry cloud looms up from the bosom of old ocean, spreading its ominous wings to the farthest stretch of the horizon, hissing in its threatening advance the voices of the night, and causing even "the lord of creation" to seek for more secure shelter, and with bated breath expectant of some undeniable horror. There is a momentary hush of nature. As yet there is no turbulent manifestation, but the electric power is in that fearful-looking cloud. Anon there is the "war of elements"—the vivid flash, the deafening roar, and the rush of the unrelenting storm. The loudest words of warning or of fear are scarcely heard by him who utters them.

At such a time as this self seems to be separated from all other existences, and assumes more enlarged proportions from the beginning to the crisis. But in eternity, when will the crisis come of that storm of wrath headed by the silence in darkness? And then, too, how awful will be the forced self-dedication of the lost soul among the hosts of the lost; the reviving of self in its own sphere of soul-silence, and the raging storm of wrath; the much-to-be-dreaded feelings if self were alone the subject of woe, as if all hell were created for self, and that itself was hell; the inability to wall, and yet with a consciousness that no one hears the note of anguish, and that in none is there excited a feeling of pity!

Surely my unconverted readers will not choose this as their eternal portion, since God in mercy invites them, through Jesus, to a heritage of light and glory.

THOMAS PRICE.

Southern University.

The Southern University, Greensboro, Ala., closed its session July 1. There were fewer trustees present than usual; but the board found its affairs in better shape than for many years. No new debts had been contracted; while several creditors released debts for considerable sums, and of long standing, for their love of the institution, and of the church, whose it is.

Dr. Luther M. Smith and his associates have now been in charge of the university for two sessions, and will be for the session that will begin October 3, 1877. There are seven professors in the college of the arts. All of these are members of the Methodist Church—four are ministers. They have the confidence of the trustees, the respect of the community in which they live, and the love of the students whom they have taught.

During the past session the number of students was between ninety and one hundred—an increase of several over the preceding session. Several of these were young men preparing for the ministry, and several were the sons of ministers.

Dr. C. K. Marshall, of Mississippi, preached the commencement sermon. I did not hear it. Those who did were pleased.

Neither did I hear the address of Mr. L. W. Reeves, of Dayton, Ala., before the literary societies; but I heard it spoken of as a plain and practical address.

He was followed by Rev. G. W. Hill, of Arkansas, in an address to the Alumni Society. It was well written, and was delivered with ease and force.

Dr. Marshall was called for by the audience every day. He always responded, and said things that were true, and beautiful, and instructive, and amusing.

Four young men of the Belles Lettres Society delivered original addresses one evening; and four of the Carolosophic Society the next evening. On the last day three of the four graduates delivered addresses. These several addresses were quite up to the general average of such performances.

Prof. Lewis addressed the graduating class, in the absence of Dr. Smith, the president. If I had had the revision of his address, I would have stricken out only a single sentence.

Dr. Smith attended none of the exercises. He was watching by the bedside of his sick wife. Her sickness was matter of regret to the community, and to all visitors. There was much prayer for her recovery; but this night, not he, she died.

I have four sons to educate, and desire to educate them in the State that is to be their home; for the friendships formed in college will be serviceable to them, in many ways, in business life. If I can do so, I shall pass them all through the Southern University, in preference to either of the other three colleges in Alabama, because I think its literary advantages are quite equal to theirs, while it is a Methodist school, and practically religious. In supporting it I benefit my boys; and help to sustain the most important interest of the Alabama Conference.

A LAYMAN.

A correspondent of the *Advocate* gives the following record of a successful Sunday school teacher in Buffalo:

"A class of seventy-five young men, taught by a lady teacher, in the Wells Street Mission School of Buffalo, for the past thirteen years, has a remarkable history. The superintendent of this mission advertised in one of the daily papers for teachers. A young lady of eighteen years, leaving a class in her own church school, presented herself. She was assigned to a class of wild boys, six or seven in number. She gave her class weekly receptions in her parlors. They established a society, called the 'Guard of Honor,' and soon published a paper of the same name. They next formed a light club, and afterward organized a brass band, at a cost of \$700. While traveling in Europe a year she wrote the class a weekly letter, and the attendance was well kept up during her absence. She presides at a weekly prayer meeting of the class in her parlors, leading the singing with her piano. As a teacher she stands unrivaled with her class, because they know she has given her life-work to them. In thirteen years the number has increased from seven to seventy-five young men. She says it is the result of prayer. Her superintendent says it is the result of humble and entire consecration to her work."

We regret to learn that Rev. Joseph Nicholson was recently so severely injured by being thrown from a wagon, and knocked down and trodden on by the frightened horse, that his life was for a time despaired of. He is now, however, slowly convalescing, but it is feared he will lose the use of his right side. Bro. Nicholson is a superannuated member of the Mississippi Conference, and resides at Ocean Springs. He has labored long and faithfully in the ministry. He is now old, disabled, and in needy circumstances. We trust that his friends will remember him in their prayers, and contribute to his necessities. Address: Rev. Joseph Nicholson, or Dr. D. M. Dunlap, Ocean Springs, Miss.

Rev. W. R. D. Stockton, of the West Texas Conference, gave us a call this week. Bro. Stockton is agent for Waco Female College, and visits New Orleans to further the interests of that institution, and on other business. He informs us that Waco has now ten thousand inhabitants, streets, one of the finest of modern bridges, and many elegant public and private edifices. We commend Bro. Stockton and his mission to the generous consideration of the people.

The Masonic Female Institute, Marshall, Tex., is under the patronage of our esteemed friend and experienced educator, Rev. Charles B. Stuart, formerly president of Mansfield Female College. The card of Bro. Stuart will be found in our advertising columns.

The English revisers of the New Testament have carried their second revision to the latter part of the seventh chapter of Acts.

ALFRED A. D. ...

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NEW ORLEANS MARKETS.

ADVOCATE OFFICE.
New Orleans, Tuesday, Aug. 7, 1877.
COTTON.

There has been a slight increase in demand this week compared with the preceding four weeks, and prices have gradually hardened, and close firm at our quotations, which, as compared with last Friday, show an advance of 1-16d. to 1d. on the medium and lower grades of American, but no quotable change in the higher grades of American, or in Brazil, Egyptians or Burats.

The business of the week, including 5,200 forwarded, sums up 62,970 bales, viz: 2,900 on speculation, 2,650 for export, and 67,420 to the trade. The report of the Agricultural Bureau as to the condition of the American crop at the close of last month was received here on the seventeenth instant, and represented the condition to be about two per cent. better than at the close of the preceding month (May), but over four per cent. worse than at the close of June last year. This report has so far as we can discover, had no material influence on the course of our market; its tendency has, however, been to strengthen the confidence of holders. There is at present an excessive supply of the higher grades of American cotton here as compared with the lower grades. During the past eight weeks the advance on ordinary American has been about 1d. per lb., on middling 9-16d., and on middling fair only 1d. The lower grades are now about as close to middling as we have ever known them.

The relative dearth of the lower grades of American and Burats is the chief reason for the present outflow about the unprofitable state of trade in some departments at Manchester. So far as we are able to judge by current quotations, we should say that producers of those classes of goods and yarns which are made from the better grades of American cotton are making rather larger profits than one year ago, while those who use the lower grades are doing no better, and perhaps not quite so well, as last year at this date.

The stock of cotton held by English spinners we now estimate at 65,000 bales, against 81,000 last year and 118,000 the year before at same date. The Manchester market the past week has been dull as to demand, but prices are firm in all departments, as producers do not feel justified in making concessions in face of the strong position of cotton.

At Bombay, for the week ending the nineteenth instant, the receipts were 2,000 bales, against 3,000, and the shipments to Europe 1,000, against 7,000 same week last year. The total receipts from January 1 to date have been 979,000 bales, against 967,000, and the shipments to Europe 754,000, against 833,000 same period last year.

Report of Dealers' Cash Prices

COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Oregon scrapers	14.00	15.00
Oregon rollers	10.00	11.00
Rollers, diam. and above	12.00	13.00
Rollers, diam. and below	10.00	11.00
Rollers, diam. and below	10.00	11.00
Rollers, diam. and below	10.00	11.00
Rollers, diam. and below	10.00	11.00
Rollers, diam. and below	10.00	11.00
Rollers, diam. and below	10.00	11.00
Rollers, diam. and below	10.00	11.00
Rollers, diam. and below	10.00	11.00

WAGONS, CARTS, ETC.	FROM	TO
Wagon, two-horse	10.00	11.00
Wagon, four-horse	15.00	16.00
Wagon, four-horse, thin skin	15.00	16.00
Wagon, four-horse	15.00	16.00
Cart, two-horse	8.00	9.00
Ox cart, complete	11.00	12.00
Ox cart, complete	11.00	12.00
Ox cart, complete	11.00	12.00
Ox cart, complete	11.00	12.00
Ox cart, complete	11.00	12.00

IRON, &c.	FROM	TO
Iron, assorted	4.00	5.00
Sheet	4.00	5.00
Sheet	4.00	5.00
Sheet	4.00	5.00
Sheet	4.00	5.00
Sheet	4.00	5.00

BRICKS, &c.	FROM	TO
Bricks, 1000	10.00	11.00
Bricks, 1000	10.00	11.00
Bricks, 1000	10.00	11.00
Bricks, 1000	10.00	11.00
Bricks, 1000	10.00	11.00
Bricks, 1000	10.00	11.00

GLASS, &c.	FROM	TO
Glass, 1000	10.00	11.00
Glass, 1000	10.00	11.00
Glass, 1000	10.00	11.00
Glass, 1000	10.00	11.00
Glass, 1000	10.00	11.00
Glass, 1000	10.00	11.00

SAFES, BLINDS AND DOORS.	FROM	TO
Safes, 1000	10.00	11.00
Safes, 1000	10.00	11.00
Safes, 1000	10.00	11.00
Safes, 1000	10.00	11.00
Safes, 1000	10.00	11.00
Safes, 1000	10.00	11.00

GRAIN, &c.	FROM	TO
Grain, 1000	10.00	11.00
Grain, 1000	10.00	11.00
Grain, 1000	10.00	11.00
Grain, 1000	10.00	11.00
Grain, 1000	10.00	11.00
Grain, 1000	10.00	11.00

MEATS, &c.	FROM	TO
Meats, 1000	10.00	11.00
Meats, 1000	10.00	11.00
Meats, 1000	10.00	11.00
Meats, 1000	10.00	11.00
Meats, 1000	10.00	11.00
Meats, 1000	10.00	11.00

PRODUCE, &c.	FROM	TO
Produce, 1000	10.00	11.00
Produce, 1000	10.00	11.00
Produce, 1000	10.00	11.00
Produce, 1000	10.00	11.00
Produce, 1000	10.00	11.00
Produce, 1000	10.00	11.00

GRAIN AND FEED.	FROM	TO
Grain, 1000	10.00	11.00
Grain, 1000	10.00	11.00
Grain, 1000	10.00	11.00
Grain, 1000	10.00	11.00
Grain, 1000	10.00	11.00
Grain, 1000	10.00	11.00

PROVISIONS.	FROM	TO
Provisions, 1000	10.00	11.00
Provisions, 1000	10.00	11.00
Provisions, 1000	10.00	11.00
Provisions, 1000	10.00	11.00
Provisions, 1000	10.00	11.00
Provisions, 1000	10.00	11.00

HAIRING STUFFS.	FROM	TO
Hairing stuffs, 1000	10.00	11.00
Hairing stuffs, 1000	10.00	11.00
Hairing stuffs, 1000	10.00	11.00
Hairing stuffs, 1000	10.00	11.00
Hairing stuffs, 1000	10.00	11.00
Hairing stuffs, 1000	10.00	11.00

SUNDRIES.	FROM	TO
Sundries, 1000	10.00	11.00
Sundries, 1000	10.00	11.00
Sundries, 1000	10.00	11.00
Sundries, 1000	10.00	11.00
Sundries, 1000	10.00	11.00
Sundries, 1000	10.00	11.00

DRY GOODS.	FROM	TO
Dry goods, 1000	10.00	11.00
Dry goods, 1000	10.00	11.00
Dry goods, 1000	10.00	11.00
Dry goods, 1000	10.00	11.00
Dry goods, 1000	10.00	11.00
Dry goods, 1000	10.00	11.00

COATINGS, &c.	FROM	TO
Coatings, 1000	10.00	11.00
Coatings, 1000	10.00	11.00
Coatings, 1000	10.00	11.00
Coatings, 1000	10.00	11.00
Coatings, 1000	10.00	11.00
Coatings, 1000	10.00	11.00

THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

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SINGER

FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to reduce the price of their machines within the reach of every man, woman and child in the land.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap machines hawked about the country, with no claim for patronage but their cheapness.

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By reading our Illustrated PAMPHLET, "THE EYE SIGHT," and ANATOMY OF THE EYE, you will learn how to restore your vision, and how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eye.

WANT NO MORE MONEY BY ADJUSTING THE GLASSES ON YOUR NOSE AND DISCARDING YOUR SPECTACLES! Send your address to us also.

Agents Wanted, Gent's and Ladies. \$5 to \$10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P.O. Box 657), No. 205 West 33d Street, New York City, N. Y.

Appointments for Quarterly Meetings. LOUISIANA CONFERENCE. NEW ORLEANS DIST.—THIRD ROUND.

NEW ORLEANS DIST.—THIRD ROUND. St. Charles Avenue, July 15, 1877. St. Charles Avenue, July 15, 1877. St. Charles Avenue, July 15, 1877.

SHREVEPORT DIST.—FOURTH ROUND. Shreveport station, Sept. 15, 1877. Shreveport station, Sept. 15, 1877. Shreveport station, Sept. 15, 1877.

MISSISSIPPI CONFERENCE. SEASHORE DIST.—FOURTH ROUND. Moss Point, at Zion, Sept. 1, 1877. Moss Point, at Zion, Sept. 1, 1877. Moss Point, at Zion, Sept. 1, 1877.

Religious Notices. CAMP MEETING.—Randolph Circuit, Alabama Conference.—A camp meeting will be held on this work, near the Selma, Rome and Dalton railroad, thirty-four miles north of Selma, Ala., midway between Jacksonville and Randolph stations. The meeting will commence on Thursday night before the 15th Sunday in September.

The camp meeting at the Holland camp ground will embrace the first Sunday in October. Preaching will be on Thursday night before. There is a new mill within one mile of the grounds where timber can be gotten for building tents. I hope all will come prepared to stay a week. The camp ground is about fifteen miles south of New Orleans, and twelve miles east of Enterprise. It is on the Mobile and Gulf Railroad. Ample provision will be made for preachers.

There will be a camp meeting on the Tripoli circuit, Brandon district, Mississippi Conference, twelve miles south of Morton, beginning on Thursday night, and embracing the third Sunday in September. It will be on the old-fashioned, rolling plain. All within fifty miles of the camp ground are expected to turn out. All preachers are invited and urged to attend. There will be no preachers for preachers on Friday morning. (D.) J. H. HOLLAND, P. C.

The Alexandria District Conference will convene at Centerville, Mississippi, on Thursday, August 1st, and embracing the third Sunday in September. It will be on the old-fashioned, rolling plain. All within fifty miles of the camp ground are expected to turn out. All preachers are invited and urged to attend. There will be no preachers for preachers on Friday morning. (D.) J. H. HOLLAND, P. C.

The Lake camp meeting, two miles north of Lake station, Vicksburg and Meridian railroad, will commence on Friday, the fourteenth day of September. The preachers on the Brandon circuit are cordially invited to be present. (D.) J. D. TAYLOR, P. C.

The camp meeting at the Astory camp ground, Memphis circuit, Nashville district, Alabama Conference, will commence on the twenty-first of September, on Friday evening, the fourth Sabbath in September. It will be on the old-fashioned, rolling plain. All within fifty miles of the camp ground are expected to turn out. All preachers are invited and urged to attend. There will be no preachers for preachers on Friday morning. (D.) J. H. HOLLAND, P. C.

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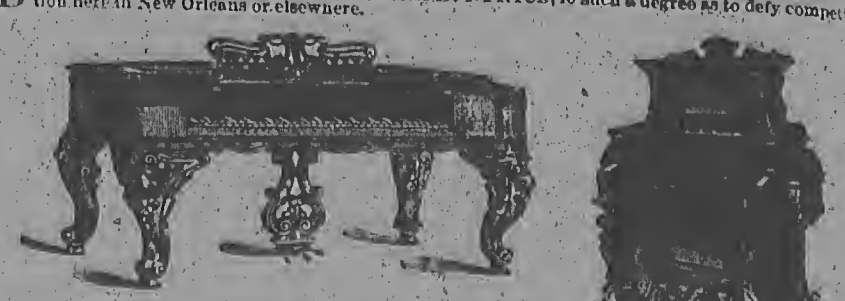
MISCELLANEOUS.

PHILIP WERLEIN.

Nos. 78, 80, 82 & 90 BARONNE ST., AND 122 CANAL ST.,

PIANOS, ORGANS, MUSIC & MUSICAL INSTRUMENTS.

BEST QUALITY, COMBINED WITH CHEAPEST PRICE, to such a degree as to defy competition.



SOLE AGENCY FOR CHICKERING & SONS, DUNHAM & SONS, HARDMAN & CO., J. F. HALE & CO., MASON & HANLIN'S, ENTRY & CO., NEW ENGLAND ORGAN CO., PIANOS, ORGANS.

My guarantee covers not only five years, but if in ten years any defect in the construction of the instrument should be shown the money will be refunded or the instrument replaced with a new one. It is to your advantage to trade with a reliable and responsible house at home, rather than with strangers. No source of error and wide guarantee is of no more value than the paper on which it is written or printed. Further particulars on this subject furnished on application.

JENKINS' RHEUMATISM, GOUT AND NEURALGIA ANNIHILATOR.

WHAT THE ANNIHILATOR WILL DO. FROM ONE TO TWO BOTTLES WILL PERMANENTLY ANY FIRST ATTACK OF Rheumatism or Gout. From two to two dozen bottles will cure permanently, according to the duration of the disease, any case of Rheumatism or Gout.

The ANNIHILATOR will cure many cases of NEURALGIA, from the simple fact that the origin of the disease is in the blood. It is a powerful and safe remedy for Rheumatism and Gout, and is absolutely harmless in its action upon the organs of life. It neither purges nor constipates, which is sufficient evidence that it contains no Colicium nor other drug usually dreaded by patients.

Read the following communications from persons of New Orleans and elsewhere: For more than twenty years I have been afflicted with Rheumatism and Gout. I have taken fifteen bottles, and am now perfectly cured. JOHN T. HANLEY, 34 Elysian Fields street, NEW ORLEANS.

After suffering the agonies of Rheumatism and Gout for two years, I beg to add my name to the long list of the permanently cured. I took five bottles of the Annihilator. F. W. MICHAUX, 101 UNION STREET, NEW ORLEANS.

N. JENKINS: For twenty years I have been a sufferer from inflammatory Rheumatism and Sciatica. During the past four years I have taken about twenty bottles of the Annihilator. My pains have ceased. N. JENKINS: I had been afflicted with Rheumatism for eighteen years. I had a dozen bottles of the Annihilator, which was much improved. Another dozen bottles for my restoration to health. I regard the Annihilator as a wonderful medicine. J. M. NEWTON, New Orleans.

N. JENKINS: Have been afflicted with Rheumatism for many years. I have used the Annihilator with great benefit. J. M. NEWTON, New Orleans.

N. JENKINS: Have used five bottles of the Annihilator. A cure of Rheumatism. N. JENKINS: Have used five bottles of the Annihilator. A cure of Rheumatism. N. JENKINS: Have used five bottles of the Annihilator. A cure of Rheumatism.

THE FORTY-FIRST ANNUAL MEETING of this Company was held in Liverpool on the twenty-third of February, when the report of the Directors was presented, showing a most satisfactory condition of the affairs of the Company.

The net amount from the Liverpool Branch in the past year amounted to £100,000, equal to \$1,000,000. The net amount from the Liverpool Branch in the past year amounted to £100,000, equal to \$1,000,000.

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH

NO. 33.

News of the Week.

DOMESTIC

The same night they moved down all of the troops, with the exception of a few left to guard the transportation a few miles above, close to the Indian mine, which was on Aug.

The *Times* Constant Empire correspondent telegraphs via Syria as follows: "Pheasant war of ex exultation is being carried on at present. At Eski Sagira all the mil- Christian native population have been sentenced by a Pasha general. This news has been brought to two American missionaries, who were arrested."

is manifested in regard to our Sunday school literature, and promise to call the attention of our people to the deficiency, and urge upon them to subscribe largely for this essential element in our Sunday school enterprise.

Governor, Ark.	.....	28-4
Idaho	.....	17-0
Iowa	.....	19-3
Kentucky	.....	26-3
Louisiana	.....	25-3
Maine	.....	20-0
Maryland	.....	22-0

It must be borne in mind that this is the slowly season (& so called) in this climate, and the most healthy season in the Northern cities.—*New Orleans Picayune.*

through culture. We have it now in our own State; and although we cannot vie with Vanderbilt and some other places in architectural grandeur, we do not fear a comparison on the basis of true merit. We shall have more to say of the Southern States hereafter when our own

The first bales of Louisiana cotton were received here last year on the tenth of August, six days earlier than this year. *Business Journal*, N. O.

...and this year. *—* *Magazine*, July 10, 1871.

.....

Only of season—An empty pepper box.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, AUGUST 16, 1877.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS

Address, on all matters of business, Rev. R. J.
HARP, 112 Camp Street, New Orleans.

Address all communications designed for publi-
cation to Rev. LINUS PARKER, 112 Camp Street,
New Orleans.

Agents—All the members of the Patronizing
Conference.

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REV. FELIX R. HILL.

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REV. W. H. WATKINS, D. D.
REV. JAMES A. GODFREY,
REV. J. O. JONES.

LOUISIANA CONFERENCE.

REV. CHRISTIAN KENNEL,
REV. JOHN MATHEWS,
REV. LINUS PARKER, D. D.

CHANGE OF RATES.

The New Orleans Christian Advocate
will be furnished to subscribers hereafter at the
following rates, including postage:

One Year \$2.00
Six Months 1.00
Three Months75

To all Ministers of the Gospel and widows of
deceased travelling preachers, half the above rates.

FREE ONE YEAR

To any person forwarding to us four new yearly
subscribers with Fifty Dollars.

The Home Missionary.

It was natural enough that the man out of whom the legion of devils had been cast should desire to be with his deliverer, and show his gratitude by entering upon the broadest possible field of active discipleship. Perhaps he would be an apostle; and, if not, an evangelist, attending upon the person of Christ, and sharing in the ministry of those who had been called to forsake all. He wished probably to be thrust out to go far, and to give the widest circulation to the wonderful experience that he had to tell. To tell it only at home seemed scarcely worthy of such a message as he had to proclaim. Then, again, he may have desired to be with Christ, because he feared to be left alone amidst the scenes of his misfortunes. He would fain keep close to the mighty and beneficent arm that had interposed for his rescue from the powers of darkness. With Christ and his disciples he was sure of sympathy and safety. In any case the request, "that he might be with him," came from his convictions and from his heart.

But the Savior had a work for him—a mission to his home. "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." It was there that his message would have the most startling effect. His friends were acquainted with his past history. They knew him when he dwelt among the tombs, and when he was the victim of demoniacal possessions. That he was a changed man, none could doubt. The proof was in the man himself, and what he had to tell was confirmed by facts which everybody knew. He might have told the story of his deliverance on the other side of the lake, at Jerusalem, or other distant places; and it might have been discredited. He would have been charged with being a deceiver, an impostor, or one who was himself laboring under some strong delusion. The place of all others to bear his testimony for Christ was at home. The sphere, if it seemed narrow, was yet the most favorable, and one which might grow wider as time advanced.

It is this mission to their homes and friends with which converted men and women are charged. The most have to other active works to do for Christ, and with all this is the place to begin. The message is simply the relation of experience. The young convert is qualified in this respect, and the matured believer can tell nothing that is better calculated to convince and edify. Paul used his conversion as an argument in convincing his persecutors, and he told it with effect in the audience of kings and rulers. All Christians are preachers, and this mainly is their theme. To tell how great things the Lord hath done for them, and hath had compassion on them. They are safe in holding to this. They may get beyond their depth in expounding the doctrine of Scripture, and in attempting to meet the difficulties of philosophy and science, but they can testify to the power of the gospel to purify the heart and reform the life. And this is the main thing. If Christ does save men from sin, make them new creatures, and give them victory over self, over lust and over

death, Christianity stands vindicated against every form of infidelity. The Christian's mission at home has this element of power: that the change wrought in him cannot but be known. Wife, children, kinsfolk, neighbors, boon companions, old associates, are compelled to see it. The witness is in harmony with the facts. A notable moral miracle has been wrought. The devil of intemperance, of profanity, of an ungovernable temper, of hatred, envy, malice, have been cast out, and he that had the legion fastened and in his right mind.

For some reason the heaviest burden with many Christians is home preaching. Sometimes it may arise from the consciousness that the example is not what it should be. But where this embarrassment does not exist, it is a greater cross to tell the story at home than it would be to go abroad and preach Christ from the pulpit. What may be regarded as the limited sphere is the more difficult, because of the near and intimate relations sustained to those whom it embraces. Parents may shrink from talking closely with their own children, husbands and wives are more free and confidential on all other topics than on this which relates to their religious experience. Faithfulness herein is something to be studied even by those who may be called to a public and wider ministry. This home call is universal. There are those whom God calls to the ministry, and who are condemned because they have not responded; but how many are derelict who have been commanded to go home and tell their friends of the great salvation?

This home mission is the open door of privilege and duty to our young converts. Some of the young men will doubtless be called to the ministry, but all are called to this mission of witnessing for Christ at home. This is first with all, and with the most it is the life-work. Were it faithfully performed, how the fire would spread, and what a blaze would be kindled. The personal mission of converted people has always been one of the most effective means of spreading the gospel. In reading the itineraries of Asbury and the early preachers we have been struck with the fact that, where one member of a family was converted, it was often followed by the conversion of the whole family, and one conversion in a neighborhood was almost sure to be followed by the formation of a society. If at first alone in the family or in the community, that Christian will not long remain so who tells what great things the Lord has done for him. The heaven will work. It cannot abide alone. Some will be impressed, there will be inquiry, prayer meetings, Sunday schools, and a stir will be made.

The home missionary is the greatest of all, and the root of all the rest. The gospel of experience is the most powerful presentation of Christ and his truth. It is the standing miracle of the dispensations and the ages, and the means by which Christians become the light of the world. Tell the marvelous story wherever you can, but be sure to tell it at home.

Here and There.

—Where did the witch of Endor get her power to raise Samuel? We do not know that Samuel was raised up by the witch. She had no such power, and was herself alarmed and surprised at his appearing before her arts were put in practice. Samuel's appearance was undoubtedly miraculous—a direct divine interposition, and for important ends. However, critics and expositors differ. The article in *Kittos* on Witchcraft is as good as any.

—Two or three infidels in this little village. Probably about the usual average. There are a great many of them in the world. Several thousands of them, we doubt not, in New Orleans. There are books and tracts on the evidences of Christianity. Nelson on Infidelity is a good work. Bishop Watson's Apology for the Bible, and Faber's Difficulties of Infidelity are also excellent. A reference to the Nashville catalogue will give the title of other suitable publications. In most cases these infidels are merely sinners who would justify themselves by proclaiming their rejection of the Bible. Good, every-day preaching will do for them as well as others. Try prayer, special prayer, and be sure that they have plenty of consistent religious example. They are entitled, however, to no more care and attention than sinners in general. To us the evidences are sufficient, and especially the crowning proof—our own conversion. The way to this demonstration is open to every infidel. Let him read the Bible and pray. "If any man will do his will he shall know of the doctrine." Christianity, as a fact, affords such a presumption as will lead every

honest doubter to examine and try this method.

—We are approaching the last quarter. The fourth round is apt to be a trying time with everybody. The collections that have been put off must be brought up. The time is short wherein to raise balances due the pastor and presiding elder. Then the statistics are wanted by the presiding elder. Every charge would have its Quarterly Conference last. But it takes three months to get through the round. There is no help for it but to furnish items to date, and if the pastor is at Conference he can give the reports up to the close of the year. The record of membership should be revised before the report is made up. Do not leave this for the coming pastor. Be true and brave, and leave a clean list, and do not count any doubtful names. The stewards should work to bring up the salaries and other expenses as if there were no possibility of paying arrears after Conference. This lapping over is a bad way, and should not be encouraged. Once begun, there is no end to it.

—The Publishing House collections are sticking at a little over \$25,000. We need a new impetus. Some of the charges in the New Orleans district have taken a second collection to make up their *pro rata*. We hope this course will be general throughout this and all the Conferences. The Annual Conferences will soon be under way, but what can they do beyond advising the continuance of the collections? What can the General Conference do? Some people seem to think that this body can help the matter, but we do not see how. The only way conceivable is to collect the money. This must be done, and will be done sooner or later. We are anxious that it should be done quickly. Until this trouble is out of the way collections for missions, Bishops, colleges and all church enterprises suffer.

Strikes seem to be the fashion. Almost all classes of underpaid workmen try this remedy first or last, and generally get worsted by it. The preachers have not struck yet, and they are more poorly paid, as a class, than locomotive engineers. What if they were to knock off some day and leave the pulpits vacant, the churches closed, and nobody to marry and bury people? It would, of course, be a very orderly and peaceable strike. No bludgeons, no intimidation, no pulling down of churches, and no breaking up of pulpits. What an opening there would be then for lay evangelists, exhorters, women preachers, class-leaders. How long could the churches stand it, and how long the preachers? If such a thing should happen, it would be a greater disaster to society than if all the railroad men in the world were to strike in one day. Vice and sin would then be rampant, and all the police and standing armies would be inadequate to keep down the passions and lusts of men. Shut off the gospel supply, and society would soon go to pieces, and the devil would hold high carnival everywhere. But the preachers have a work from above, and they will stand at their posts, whatever the earthly spend may be. While this is so, they are worth a generous support from those who profit by their labors.

—At a recent camp meeting we heard thirty sermons, and do not remember that Huxley, Tyndall and Spencer were once mentioned. There were one or two allusions to Darwinism, and perhaps Darwin was called by name at least once. We mention this as a good omen. In preaching Christ there is little need to refer to philosophy or science. By competent men and at suitable times it is well to deal with the questions of science as they are related to Christian doctrine and evidence, but in calling sinners to repentance it is out of place. A positive gospel is the thing to preach. Take the Bible to be the word of God, and preach the word. Its truths and appeals are adapted to human consciences, and the spiritual needs of the soul, and the Holy Spirit is abroad. The pure gospel is the power of God unto salvation. It is the sword of the Spirit, and it will do its work if faithfully wielded. Preachers in general may have no fears about the gospel.

—The sum of the matter seems to be—in the discussion about Methodism in the cities—that Methodism is ahead of other denominations in most of the large cities, and very greatly ahead of them in the country; and that Methodism is very much stronger in numbers in the cities than Methodism in the country. On the other hand, other denominations—as the Presbyterian and Episcopal—flourish most in the cities—that of the Methodists in the country. There are, however, for these facts lying in the polity and genius of the different systems; but we do not see that the Methodists

have any occasion to be greatly exalted or alarmed. A system that beats all others everywhere, and only fails below itself in the cities, must be a good system nevertheless.

A Ritualistic Sensation.

There is a certain ritualistic society, containing several hundred members, most of them clergymen in the Church of England, which has printed a manual for priests in receiving confession. The book is entitled "The Priest in Absolution," and is probably neither better nor worse than similar books used by Roman Catholic priests in England and the United States. The existence of this manual and its use by the Ritualists seems to have been a secret until recently, when Lord Ridesdale, with a copy in hand, brought the matter before the House of Lords. The flavor of the book was given in extracts read, while the most objectionable passages were passed over as unfit to be read in public. Much indignation has been manifested at this astounding revelation, and the English people—churchmen especially—are in great commotion. The outcome of the whole matter may be a more thorough waking up of Protestants to the hominal and debasing tendencies of the Romish confessional, and an effort to cast this element of mischief out of the Established Church. The *London Times* says:

There is perhaps no social and religious question on which the public at large have so deep and intense a conviction as that the practice of habitual confession is essentially debasing and depraving, alike to confessor and to penitent. This book is proof sufficient. It must be taken to represent the natural and inevitable result of the practice. These priests are comparative novices, rather shy at their work, and they instinctively keep their proceedings as secret as possible. Yet the book prescribes inquiries to be put to women and children of such a character that as the priest said, a husband or a father who knew that they had been addressed to his wife or child would be bound to tell the man never to enter his house again.

Even were the book of a less obviously offensive character, the revelation it affords would be sufficiently startling, and would abundantly justify the public denunciation it has received and must receive. Putting out of sight for a moment its ultimate results, habitual confession to priests is a practice which English husbands and parents in general will never endure to have inculcated upon their families. Exceptional cases, of course, may arise in this as in any other subject, when a man or woman may properly find comfort in a confidence to some discreet and neighborly clergyman; and the Prayer Book, of course, makes due allowance for them. But it is a flagrant perversion of those exceptional directions to convert them into the rule, and to suppose that what the Prayer Book countenances is not the mere spontaneous unbosoming of a racked conscience, but the habitual application of a moral thumb-screw to the whole inner nature. That with which we here have to deal is an avowed attempt to establish confession as a rule, and to apply it to every detail of life. A priest is to interfere in every household, to direct a wife in the discharge of her duties to her husband, children in their relations to their parents and their school fellows, girls in their relations to their mothers, their fathers, and at length, their lovers, and so on through every delicate relationship. The bloom is to be rubbed off every modest flower of womanly, manly and youthful feeling by the introduction of the hand of a confessor into the most secret recesses of the heart, and there are to be no two human beings in the world, not even a husband and wife, without the eye and the authority of a priest between them. Even were the thoughts inculcated into of a less delicate character, the moral and mental tyranny of a system by which one mind is required to reveal itself wholly and habitually to another mind would be equally pernicious and intolerable. The English people, as a whole, notwithstanding the perversion of some wrong-headed and some feeble folk among them, have only one thing to say to this system. They do not care what arguments may be adduced in excuse for it. A long time ago they had some centuries' experience of it, and they see at the present day what are the results it produces elsewhere, and their mind is made up. They will have none of it. They will have it at no price; and there is no institution they would not sacrifice, no system they would not repudiate, if it became the basis and the protection of such practices. If this society cannot be suppressed among the clergy, rough times may be expected for the Church of England. The public take a comparatively languid and contemptuous interest in the disputes raised by the Ritualists on points of ceremonial. But if, as now appears, Ritualism means the inculcation of habitual confession, with all its consequences, Mr. Mackenzie and his friends must go, or the Established Church must go with them. It is difficult to believe that the Bishops have been so ignorant of what was going on as not to have been able to discourage it, or its promoters, more decisively. One of them, at all events, has set them a good example, and the sooner they imitate the Bishop of Gloucester and Bristol in this respect the better. As illustrated by this revelation, Ritualism, as represented by the members of this society, is nothing less than a conspiracy against public morals, and it is the duty of all friends of the church to purge it of such a poison.

Love is an alchemist that can transmute poison into food.

The following action of the Bishop and Board of Missions was forwarded to Bishop Marvin and Rev. E. R. Hendrix. It was in accordance with this action that they were to be present as our representatives at the session of the British Conference. We copy from the St. Louis *Christian Advocate*:

At the annual meeting of the College of Bishops of the Methodist Episcopal Church South, held in Nashville, May 7, 1877, the following preamble and resolutions were unanimously adopted:

Whereas, Our beloved brethren, Bishop E. M. Marvin, and his traveling companion, the Rev. E. R. Hendrix, will pass through England on their return from the survey of foreign mission fields; and whereas, The Wesleyan Methodist Conference will be in session July 25, in Bristol; and whereas, Correspondence between that venerable body and our General Conference has been opened, with good hope and prospect of continued and closer relations of fraternity; therefore,

Resolved, It is our sense that if Bishop Marvin and the Rev. E. R. Hendrix should be present at the approaching session of the Wesleyan Methodist Conference, they would most acceptably represent our Methodist brethren before that parent body.

Resolved, That a copy of this preamble and resolution be forwarded to our brethren, so as to meet them on their way, with the request that, if convenient and practicable, they hurry till the meeting of the British Conference, to which body they may present this paper.

Resolved, That we believe that we express the mind of the various portions of our connection in saying that the reception of Bishop Marvin and the Rev. E. R. Hendrix as representatives of the Methodist Episcopal Church South by our British brethren would be agreeable to all Southern Methodists; and we trust the appearance of fraternal delegates from the English Wesleyan Conference at our next General Conference, to be held in Atlanta Ga., in May next, may be promoted thereby.

R. PAINE, President.

H. N. McFERRIN, Sec.

CONCURRENT ACTION OF THE BOARD OF MISSIONS.

Meeting at Nashville, Tenn., May 7, 1877.

The Board of Missions of the Methodist Episcopal Church South heartily concurs with the action of the College of Bishops, as set forth in the foregoing preamble and resolutions.

THOS. O. SEMMERS, Pres.

J. B. McFERRIN, Sec.

We were present at McKendree church on Thursday morning, August 2, says the Nashville *Christian Advocate*, witnessing, with a crowded house, the solemnization of the rites of matrimony between the Rev. Walter C. Lambuth, M. D., and Miss Daisy Kelley, daughter of the Rev. David C. Kelley, D. D., M. D. The Hargrove, the presiding elder, performed the service according to the beautiful form. Everybody seemed to say: "Well, that match was made in heaven!" To intellect, age, size, temperament, looks, religious character, missionary devotion, missionary parentage—everything—they are true yoke-fellows. Dr. Lambuth returns to China—for he was born there—and so takes his bride to his native place, where, indeed, her own father labored, in years gone by, as a missionary. Daisy is a beloved daughter, granddaughter, sister and friend. All love her, all feel it hard to give her up, yet all do so with perfect confidence that the pillar of cloud and fire looks in that direction. Thousands of good wishes and fervent prayers will follow them when they leave, this coming autumn, for their distant field of labor.

Useless.—It is useless to appeal to ordinary or marriage notices requests for other papers to copy them. The editors of other papers seldom see these notices, and never copy them; we presume. Let the writer send copies direct to all the papers in which he wishes a notice to appear.

It is useless to send communications of any kind without the name of the writer. As a general thing long articles—poetry or prose—will be delayed, and often they will be thrown out altogether.

Rev. James B. Bradley, writing, Minden, La., August 3, tells us of the death of his infant boy, Charlie, only three months old. He died on the evening of August 2, suddenly. We sympathize with Bro. and Sister Bradley in their bereavement. Bro. Bradley says:

Heaven seems to us sweeter and more desirable now than before. We bend as the oak to the storm, and feel that he doeth all things well.

Rev. J. J. Wheat, D. D., professor of Greek in the University of Mississippi, was at the Seashore camp meeting, and has recently spent a few days in New Orleans, preaching at the Calumet Street church on Sunday morning, August 12. He represents the university as well organized; tuition free to all students, from whatever State they may come, and everything ready for an auspicious opening in October.

The British Conference began its one hundred and thirty-fourth session at Bristol, July 25, about five hundred ministers being present. Dr. W. B. Pope was elected president. The most important question to come before the body during this session is that of lay representation.

The receipts of the American Bible Society for July were \$35,613; copies of Scriptures issued, 63,416 volumes.

Books and Periodicals.

CHRISTIAN CONCEPTION AND EXPERIENCE. By Rev. William I. Gill, A. M. New York: The Authors' Publishing Company, 1877.

The book is thrown into two general divisions: The conception, or a supernatural ideal, supernatural experience. Christian doctrine and experience are treated and vindicated by the scientific method. From the limited examination which we have been able to give the work we have been most favorably impressed. The author is a clear and profound thinker, and logical. We have met with nothing in this work that might not pass as orthodox, according to our Methodist standards, although on some speculative points there is room for disputation. Mr. Gill is a Methodist preacher, member of the Newark Conference, and is known as the author of "Evolution and Progress," and of "Analytical Principles of Philosophy." *Christian Conception and Experience* is worth a careful study, and will be read with interest by thoughtful people. For sale by Eyrich, New Orleans. Price, \$1.

—Frank Leslie's Sunday Magazine for September contains the usual variety of articles on useful and religious topics, and is illustrated without stint. Not everything in this Magazine is suited for Sunday reading, but nearly all of the articles are instructive and entertaining. We know of no periodical that gives more for the money. Our only doubt is in regard to the name. Why *Sunday Magazine*?

—The Magazine, Visitor and Little People for August have been received. The Magazine has the following: Introduction of the Gospel in Europe, by Rev. R. K. Hargrove, D. D.; Lake, the Beloved Physician and Author, by W. M. Lefwich; The Ridiculous Speaker, by Rev. Alfred Taylor; The Youth of Christ, by Guthrie; The Lost Camel, selected; Editorial; Book Table; Notes on the Lessons; Season Calendar; Third Quarter; Lesson Paper.

—The Ellensburg Review, July 1877—republished by the Leonard Scott Publishing Company, New York—contains the following articles: 1. The Life and Correspondence of Kleber. 2. The Sibylline Books. 3. Indian Families. 4. Compensations in Italy. 5. North Country Naturalists. 6. Metropolitan Medical Relief. 7. Venice Defended. 8. The England of Elizabeth. 9. Ginkgo on Church and State. 10. The Russians in Asia Minor.

—Our copy of the Southern Review for July has just come to hand. Our exchanges speak highly of it. The table of contents is as follows: 1. Augustinism—Original Sin. 2. The Mission of the Microscope. 3. The Gospel According to Matthew. 4. Jesus on the Gospels. 5. Edgar Allan Poe. 6. Dabney and Bennett versus Bledsoe. 7. An Extraordinary Scene. 8. Notices of Books. 9. Miscellany.

—The British Quarterly Review, July, 1877—Leonard Scott Publishing Company, New York—contains the following articles: 1. Religious Ideas and Modern Thought. 2. The Athens of Thucydides. 3. Mr. Arnold on Butler. 4. The Ridesdale Judgment. 5. The Southern Slaves. 6. The Liberator Society. 7. Contemporary Literature—history, biography, travels, politics, science, art, belles-lettres, fiction, poetry, theology, philosophy, philology.

—The Nursery for August is filled with pictures and reading for the little people. A most delightful number of this pleasant and bright little periodical. John L. Sherry, publisher, Boston. Price, \$1.00 a year.

—Wide Awake for August is as fresh and beautiful as ever. The young folks will go into ecstasies over its marvelous pictures and entertaining stories.

—The American Agriculturist for August is, as usual, splendidly illustrated, and abounds in practical information for farmers and housekeepers.

—From Lullien & Bates, publishers, Savannah, Ga., we have received the following piece of music: The Light of Love.

—Dixon & Co.'s Musical Monthly, No. 3, has a fine collection of popular songs and music.


PRATTVILLE DISTRICT.—Mr. Editor: We have just closed a very interesting and profitable Conference for the Prattville district, Alabama Conference, at this place, of which the secretary was requested to give you a synopsis. The delegates to the Annual Conference are as follows: R. W. Russell, J. A. Wood, W. H. Lloyd, G. L. Smith, Alternates—C. M. Howard, M. Padgett, Yours, etc., A. J. BURGESS.

Bishop Marvin's letter will be found on the third page of the *Advocate* this week.

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 Presses, Reymond's Cotton Presses, Nesbit's
 Wood Vane Presses, Saws of all kinds, Dis
 screws, Hooks, Chains, Pulleys, Hinges, C
 Chains, Steam Engines, Mowers and Reap
 PLANTATIONS and SAW MILL MACHIN
 discounting at lowest cash prices, neg
 W. L. CUSHING, New-Or
 LA, CUSHING & MOORE
 Valves

Eagle Cotton Gins.

Improved Eagle Cotton Gins.

Prices Reduced to \$1.50 per lb.

The great popularity of the EAGLE-COTTONS is established from the well-known fact they are the most reliable, strongest and best Cotton cloth ever made. The Eagle-Cotton is lighter than any other gun, thus having a great advantage for planters who wish to run on power. All the numerous planters who use Eagle Cotton Cloth will certify to the fact that their cotton is sold in the market at the highest prices as no other cloth can give

ther of a better sample of cotton than the 1-
Cotton Glos. Of seventeen thousand of the 1-
Cotton I am here have been made and sold, but
period of twenty years. The undersigned has the
agency of the Eagle Cotton in New Orleans
has never had a gin returned or rejected on a
Eagle number sold. The twenty undersigned
Eagle Glos. (one or two) inches in size,
which are two or three times larger than most other
gins, thus giving our forty saw gin more than
double the working capacity of the others.

[illegible]

The bulk of cotton, which received the prize bid, bolls and bays, is so many the 40-cent dollar, at numerous bales, was gained an Eagle Cotton Gin.

Prices Have Been Greatly Redged


A bidders should be addressed to

W. L. CUSHING & CO., SUIVES
Solely S. Charles St. & Orleans St.
W. L. CUSHING & CO. MOBILE
Gulches

30 CENTS A POUND FOR COTTON
 The New Orleans Cotton Exchange
 today fixes the price of the cotton
 signed on the Lard Oil Exchange and
 the cotton to the Central Cotton and
 the best bales of cotton to be seen in New Orleans.

\$600 PRIZE AT ST. LOUIS. A
 great St. Louis Fair, held last

grand prize of \$250 for the best one, was awarded to a male kittied for an FAIRFAX FOLLY, being from my FAIRFAX, No. 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000, 1002, 1004, 1006, 1008, 1010, 1012, 1014, 1016, 1018, 1020, 1022, 1024, 1026, 1028, 1030, 1032, 1034, 1036, 1038, 1040, 1042, 1044, 1046, 1048, 1050, 1052, 1054, 1056, 1058, 1060, 1062, 1064, 1066, 1068, 1070, 1072, 1074, 1076, 1078, 1080, 1082, 1084, 1086, 1088, 1090, 1092, 1094, 1096, 1098, 1100, 1102, 1104, 1106, 1108, 1110, 1112, 1114, 1116, 1118, 1120, 1122, 1124, 1126, 1128, 1130, 1132, 1134, 1136, 1138, 1140, 1142, 1144, 1146, 1148, 1150, 1152, 1154, 1156, 1158, 1160, 1162, 1164, 1166, 1168, 1170, 1172, 1174, 1176, 1178, 1180, 1182, 1184, 1186, 1188, 1190, 1192, 1194, 1196, 1198, 1200, 1202, 1204, 1206, 1208, 1210, 1212, 1214, 1216, 1218, 1220, 1222, 1224, 1226, 1228, 1230, 1232, 1234, 1236, 1238, 1240, 1242, 1244, 1246, 1248, 1250, 1252, 1254, 1256, 1258, 1260, 1262, 1264, 1266, 1268, 1270, 1272, 1274, 1276, 1278, 1280, 1282, 1284, 1286, 1288, 1290, 1292, 1294, 1296, 1298, 1300, 1302, 1304, 1306, 1308, 1310, 1312, 1314, 1316, 1318, 1320, 1322, 1324, 1326, 1328, 1330, 1332, 1334, 1336, 1338, 1340, 1342, 1344, 1346, 1348, 1350, 1352, 1354, 1356, 1358, 1360, 1362, 1364, 1366, 1368, 1370, 1372, 1374, 1376, 1378, 1380, 1382, 1384, 1386, 1388, 1390, 1392, 1394, 1396, 1398, 1400, 1402, 1404, 1406, 1408, 1410, 1412, 1414, 1416, 1418, 1420, 1422, 1424, 1426, 1428, 1430, 1432, 1434, 1436, 1438, 1440, 1442, 1444, 1446, 1448, 1450, 1452, 1454, 1456, 1458, 1460, 1462, 1464, 1466, 1468, 1470, 1472, 1474, 1476, 1478, 1480, 1482, 1484, 1486, 1488, 1490, 1492, 1494, 1496, 1498, 1500, 1502, 1504, 1506, 1508, 1510, 1512, 1514, 1516, 1518, 1520, 1522, 1524, 1526, 1528, 1530, 1532, 1534, 1536, 1538, 1540



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STEEDMAN'S STATIONARY ENGINES
1, 2, 3, 5, 10 and 20 horse power, with boilers and
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Engineers
A MES' PORTABLE ENGINES. 22
IN 1851, when the important subject of
Engines has given us best results, thus we
accomplished our aim - to give the best, and
most complete engine in the American market.
We have since made and made constantly, and
we could hardly be reminded in their ability.

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VICTOR SUGAR MILLS AND COUPLERS
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 Only, who are successful in the celebrated
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ade, made up very low prices. This included
the Brooks Revolving Screw Press, Revolv-
ing Press, Planners, Presses, Universal Press,
Edmund's Portable, Newell Screw Press, Hiss-
out Press, Noell's Screw Press, Schell-
tor sale. Also cleared Steam Presses.

W. E. CUSHING, New Orleans, La.
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARR, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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NEW ORLEANS, THURSDAY, AUGUST 23, 1877.

NO. 34.

DIVIDED.

BY PAUL H. HARR.

As not a bird that sings in the woods,
As not a flower that grows in the field,
But to its neighbor, some kind words,
Made clearer still through all the blossoming
hours.

Thus hath it chanced that since the world began,
No soul hath found the flower that may bloom
In the close ties of love, husband, friend,
Yet through some subtle difference, man from
man.

Bereaved, seen not his brother's inmost life;
The lover his sweet partner knows in part,
And each to other half revealed in heart,
Pass deathward, the true husband and true wife.

Shall heaven make all things plain? Nay, who
can tell?
Only, sick hearts like the sore-wounded dove,
Seek not her distant nest—hold fast to love
And death's deep curtain falls its veiled veil.

News of the Week.

DOMESTIC.

CHICAGO, Aug. 14.—A special from
Rosenbaum, Mich., says a large fire
is raging in that region, destroying
thousands of dollars' worth of pine
and threatening houses and villages.

WASHINGTON, Aug. 14.—Col. John
A. Joyce, the last of the whisky con-
victs, was released from the peniten-
tiary, subject to bail of \$1,000 to an
sworn appeal.

WASHINGTON, Aug. 15.—The cotton
report of the Department of
Agriculture makes an unusual show-
ing of the condition for the month of
August, no material decline being
apparent from the status in July.

The general average for July was
33.4-10; in August 33. No State aver-
ages stand higher than in the year
1876 except those of Louisiana and
Florida. The States of the greatest
production, especially those west of
the Mississippi, are those reporting
the highest condition. Estimates are
as follows: North Carolina 58, South
Carolina 88, Georgia 55, Florida 43,
Alabama 34, Mississippi 40, Louisi-
ana 100, Texas 93, Arkansas 33, Ten-
nessee 90. On the Atlantic coast
there is frequent mention of inferior
fruiting. In the Carolinas there has
been too much succulence of growth
in consequence of too abundant
moisture. In Georgia and Alabama
there has been some injury from
drouth, but the weather has lately
been more seasonable. It has been
too wet in much of Mississippi. Some
cotton in the bottom lands in Tipah
county has been abandoned from this
cause.

In Louisiana the promise is extra-
ordinary. In Calcasieu parish the
best crop since 1870 is expected; in
Union the best since 1870. The pros-
pect in Texas is marred by the ap-
pearance of the caterpillars; more
than half of the counties reported are
infested, not seriously yet except in
a few cases. In Louisiana the bulk of
the crop is destroyed; in Calcasieu,
75 per cent. There is a complete
wreck where preventives were not
used. Poison is successfully applied
by prudent planters.

The caterpillar has appeared in the
parishes of St. Landry, Iberville and
Calcasieu, in Louisiana; in Perry,
Wilson and Coahoma, in Alabama;
in Columbia, Florida, and in Brooks,
Georgia.

WASHINGTON, Aug. 15.—Judge A.
G. Beebe, who appeared before Judge
Billings for the Calcasieu log de-
fendants, is here. The order allow-
ing bonds extends to the defendants
as well as to the intervenors. Twenty
days are allowed to prepare the
papers, and as Judge Beebe represents
the bonds all ready it is thought the
matter will be settled in a few days
into compromise. It appears that a
vast number of logs have been seized
to which the government had no
claim, and that the people of the
United States will be benefited in
considerable sums for damages; in
fact that Uncle Sam's over-zealous
agents have got him in a scrape.

It is not unlikely that Judge Bill-
ings will soon return to New Orleans
in the interest of the Calcasieu log
question. There are some other ques-
tions involved. The order to bond in
chambers, outside of the State, was
issued by consent of contending counsel.

It was represented to the Louisiana
district judge, sitting in New Hamps-
hire chambers, that the logs were
subject to waste from floods, frogs
and worms and that while Shidlon,
Brier and District Attorney Carey
were feeding with Judge Billings at
his house in New Haven the logmen
were hungry.

New York, Aug. 18.—To-day the
agents of the Russian government in
this city purchased fully 4,000 bales
of cotton on the Cotton Exchange, at
full prices, and it will be exported to
Russia as fast as possible. Since the
outbreak of the war the transactions in
cotton on Russian account have
involved fully 35,000 bales, worth
about \$2,000,000.

New York, Aug. 19.—Special
cable dispatches state that Sultan
Pasha has formed a junction with
Mehermet Ali between Tjerra and
Bedrova, which places the Russians
in face of a formidable Turkish army.
The Russians are retreating and pre-
paring for an onslaught on the Turks.
The latter have hurried up almost
their last man and a general battle
cannot be delayed many days.

SALT LAKE CITY, Aug. 20.—The
hostile Nez Percés Indians were re-
ported yesterday as still camped at
Hole-in-the-Rock stage station,
Idaho.

They have destroyed the telegraph
line in the vicinity, and stopped all
travel over the road for several days.
A large party of teamsters are camped
and fortifying themselves at a short
distance from the North-Snake river.

bridge. It is reported that the stock
of the Indians is in poor condition,
and that they are stopping at the
stage stations to recuperate, using
the proprietor's barns and grain.

FOREIGN.

LONDON, Aug. 14.—Her majesty
the Queen, in council at Osborne
yesterday, ordered the prorogation
of Parliament from to-day until Oc-
tober 30. Her speech will be read by
a royal commission at two o'clock
this afternoon.

The Daily News' Bucharest corre-
spondent telegraphs: I have written
the following as I received it, and
from the terrible accounts which fig-
ures continually bring over the Bal-
kans, fear it must be only too true.
On July 31, the day of the Russian
evacuation of Eski-Saghras, the Turks
ordered that all Christians, men,
women and children, should be shot
as they left their houses. Those who
remained within were burned alive.

The order was given to burn down
and destroy every particle of Chris-
tian property in the place. Many
leading Turkish merchants took
part in the affair. One dispatched a
large number of Bashli Bazaraks all
over the Tschirpan district. This dis-
trict is one of the richest in that part
of Turkey. It contains a large pro-
portion of Christian inhabitants, and
over 300 churches and 500 schools
and colleges, all of which have been
burned. The destruction extended
to the villages of Boghdan, Mahaleh,
Izani and many others, in all about
60, containing from 150 to 200 fami-
lies each. Scarcely fifty persons have
escaped alive. Bulgarian fugitives
at Gahrova and Soli estimate that
from 12,000 to 15,000 Christians have
been massacred in Eski-Saghras and
Tschirpan.

CALCUTTA, Aug. 14.—At a public
meeting held at Madras on the 11th
instant, to consider steps necessary
for securing help from England for
famine sufferers, the Duke of Buck-
ingham, Governor of the Madras
Presidency, stated that the famine
area contained 18,000,000 of people,
of whom a large proportion were de-
pendent for their daily food on the
exportation of those who transport grain
to the country. The necessity for
supplies is steadily increasing. The
wants of Madras are already beyond
the means of the Presidency. Every
aid that can be secured is needed to
save the people. The increasing
severity of the distress necessitates
an appeal to public charity.

Dr. Cornhill, sanitary commis-
sioner, said that there were already
1,500,000 being fed, and over 500,000
had died. A resolution was adopted
that the principal cities of England,
Scotland, Ireland and India be in-
formed of the urgent necessity for as-
sistance. The mover of this resolu-
tion said that more people were found
dead in a single morning in Madras
than had died in the whole Bengal
famine.

LONDON, Aug. 14.—A Calcutta dis-
patch says: "In portions of Madras
and Mysore it is now clear that fami-
ne will reign with increased intensi-
ty for at least six months longer. To
afford increased facilities for carrying
food the Madras government has
directed the discontinuance of several
passenger trains daily on railways.
It may be said regarding the greater
part of India that the situation is
critical, and great danger of almost
universal famine exists."

LONDON, August 15.—The Times
Belgry correspondent, describing
the awful effects of the famine on
Southern India, says the great bulk
of the people are now emaciated,
their ribs are sticking out in painful
prominence, and their skins are cov-
ered with a dirty looking disquama-
tion of cuticle described in the Irish
famine of 1847 by Dr. Donovon as
a pebbled famine eruption. If we
look at thousands on the relief works,
these famine marks are of almost
universal prevalence. The superin-
tendent of the relief operations in
Adon reports that a journey over
one of his roads resembles the path
of a great battle in the number of
dead and dying. If the people had
been smitten by a local outbreak
of cholera in ordinary times they would
have died from the works and never
returned; but so severe is the pres-
sure for food that none could afford
to leave the works and lose their pay
even for a single day.

Reuter's St. Petersburg dispatch of Au-
gust 15 reports that the Russian gen-
eral is now heavily reinforced, and
has commenced a serious offensive
movement. Important events are
expected shortly.

A Reuter from Athens contains the
following: According to trustworthy
information two Turkish troops
have sunk a Greek vessel on the
14th of July. The Christian
population of the Province of Janina
are fleeing en masse to escape the
tyranny of the Turks.

CONSTANTINOPLE, Aug. 15.—The
Turkish army in the Province of Bag-
dad numbering 35,000 men, has been
summoned to Constantinople, and
will come by the valley of the Eu-
phrates. It will be replaced in the
Bagdad district by militia.

LONDON, August 17.—The Berlin
correspondent of the Times states
that Russia officially acknowledges
the loss of 11,450 men, killed and wound-
ed, up to August 9.

The News' special from Athens
contains the following: The Turkish
armies have been driven back and
indignation here difficult to describe. It
is equally difficult to estimate the
consequences.

The Daily Telegraph's special from
Adrianople states that the Russians
have evacuated Eski and Bedrova,
and nearly all the country up to Tir-
nova. Sultan Pasha's advance
guard is close to Gahrova; he has re-

ceived heavy reinforcements from
Constantinople. A Russian official
telegram, dated Gorny, August 15,
announces that the Czar has joined
the Grand Duke Nicholas at that
place.

A dispatch from Bucharest says the
fever epidemic in the Russian army
in Bulgaria is increasing. The troops
also want food, and they refuse pay
unless they can receive it in the coin
of their own country, and they
threaten to surrender to the Turks
unless they are paid in the coin de-
manded. The present state of affairs
in the army is alarming.

VIENNA, Aug. 18.—The Political
Correspondence has a Bucharest tele-
gram saying: Gen. Gourke declares
that the Russian positions, from the
Danube to Shipka pass, are so strong
that the Turks do not venture an at-
tack.

Both armies are constantly in-
trenching themselves. The Turks
especially hold a wonderfully strong
position at Pleyna, but Osman Pasha
is nevertheless in a difficult situation,
because the numerous cavalry attached
to the 88,000 Russians, confronting
him completely cut off his communi-
cation with Sofia, and capture his
convoys of ammunition and provisions.
The Russians will not un-
dertake operations until the whole
guard arrives from St. Petersburg.
This signifies a pause of a fortnight
or three weeks.

LONDON, August 18.—The Times
military correspondent at Bucharest
says: Every detail of preparation
shows that the Russians have made
up their minds for a long war, and
are preparing great depots of fire
wood.

The Times' St. Petersburg dispatch
says: Rain of less than twelve hours' dura-
tion has rendered the roads at this
place, over which Russian supplies
are transported, a sea of mud, with
gaping holes of unknown depth at
frequent intervals.

This forcibly illustrates the impos-
sibility of a Russian campaign in
Turkey after the rainy season has
begun. It will be very difficult even
to maintain their forms between the
Balkans and the Danube when the
summer weather breaks up.

LONDON, Aug. 20.—The Times' dis-
patch from Shumla August 18, says:
The junction of Sultan Pasha with
Mehermet Ali may be regarded as be-
yond doubt.

The Times' correspondent at Stun-
dini telegraphs as follows: It is ex-
pected that both the guard and gran-
dular corps will be in Bulgaria by
the first week in September. The staff
here calculate that 150,000 men are
now actually on the march to re-
lieve the army.

The next battle about Pleyna is
meant to be decisive, hence delay for
the sake of insuring success.

The fourth cavalry division has
been detached for an independent
expedition for the purpose of stop-
ping Turkish communication with
Sofia, by blocking Orchodik pass,
the main thoroughfare and easiest
marching route over the Balkans. It
is felt here that this should have been
done earlier, but if successful now it
will still have good results.

A Bucharest dispatch to the Times
says: The landing of the Egyptian
brigade near Shina detains Gen.
Zimmerman in the Dobrudzha with
a larger force than was intended to
be left there, and shows the effect
of bold counsels at Constantinople.

From the Work.

OPELOUSAS DISTRICT CONFERENCE.—
Mr. Editor: The Opelousas
District Conference convened at
Plaquemine, Breton, La., July 25,
and adjourned on the thirtieth. The
spiritual condition of the district is
not very flattering. Prayer and class
meetings, love-feasts and Church
Conferences are much neglected in
many of the charges, though kept up
by a few. Most of the preachers have
good congregations, and some of
them are interesting; but there is a
great want of vital, deep piety in the
church. The Sunday schools seem
to be doing tolerably well, though
there is too much indifference on the
part of the able members of the
church, and especially the parents.
In regard to the useful institution of
the church, The estimated aggre-
gate average attendance of the schools
in the district is about three hundred.
There is one Sunday school in Lon-
gus society, which is doing well,
has collected about \$40 for missions.

The financial condition of the dis-
trict is disheartening. Some of the
preachers have received something
like half of their salaries, but several
of them—in fact the majority—have
not received more than one fourth;

and the collections for other purposes
have been meager. But, withal, we
are moving. The preachers are at
their posts, working faithfully and
energetically, and many of the lay-
men are zealous and active; and
though in some respects the prospects
are rather gloomy, yet we are work-
ing, hoping and praying, and trust
that ere long a glorious harvest will
be reaped in the bounds of the Opelousas
district.

The Opelousas District Conference
agreed to assume the amount sug-
gested by the New Orleans District Con-
ference for the relief of the Publishing
House, and the presiding elder was

requested to divide the amount
among the several charges for collec-
tion.

The delegates elected to the An-
nual Conference are: Rev. C. A.
Frazee, A. H. Moss, Jesse Clark and
David Riggs. Alternates—Dr. H. T.
Chevha and Dr. William Walker.
The next session of this District Con-
ference is to be held at Kimball's
chapel.

RESOLUTIONS.

In view of the fact that there seems
to be almost a universal giving away
on the part of our beloved Metho-
dism of the Opelousas district, in re-
gard to all matters that cannot be
used in the name of the Lord Jesus,
making a light matter of attending
plays, balls, theaters, etc.; and in
view of the fact that there seems to
exist in the minds of many—perhaps
the majority—of our members the
idea that in order to meet the finan-
cial demands of the church of God,
hizars, fairs, suppers, old folks' con-
certs, and such like entertainments
of worldly and mischievous tendency
are resorted to as the only possible
plan for sustaining the gospel, and
in view further of the fact that it is
the sense of this District Conference
that all these amusements are in-
authorized, unchristian and destruc-
tive of holiness without which no man
shall see the Lord; therefore, be it
Resolved, That we, the members
of the District Conference convened,
do hereby enter our protest against any
and all these devices of the devil, and
adversaries of our New Testament
Christianity, condemning them, in
language carefully weighed, as old,
well-recognized fruits of the flesh
and of the carnal mind, having their
origin in unenriched hearts, thor-
oughly disgusting to truly regenerate
souls.

Resolved, That we call upon Metho-
dists of our district, and of our
whole church, to get back in the old
ways, to come out from the world,
and be separate from it, to rally
around and support the principles
and rules of our God-honored Metho-
dism.

Resolved, That the members of the
several charges, and masters of the
lock of God, be earnestly entreated
to use all Christian and gospel mea-
sures to counteract this tendency
downward; and if any are obstinate,
and will not hear the church, let
them be to us as heathen and
barbarians—let the rotten, hurtful and
unprofitable branches be cut off.

Resolved, That we, the lay mem-
bers, will heartily co-operate with
the ministers in teaching or en-
forcing the Discipline against such
associates the law of the church and
their pledged vows.

Resolved, That a copy of these
resolutions be sent to the NEW OR-
LEANS CHRISTIAN ADVOCATE and
to the secular papers of this district
for publication.

The Conference passed the follow-
ing in regard to the NEW ORLEANS
CHRISTIAN ADVOCATE:

Resolved, That we urge upon the
people of our district the necessity of
subscribing for the NEW ORLEANS
CHRISTIAN ADVOCATE, and that we
will endeavor to extend its circula-
tion. J. D. HANPER, Sec.

A WOODVILLE DISTRICT CONFERENCE.—
Mr. Editor: This District
Conference convened at Clinton, La.,
July 27. Our beloved presiding elder,
Rev. James L. Forsyth, being absent
on account of illness, the Conference
elected Rev. Thomas W. Brown
president, and F. D. Brame
elected secretary. The district was
well represented, there being about
thirty members present. From the
reports given to the Conference by
the delegates and preachers in charge
I think we may safely say that the
district, taken as a whole, is ten per-
cent better off, spiritually and finan-
cially, than it was last year—that is,
it has made a very perceptible change
for the better in all its interests.
Nevertheless, the condition of two or
three charges on the district is very
deplorable.

Rev. P. S. Petty, J. D. Nettles,
Thomas Garnet and F. D. Brame
were elected delegates to the Annual
Conference, A. P. Smith and Wil-
liam Wall, alternates.

During the Conference, and im-
mediately afterwards, close embracing
a period of two weeks, divine services
were held morning and night. After
the Conference closed, on the twenty-
eighth ultimo, the Rev. I. B. Robert-
son, C. D. Cecil and J. H. W.
Chambers remained to assist the
preacher in charge, Rev. J. W. Mc-
Laurin, in carrying on the meeting.

Rev. James A. Godfrey also assisted
The Conference and meeting, both
were very pleasant, successful, and
productive of much good fruit. There
were several conversions, and twenty-
two accessions to the church.

The people of Clinton will not soon
forget this Conference and revival of
religion among them.

REPORT OF THE COMMITTEE ON THE
ADVOCATE.

Whereas, We regard the NEW OR-
LEANS CHRISTIAN ADVOCATE as a
most excellent exponent of Metho-
dism in its Wesleyan sense, a vigilant

guardian of the reputation and in-
terests of our church, a faithful and
sound instructor and counselor in
things spiritual; while as a vehicle
of current news and general infor-
mation, it has no superior in the land,
either in subject matter, style or
general "get up." And whereas
We have heard with regret that the
management has been embarrassed
and the usefulness of the paper lim-
ited by want of the intrapage and
prompt payment which it deserves,
and believing it due to the unflin-
ging energy of Rev. R. J. Harr, the pub-
lisher, and the devoted services of
the editor, Rev. L. Parker, D. D.,
that we should exert ourselves to
sustain and encourage them; there-
fore,

Resolved, That this Conference,
individually and collectively, do
pledge ourselves to use our best
efforts to enlarge the circulation of
this paper until its numbers reach
every Methodist household in our
jurisdiction, and to assist its manager,
as much as in our power lies, to col-
lect contributions due him in our re-
spective communities.

G. S. McGUIRE,
J. W. McLAMON,
T. R. HOLLAND, S.
(From the New Orleans Christian Advocate.)

MONTGOMERY DISTRICT CONFERENCE.—
Mr. Editor: The twelfth ses-
sion of the Montgomery Ala. Dis-
trict Conference met at Pleasant
Grove, Elmore county, Ala., August
10, 1877. Bishop Keener in the chair.
J. H. Harris, secretary.

The Bishop talked and preached
with good and lasting effect. The
session was pleasant, the attendance
large, the hearts of the people of
Pleasant Grove big, and their hospi-
tality unbounded.

B. M. Washburne, R. A. Har-
daway, J. A. Billro and J. H. Harris
were elected delegates to the Annual
Conference.

Could write more of our session,
but this is the end of District Con-
ferences, and a long article would be
out of season.

J. H. HARRIS, Secretary.

(Not by the Editor.)—Thank you,
Bro. Harris, for the above model re-
port. We should not have objected
if it had been a little longer; but it is
a model.

FROM THE NEWTON CIRCUIT.—
Mr. Editor: Our camp meeting has
closed. The meeting continued nine
days, but the services were greatly
interrupted by the rain for five days.
The congregation being assembled
under a brush arbor. Preachers pre-
sent—ten in number. The congrega-
tion was estimated to number, on
Sunday, from fifteen hundred to two
thousand. About two hundred Sun-
day school scholars and teachers
were in attendance on Sunday morn-
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which we thought was delivered
quite to the point—by the Rev. S. S.
Pulley. The word preached through
the whole series of services, was in
power and in demonstration of the
Spirit, and the church was abund-
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sinner, together with the young, was
brought tremblingly to the mercy
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heard and answered the penitent
prayers of more than forty souls, in
peace and pardon, or reclamation
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Yours truly,
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FROM THE NEWTON CIRCUIT.—
Mr. Editor:

TALK AT THE DOOR AND KNOCK

retine is Sold by all Druggists.

The Christian Advocate.

THURSDAY, AUGUST 23, 1877.

THE QUERY.

Sits the sphinx beside me daily,
Whether I be sad or gay;
Lays my life, "Attend," she cries—
Looks me through with solemn eyes.
Thou must answer, answer this:
What the sum of woe and bliss
What is life?

In all gladness, through all pain,
Whether peace or passion reign,
Nursing thoughts to thine of parts,
Or to themes of heavenly birth,
Still I bear that indelible,
Like the ocean's distant moor:
"What is life?"

Once I thought that I might trace
Into silence by an answer;
Thought that I could find the reason
I could measure time and reason,
I could sound the depths of strife,
I could compass with a word,
"What is life?"

Yet, vain and fruitless dream,
Now I find from truth division
By the secret that she keeps,
Close within her story lips,
Which have opened to my task.
Never to answer, only ask:
"What is life?"

Hark! she whispers: "Thou shalt find
If thou e'erest me reply."
Died, with shuddering and with pain,
Hushed her words through my way;
Now I read the meaning of her
When I stand as we're ready death:
"What is life?"

Victor Hugo at Home.

An English tourist, describing a visit to Victor Hugo, says:

Presently an old gentleman with silvery hair enters, and all rise. It is Victor Hugo. The first effect of the face is most peculiar—you seem to see the high forehead and nothing else; for one reason, perhaps—because the lower features are permanently hidden by the crisp white beard. He advances with a slight stoop, and slowly moves among his visitors with a peeping glance, as though he were engaged in the vain effort to identify them by the names on the cards. When he does speak, his manner is found to be perfect. He has the unostentatious graciousness of his two-fold patent of nobility—social and intellectual—for, in spite of what the wisest say about the modernness of his title in the French peerage—now long laid aside—the name he bears has been a good one as the world's estimate goes for over three hundred years. He has the benignant smile of his age, the gentleness and the complete absence of self-assertion of his assured position in the public regard. His speech is eminently simple in form; he seems incapable of an epigram—no doubt because he has just made so many hundreds in the other room, and he wants a rest. The morning crowd dismissed, he goes out to take the air. It is rumored that he likes no way of taking it so well as to jump on an omnibus, and to do the whole journey out of town with the panorama of the crowded streets before his eyes. Sometimes, but not very often just now, he takes the train for Versailles, on senatorial duties intent. He missed the right one the other day, when they were electing a brother senator, and arrived five minutes too late, with a vote that might have saved his party from ultimate defeat by turning the immediate contest into a draw. He was twitted for it, but more by his triumphant enemies than by his beaten friends. "Why try to make men of business of poets?" cried the *Figaro*. "What can they be expected to know of the flight of time?" They look at the zodiac, not at their watches. "It is fair enough as a hit in party warfare, but outside of that it is of no force whatever in its imputation of carelessness of this over-busy life." At seven he enters for dinner. He is always punctual, this being his first hour of true mental relaxation. He has friends at the board every day, and their talk makes the meal the holiday-time of his spirit. He seems to keep open house for those he likes. "Go on what day you may at this hour, and you will find a party sitting down to table. The talk is a finely-blended salad of wit and things, soft and piquant, in literature, politics, music, the drama, and even art, for Victor Hugo is no mean hand with the pencil. Politics has the first place; it is a veritable little parliament, and there there are no insinuations of speeches, it is much more entertaining than Versailles. It may be likened rather to a periodical tea-room meeting, at which the course of one section of the house is determined in advance from day to day. The key to much that passes in the Hall of Assembly in the afternoon is to be found in what was said in this little dining-room the night before. The host leads—not more by reason of his position at the board than of the substantial value of his advice. The meal is commonly a long one, but probably no one rises from the table without feeling that it has been too short; not a single precious moment has been wasted in, *quies*, the presence of ladies serving as a standing security against that worst evil of life. Long before the dinner is at an end fresh pilgrims have begun to assemble in the smaller drawing-room for the evening reception, and the host has to make short work with his desert. When the process of identification is completed, they are invited to enter the *salon*—flushed in a lighter style than the other apartment, but still on the same principle of the absolute exclusion of mere white from ceiling or wall. Mirrors are plentiful—it is a French house—and the many-colored ornaments of their Venetian frames harmonize well with tapestry. Presently the throng is increased by the contingent from the dining-room, and then the scene becomes one of great animation. The apartment is crowded with striking figures, but there can be no question as to which is the most striking of all—that white-haired old man, who, in spite of his seventy-five years, is still instinctively the greatest spiritual force of France. Nothing can be more unjust than to accuse him of vanity or greed of homage, as is

sometimes done. His bearing is modesty itself; he simply cannot get away from his admirers.

Fallibility of Scientists.

The mistakes and blunders of scientists are quite as numerous and as amusing as those of ordinary mortals. Indeed I think it was a very learned scientist who demonstrated the impossibility of a steamship crossing the Atlantic, and whose theories were indignantly put to shame by a vessel steaming into the harbor before the wise man's pamphlet was hardly out of press. The scientific facts of to-day may be changed or modified by other scientific facts to-morrow; and if scientific facts are so unstable, what shall we say of the mutations of scientific theories? The grandest and most magnificent absurdities of the ages have been invented and endorsed by men who boasted of their scientific acquirements; and, unstable as the present shifting exhibition of scientific facts seems to be, scientific theories are yet more unstable; they are lighter than vanity, and change almost as often as the moon. The sands of time are strewn with the wrecks of scientific fancies which have sprung from the teeming brains of men who boast their learning and ability, but which have perished forever, like shadowy phantoms of the night. Christian men have no quarrel with the facts of science. But when men who shift their positions from year to year, who blunder and mistake like other mortals in the common things of life, insist upon it that their unproved hypotheses, their new and unsettled theories, shall be accepted as law and gospel and common sense, they claim a scientific infallibility which intelligent men, as yet unwilling to concede, we are willing to listen, willing to investigate, willing to be taught, and, in matters where scientific men have investigated and arrived at definite and unambiguous conclusions, we are willing to accept their statements as the testimony of experts, and their conclusions as worthy of regard. But when their theories, which can hardly stand without propping, and over which scientific men themselves wrangle and dispute and show no signs of coming to an agreement, are pressed upon us as authoritative, with all the marks of infallibility which distinguish the ages of darkness that are passed, we have to be excused from accepting theories so crude or statements so feebly sustained, and wait till such, which test all things, shall scatter the shadows, and bring fuller knowledge of the facts, and a more perfect understanding of their relation to each other, thus enabling us to reach conclusions which we shall not be required to discard as soon as we have embraced them.—*The Advocate*.

The Invention of Punctuation.

Punctuation is peculiar to the modern languages of Europe. It was wholly unknown to the Greeks and Romans; and the languages of the East, although they have certain marks or signs to indicate tones, have no regular system of punctuation. The Romans and the Greeks also, it is true, had certain points, which like those of the languages of the East, were confined to the delivery and punctuation of words; but the pauses were indicated by leaning on the written matter into lines of paragraphs, not by marks resembling those in the modern system of punctuation. Hence in the responses of the ancient oracles, which were generally written down by the priests, and delivered to the inquirers, the ambiguity, doubtless intentional, which the want of punctuation involved, saved the credit of the oracles, whether the expected event was favorable or unfavorable. As an instance of this kind may be cited the remarkable response, which was given on a well-known occasion, when the oracle was consulted with regard to the success of a certain military expedition: "This or this *accipiamus prolixa lingua*." Written, as it was, without being pointed, it might be translated either: "Then shall go, and shall never return, thou shalt perish in battle," or, "Thou shalt go and return, thou shalt never perish in battle." The correct translation, if altogether depends on the placing of a comma after the word *accipiamus* in the original. The invention of the modern system of punctuation has been attributed to the Alexandrian grammarian, Aristophanes, after whom it was improved by succeeding grammarians; but it was so entirely lost, at the time of Charlemagne that it found it necessary to have it restored by Warrinet and Alcuin. It consisted, at first, of only one point, used in three ways, and sometimes of a stroke, formed in several ways. But as more and more complex rules were followed in the use of these signs, punctuation was exceedingly uncertain until the end of the fifteenth century, when the learned Venetian printers, the Mantuani, increased the number of signs, and established some fixed rules for their application. These were so generally adopted, that we consider the Mantuani as the inventors of the present method of punctuation; and although modern grammarians have introduced some improvements, nothing but a few particular rules have been added since their time.—*Ferriman's Grammar*.

LONG BEARDS.—The longest beard on record is that of John Mayo, a celebrated German painter, surnamed "John the Bearded," who used to fasten it up in his girdle. Though a very tall man, it reached the ground when loose, so that he could step in it. The Emperor Charles the Fifth used to divert himself by making John stand in the open air among his courtiers, that he might watch the wind make it fly in the faces of the lords. Of Sir Thomas More it is said that he saved his beard by a joke. The executioner had already lifted the ax to strike, when his victim, looking up for a moment, exclaimed: "At least let me put aside my beard; that has committed no treason, and it would be an injustice to punish it."

The Right Temper for a Theologian.

Let the theologian never forget that religious truth is not merely to fill a niche in his system, nor to furnish the means of entertainment to himself and his friends. It is all intended for practice. It must first be proposed to our minds, then loved, embraced, and finally reduced to practice. Practice makes sure our knowledge in a way that nothing else does. This is true in the exact sciences, and in the useful and ornamental arts; above all, it is true in regard to divine things. A malicious mind cannot be expected to make rapid progress in an understanding of the boundless mysteries of love. A worldly mind is ill-suited to scan the glories of spiritual things. Practice is not only the life of piety, but is essential to any real progress in wisdom. There is no greater folly than that which seeks to hold with the lamp of truth burning before it all the time. Well did David say: "I will keep thy statutes." Jesus Christ has informed us that practice has much to do with progress in learning when he says: "If any man will do his will, he shall know of the doctrine, whether it be of God." That is a truth illustrated in the life and experience of every converted man. The Apostle James also says: "Be ye doers of the word, and not hearers only; deceiving your own selves. For if a man be a hearer of the word, and doeth not, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgeteth what manner of man he was." But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed. How can he understand the place clearly should occupy in a system of practical theology who carries grudges and ill-humors in his bosom? How can he know the connection between Christ's poverty and our riches whose soul is never drawn out to the needy, but trusts in material riches? Of course the whole spirit and temper of the theologian should be evangelized. A mere legalist in theory is as wide of the truth as he is far from holy living. If Jesus Christ is the Alpha and the Omega of our theological system, it matters little what else is in it. A "Christless Christianity" is as false in theory as it is powerless in practice. All observation proves this to be so.—*The Home-Field Magazine*.

AN APOSTLE PREACHER.—A story is told of a preacher of a hospital Sunday sermon, in illustration of the wisdom of the serpent that is sometimes exhibited by divines. In a district inhabited by wealthy people, but mostly connected with trade, and in which "commercial credit" is everything, the clergyman in question prefaced his remarks with these words: "Before commencing my appeal to your purses, my friends, I will mention a case of conscience which has been put to me this morning by an esteemed member of this congregation. He is a rich man, but in reality is a poor man of bankruptcy. He would like to put his money into the collection plate, as usual; but would it be better he asks, seeing that what money he has left is his creditors' and not his own. I have advised him, dear friends, not to give; and if any of you are in the same predicament, I also say: Be just before you are generous. Those on the other hand, in good circumstances will give according to their means." It is said that seventy-five pound notes were never seen in the collection plate before on the occasion of this suggestive appeal.

THE THREE WIFE.—What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages completed the French and Greek. I hope the French will some day get a word for it, instead of that dreadful word *marriage*. But what do you think it comes from? The great value of the "sexton" word is that they mean something. Wife means "weaver." You must either be a weaver or a housewife; remember that. In the deep sense you must either weave men's fortunes and endeavor them, or feed upon and bring them to decay. Whatever a true wife does, her home is always around her. The stars may be ever her head; the glow-worm in the night could guess may be the fire at her foot; but home is where she sits, and her noble woman stretches far around her; better than houses coiled with cedar, or padded with vermilion, shedding its light like that for those who are so homeless. This I believe to be the woman's true place and power.—*Rev. J. H. Davis*.

How long does it take to be converted? said a young man to his father.

How long? asked his father.

Does it take the time to discharge the prisoner when the jury have brought him in Not guilty?

Only a minute.

When a sinner is converted, he is a sinner, and is sorry for it when he desires forgiveness and deliverance from sin and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by the judge. It does not take God a long time to discharge a penitent sinner from the condemnation and power of sin.

What, then, does it mean to put on Christ? It does not mean, of course, that you are only to make an experiment of putting on the garb of a new life, and see how you will like it. No man puts on Christ for anything short of eternity. The act must be a final one, even at the beginning. He must be accepted as the Alpha and Omega. Whoever contemplates even the possibility of being without him, or of ever being without him again, does not put him on.—*Horace Bushnell*.

No excellent soul is exempt from a mixture of folly.—*Aristotle*.

Religious Intelligence.

—Last year 50,000 persons were received into the Wesleyan Church of England. The net increase is 9,017 members. This year there are 100 candidates for the ministry.

—The Bishop elect of China, Dr. Schereschewsky, is in New York, endeavoring to raise \$100,000 for the establishment of an Episcopal college in China. About \$50,000 have been already secured.

—The annual meeting of the London Missionary Society was held recently at Exeter Hall, the Earl of Chester presiding. The report stated that the total receipts were £190,534, and the expenditures £210,559.

—The British Wesleyan Missionary statistical tables contain the following totals: Members, 382,553; increase of 9,617; on trial, 25,037; deaths, 5,125; candidates for ministry, 157; new members, as far as reported, 18,181.

—The Friends have 60,000 members in this country, with 632 church edifices, and church property worth \$4,000,000. In Great Britain there are 20,000 more members, and there are a few also connected with European and foreign missions.

—A "Church League" has been formed in Great Britain. At its first meeting resolutions in favor of the disestablishment of the Church of England were passed. The League is composed of Ritualists, and they are desperately in earnest about this business.

—The Methodists of Australia have sent about a dozen natives of Fiji and Samoa as missionaries and teachers to the New Britain, New Ireland and Duke of York Islands in the South Pacific. The natives of these islands have been to a large extent cannibals, but they have been friendly to the missionaries, who have preached several churches among them.

—The Episcopians have raised thus far \$200,000 toward paying their missionary debt of \$750,000. Of the \$200,000, \$120,000 was contributed in the Diocese of Pennsylvania. The Methodists are doing well in their collections for their enormous missionary debt. The Baptist Home Mission Society informs its patrons that it needs \$500,000 more by the first of April to meet its expenditures for the year. The United Presbyterian Board of Foreign Missions is, we are glad to hear, improving the condition of its exchequer.

—The *Congregational Quarterly* gives the number of churches of that denomination in the United States as 3,400, an increase of 75; of members, 60,000, and increase of 12,347. The increase of members is the greatest ever reported, and that of churches is above the average yearly increase for fifteen years. There are 3,233 ministers, of whom only 1,781 are settled pastors—though the settlement among Baptists. The contributions to foreign missions for 1876 amounted to \$1,782,212; to home missions, \$3,540,222.

—The Archbishop of Canterbury intends to invite a general council of bishops of the Anglican communion to meet in London in July, 1878, the first and last weeks of the month, to be devoted to general conferences, and the two intermediate weeks to committee work and other private deliberations. The subjects for discussion are proposed as follows: The Unity of the several branches of the Anglican Church; The Establishment of Churches; 7. Abolition; The Relation of Missionary Bishops of Different Branches of the Church in Foreign Countries; The Establishment of Chaplaincies on the Continent of Europe and Elsewhere; The Special Forms of Modern Infidelity, and how they are to be met; The General Interests of the Several Branches of the Anglican Communion.

—The seventy-third annual report of the British and Foreign Bible Society says that "attention has been given to the wants of the armies engaged in conflict, and 4,000 copies of Scriptures have been given to Turks and Slaves in 65 hospitals; the American agency has distributed 141,000 during the year. Operations have been conducted also in Bosnia, Montenegro, Herzegovina, and almost every part of the Turkish empire. The present circulation of the Turkish agency is 25,000, and in Russia 27,000 copies were purchased last year. Within five weeks 15,000 volumes were sold among the Russian troops in Bessarabia. In France 62 chaplains circulate 95,000 copies yearly. In Italy 28 chaplains have disposed of 11,000 copies. The total for the year was 2,670,712 copies, making a grand total in the 73 years of the society's existence of 79,103,467. The income of last year was \$260,975, while the outlay was \$212,408, showing a deficiency of \$5,000.

—The consolidation of three Methodist bodies in Canada, two or three years ago, resulted in the formation, by the same process, of a missionary society of considerable strength.

—A natural, the principal work of the Central Board of Missions, as it is called, is done in British America. Its principal foreign mission is in Japan, where there are three stations and two missionaries. At the recent annual meeting of the board it was reported that the income for the year was \$162,639. The debt of \$35,000 with which the board began its existence has been reduced to \$25,300. We have but a meager summary of the annual report, but we give the few facts we are able to pick out of it. The missions among the Indians, which are scattered from British Columbia to the Province of Quebec, are in a flourishing condition. There are 43 stations, with 31 missionaries, 6 native teachers, and 10 ministers. The increase of members during the year was 205. The total is 3,334. Eight different languages are used in these missions. There are, besides, in British America domestic missions and German and French missions. The missionaries in Japan have been greatly encouraged by the success which has attended their labors.

Our Young People.

SUMMER QUIN.

Let us drink here and not there,
Where the mosses are hidden;
Here's a toast among the trees,
As to some forgotten
There's the silk or lawn that shows
Faded tangles blowing;
That every body knows,
Daring, simple, and bold.

Here's a toast that beeches
Into morning's setting;
Aving many weeds of their
On the mosses trailing
There are yet a thousand suns
Through the vapor showing
That every body knows,
Daring, simple, and bold.

Here's a toast to be in the
The stars may all fall;
There are others that, from
Intoxicated falling
On the grass another rose
That the world may know
That every body knows,
Daring, simple, and bold.

Here's a toast to the future,
Chasing but softest hours;
Chasing but softest hours;
For each season, going by,
Something we'd like to show
A goodly feast has grown
Fatter than will be the year,
That every body knows,
Daring, simple, and bold.

The Great California Geysers.

BY BROTHUR WILLE.

Come, children, suppose we take a trip to the Geysers. It's only about sixteen miles distant from Cleveland, and I am sure we will have a nice time. We will get a good strong wagon and a pair of horses, take an early start, and we can spend three or four hours looking at the world's great wonder, and get back in good time. I will see to getting the team while you girls can prepare a lunch for me. Fry a chicken, will you? Bake a loaf of bread, and get a basket of fruit. I guess we can make out of this all day.

The wagon is ready, children. Come, let's be going. It is about seven o'clock. There, Zula, don't start off with your bonnet and gaiters, you are going barefooted. Why, my boy, you can hardly see it with your shoes on. Get on your boots, quick.

All aboard! Now, dears, we are going through in double quick time. We have a good road, though I tell you it is a pretty narrow grade in some places. We will have to make a great many short turns, and will pass over some fearful-looking precipices. Don't be afraid, and scream and holler. You are in good hands. Be quiet, and try to enjoy the ride and the beautiful mountain scenery. Get up, Kate—get up, Ada. Here we go!

What! there already? Yes, here's where we will stop. Just ten o'clock. Pretty good time. We will leave our horses here and go up to the hotel. I expect, though, you had better eat something, as you may get hungry before you get back.

Now each one of you give that man half a dollar. That's what he charges for letting you see the Geysers. Are all ready? This is the gate, with "To the Geysers" over it. There's a lot of canes—gaffer one. Come this way—right down this narrow trail. As I have been here before I will have to act as guide. You will let the guide do the talking, you only asking a question now and then.

This is called Pluton Creek. Do you know who Pluton is, girls? That seems to be hardly an appropriate name for so beautiful a stream. However, everything here is called the devil's, and I think it likely you will be able to assign a reason for it before we get through. Don't fall off that bridge? Foo! foo! What is that? One might suppose these fumes came from the Stygian lake itself. We will soon see where it comes from.

Isn't this a nice shade? This is the "Devil's Office." We are now going up the main Geysers canyon. Climb up, children, climb up. Do you see that huge rock ahead? That's the "Devil's Arm-Chair." Why it does look like a chair? Let Zula sit down first. Here—she's the lady, you know. Ella, you mustn't push Fanny away.

This is the "Devil's Kitchen." See how the steam is jetting out, and the black-hued water, hot and smoky, bubbling up on every side. Don't get frightened; there is no danger as long as you follow me. But, oh! the ground is getting hot. Let's hurry on. Do you see that pool of black water bubbling up? That's the "Devil's Ink-Stand." You can write with the ink if you like. I will not take time to tell you the names of all those springs, but look at them as we rush on.

Do you see that great high heap of rocks, from which so many jets of steam issue? That is called the "Geysers' Smokestack."

Look, Brother Wille, what's that great big pool of black water? It's the biggest one we have seen yet, and O how the water spouts up! That, dear, is called the "Witch's Caldron." In that water the thermometer stands at 212. But, come,

we mustn't stand here or we will soon have no soles on our shoes.

Do you see that huge pole yonder? That's the "Devil's Pulley." The devil climb up. What a sight! We now have a splendid view of Geysers canyon, of the Geysers Hotel, and Pluton ravine. See the smoke jetting out from a thousand apertures, and the boiling water spilling up in almost numberless places, and see what a number of holes there is in the side of yonder mountain, from whence steam once issued, as it does from these places. Listen! I hear something like a steam engine. That comes from yonder great rock, which is called "Steamboat Spring."

Let's be going again. See what a nice crystal stream. That is "Temperance Spring." So pure and cool! Drink! It is much as you want. Look what a nice little grove. This is "Lovers' Retreat." A pleasant rest is too. What a nice rustic seat! There's room for all of us. Be seated, children, and let's rest awhile. That hole there in the trunk of that tree is the letter-box. You may each write your names on a piece of paper, and drop it in there. I show to those who enquire after that you have visited the Geysers.

I suppose we have tarried here quite long enough. This is as far as we go, but we go back down another canyon. What a deafening sound! It sounds for all the world like the whistle of a steam engine. It proceeds from that big rock. See what a volume of smoke! That is the "Devil's Tea-Kettle." A large tub was once placed in that hole, but it made so much noise and was so great an annoyance that it had to be removed. Passing several smaller springs, we again go to the hotel again. Did all get sample of the rock? We will cool awhile, and then finish our lunch.

Come, Henry, Zula, Ella, Fanny, it's three o'clock. We must be going. Here we are at home once more. I hope all have enjoyed the trip, and will profit by it. There is something you may learn. You know that God has said that he will one day destroy this earth by fire. It seems to me that no one can visit the Geysers and doubt that such a thing is possible. God has only to permit the fire enclosed within this crust upon which we walk to break through in all parts, as it has done in the Geysers canyon, and it would not be long until this entire earth would be burned up. I will talk with you more on this subject at some future time. I will now have to go and attend to the team.

CHRISTIAN ADVOCATE, MAY 4, 1877.

From Our Little Friends.

BY MISS L. M. DAVIS.

MR. EDITOR: As I am one of your Bible readers I decided to write to you and answer some of the questions asked by the boys and girls. 1. Adonibezek was the king who had threescore and ten other kings' great thumbs and toes cut off. It is found in Judges 1, 7. 2. Christ called Herod a fox. It is found in Luke xiii, 32. 3. Where are we commanded to let our garments be white? It is found in Ecclesiastes viii, 9. 4. The third chapter and third verse of Joel has "boy" and "girl" in it. 5. The one hundred and seventeenth psalm is the shortest chapter in the Bible. Tell I princes riders Richardson that the answer to her riddle is found in Genesis ii, 22. It was Eve. She was never born, because she was made from one of Adam's ribs. Now I will ask a question: Who fainted when his destruction was told him? J. H. L. DAVIS.

HARRISON, MAY 17, 1877.

DEAR MR. EDITOR: I am a little boy not quite twelve years old, and can read and write and spell. My uncle takes the ADVOCATE, and I always like to look at the Child's Corner first. I am a member of the Sabbath school, and like it very much. We have a very good Sabbath school. I want to ask a question: What two chapters in the Bible are alike? I will ask another question: What king is spoken of in the Bible, whose son revolted against him and was killed? By whom and in what manner was his son killed? From your friend,

WILLIAM A. HARRIS.

HARRIS, MAY 17, 1877.

DEAR MR. EDITOR: Please allow one of your little readers to answer the questions asked MAY 23 of the ADVOCATE. The answer to Nannie McAdams' question can be found in Second Kings xiii, 21. Tell Belle Page that Jochebed was the mother of Moses—Exodus vi, 20. Tell Thos. B. Regan that Moses was the first judge who sat to judge the people—Exodus xviii, 15. Before closing I will ask the children: Who was Solomon's mother? It is in the Old Testament. Your friend,

MISSIE THOMPSON.

The more enlarged is our mind, the more we discover of men of originality. Your common-place people see no difference between one and another.—*Pascal*.

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Covering the Best Gifts.

It is difficult to conceive that men
converted, and baptized by the Spirit,
should have come to the verge of
division and strife about the gifts of
the Holy Spirit. We might suppose
that the renewed nature, in which
these gifts could be manifested,
would have been so completely under
the influence of love that discontent
would have been impossible. We in-
fer, however, from Paul's discourse
concerning spiritual gifts, that some
were not satisfied, and it was need-
ful to explain that there were neces-
sarily diversities of gifts, but by the
same Spirit, and that in the exercise
of a wise and discriminating over-
sight, all were wrought by "that
one and the self-same Spirit, dividing
to every man severally as he will."

There were some gifts, such as the
working of miracles, and divers kinds
of tongues, and the gifts of healing,
which were regarded as pre-eminent,
and upon which those who had other
gifts looked with desire. The gifts of
faith, the word of wisdom, the word
of knowledge, and the discerning of
spirits, were tame and common-
place in comparison. There was noth-
ing in them to create a sensation, or
to make the world stare and wonder.
All were good gifts—of the same
Spirit—given to every man to profit
withal. Some were better than others,
but all were for the edifying of the
church, and to be held and exercised
in harmony for the good of the
whole. The members of the body
are thus diverse in office, in compe-
tency, and in honor, but there is need
of all. So in the church God has set
in their order apostles, prophets,
teachers, miracles, gifts of healings,
helps, governments, diversities of
tongues. The admonition is to be
content with the gifts bestowed, to
see how all gifts are good in their re-
lation to the whole body of believers,
and that this diversity is essential to
the well-being of the church.

Of course the miraculous element
disappears in the modern applica-
tion. But yet we have gifts differing
in endowments bestowed, and in the
places we are divinely called to
occupy. There is the same tempta-
tion to be dissatisfied with what we
are, and with what we have to do.
Now, as then, all cannot be apostles,
prophets, teachers. All cannot be
invested with governments, nor can
all be eloquent and popular exponents
of the word. The inferiority that
crops out in the primitive church,
when the morning dew of the Spirit
was upon it, makes itself manifest in
all times. We wish we were other
than we are, and are half inclined to
believe that in dividing to us there
has been some mistake. There is,
however, something worse than this.
The habit of disparaging the gifts of
others, in order to magnify our own,
does not come to the surface in what
is said concerning spiritual gifts.

Many felt that there were better gifts
than theirs, but we do not know that
there was any disposition to dis-
parage the gifts that others had.
This would be more than an in-
firmity, and hardly consistent with
the regenerated nature. It would be
a meanness and a degradation and a
sin, sometimes found in connection
with a profession, but never in con-
nection with the experience of a
new life.

The apostle would insist that what
might be relatively inferior gifts

were yet important, and that the
body of Christ needed them as part
of its members. The church needed
only a few apostles, but it required
thousands for other offices. We have
need of bishops, pastors, evangelists,
but of exhorters, class leaders, active
and working laymen, a great many
more. The men of average gifts are
the main stay. Those who have the
word of wisdom, the word of knowl-
edge and the gift of faith, are the
valuable staples of effectiveness. These
are parts that do not shine conspicu-
ously, that do not excite, that excite
little wonder, and yet how lame and
poor the church would be without
them!

What the best gifts are is perhaps
not easy to say. In the days of mira-
cles, tongues, healings, miracles
might have been so regarded by the
most. Or perhaps their order is in-
dicated: "Are all apostles? are all
prophets? are all teachers? are all
workers of miracles? Have all the
gifts of healing? Do all speak with
tongues? Do all interpret?" High
places are not easy ones. Increased
labor, responsibility and temptations
go along with them. But still we are
permitted to covet earnestly the best
gifts. Gifts rather than *glories*, prob-
ably. The motive must be pure, of
course, the eye single. The gifts are
to be desired, not because they would
gratify personal ambition or minis-
ter to vanity. Not because the ears
are itching for plaudits, or that the
heart hungers for fame. For such
reasons it would be wicked; and
how much of this wickedness there
is, who can tell? But as a means of
usefulness, leading the way to an
enlarged field of self-denying labor,
and as enabling us more perfectly to
glorify Christ, the best gifts may be
coveted earnestly.

From this permissive strain we
emerge into the more excellent way,
and strike out into the illimitable
heaven of love. Love the gift of gifts,
wherein there is no dividing, no ex-
clusion, no partiality, but every one
may have it all, and in its supreme
degree. "No gift is anything without
this, and with all other gifts in pos-
session, if love be wanting, we are
nothing. If we may stretch after the
best gifts of the Spirit, that we may
wield them for Christ, the more ex-
cellent way is to covet and press
after love. In reference to the gifts,
there is danger that the desire be
tainted by selfishness, and that the
whiteness of the soul be soiled by
unworthy motives. There is the fur-
ther possibility that the gifts, when
attained, may lead to the loss and ex-
pulsion of love. They may be the
occasion of temptation, and their at-
tainment may endanger the soul.
Love is the essential thing—a gift
that, unlike the others, leads not to
envy, to self-vanting, to unseemly
behavior.

Let us not lose sight of the fact
that it is in connection with the dis-
course on spiritual gifts that we have
this wonderful analysis of love. It
is love as greater than the gifts, as
the antidote to their perversion, and
as the higher and absorbing object of
desire. It is to those who are most
dissatisfied with their position and
endowments, and who are straining
after the best gifts on this lower
plane, that the more excellent way
is shown. The gifted and eloquent
preacher who expounds the chapter
most needs the application.

Nablous.

From Bishop Marvin's letter, No.
29, in the Nashville Christian Advo-
cate, we quote as follows:

From Joseph's tomb we turned up
the valley already mentioned as sepa-
rating Ebal from Gerizim, and, rid-
ing about two miles, came to the
city of Nablous, which occupies the
place of the old Shechem. The modern
city was built by Vesuvius, who gave it the Greek name Neapolis,
which in the native speech has
been corrupted into Nablous, as the
same name in Italy has been short-
ened into Naples. The old Shechem,
it is supposed, stood to the eastward
of the present city about one mile.

A stream of living water, fed by
numerous springs, runs through this
little valley, so that the water supply
is abundant and accessible. The val-
ley at the narrowest part I take to be
about half a mile wide. Farther in
it is considerably wider. It is cov-
ered with wheat, in full head, now,
most of which is very heavy. From
the edge of the valley the mount-
ains rise to their full height of over
two thousand feet so precipitously as
to render the ascent impracticable,
or nearly so, except by a circuitous
way, through some of our party ven-
tured to descend at the steepest point
of Mount Gerizim, after having gone
up by the easier path.

Our camp had been pitched on the
west side of the city, and in ap-
proaching it we passed through the
principal street, which is paved with
square blocks of limestone of differ-
ent dimensions and somewhat irregu-
lar surface. These stones are worn
so smooth by the human feet that
have been coming and going over
them for centuries that I looked
every moment for my horse to slip
and fall, but the whole party passed
through in safety. Nothing was so
helpful as the shouting of Mrs.
Nassara! How the little individuals
would have enjoyed it if one of our
horses had come down and brought
his rider sprawling upon the ground!
It was Saturday evening, and we

remained in camp here over Sunday.
I have uniformly abstained from
sight-seeing on the Lord's day, but
in this instance I felt that it would
be in keeping with the spirit of the
day to ascend Mount Gerizim. Ac-
cordingly our little party started out
with a guide, going first to the Sa-
maritan synagogue, where we met
the high priest. This building is
quite removed from the principal
thoroughfare, being situated on the
foot of a sacred mountain, the ap-
proaches being by "ways that are
dark," the streets being very narrow,
and some of them arched over for
considerable distances. The syna-
gogue itself, when we reached it, we
found to be a small building, very
plain, with uninviting surroundings.
There is a small, open, paved court
in front of it, closely surrounded
with other buildings, in the center
of which, in an unpaved area of four
or five feet square, are three small
orange trees. The synagogue itself
is small, the floor being covered with
carpeting, except a narrow strip, a
foot lower than the rest, just inside
of the door. The general plan of the
interior is nearly square, with a re-
cess to the left at the farther end.

We found the high priest a polite
man, and rather fine-looking. He
would have admitted us freely into
his little sanctuary if we would have
taken our shoes off at our feet, "which
we did not choose to do. But we
stood on the strip of naked stone,
just inside, while the priest brought
us "the Book of the Law," an old
pergamene, rolled up after the primi-
tive manner, and kept in a cylin-
drical metallic case, which opened on
one side, having hinges on the other.
The case itself was covered
with cloth of wrought silk. This
book is, as I understand it, in the
Samaritan text. We told him we
understood that he was in possession
of a very ancient copy of the Law,
and asked him if this was it. He
answered frankly, No, and assured
us that the oldest copy was rarely
exhibited to any one. But after a
brief pause he added, as I was a
bishop he would show it to me. How
did he know I was a bishop? That
is more than I can tell. Then, again,
was it genuine respect for the epis-
copal office? or was it *huncor* for
backlash? I cannot tell; but one
thing I do know—that is, that back-
lash was expected and paid. But my
eyes were greeted with the sight
of that old, old copy of the Penta-
teuch. It was kept in a case like the
other, only this case was covered
with two elegant pieces of cloth, one
above the other, and was itself cov-
ered with raised figures on one side,
one being a model of the front view
of the old temple on Gerizim. Beside
this, there was Moses' rod, Aaron's
rod, the altar of sacrifice, and several
other of the sacred objects contained
in the temple. The coverings were
removed, the case opened, and a
portion of the old parchment spread
before us. They claim for it a fabu-
lous antiquity, and some good lin-
guists who have seen it believe it to
be properly referred to a date about
coeval with the Christian era.

I have devoted so much time to
this topic on account of the singular
character of this people. Here is a
little knot of people that have con-
tinued together at the foot of Mount
Gerizim through all changes, main-
taining the worship of the ancient
Samaritans to this day, and preserv-
ing with the most scrupulous care
their copies of the Book of the Law.
For many ages their number has
been small, and now the census
shows but forty or fifty families. Yet
this handful of men cling persist-
ently to their traditions, lingering in
the shadow of "this mountain" in
which "men ought to worship," with
a tenacious and enthusiastic at-
tachment that the ages have not
been able to wear out. Every year,
at the time of the vernal new moon,
they camp out on the lofty summit
of the sacred mountain for a full
week, and kill the Passover, eating
only unleavened bread, and worship-
ing the God of Abraham and of
Isaac and of Jacob.

We were told that the syna-
gogue worship would take place at the
eleventh hour—five o'clock P. M.—and
that our attendance would not be re-
garded as an intrusion. It was an
opportunity that we could not afford
to let slip.
Meanwhile we repaired to the lit-
tle Baptist mission, where the pas-
tor, the Rev. Mr. El Karl, a native
of Palestine, but educated in Eng-
land, was in the midst of his sermon.
The hearers were all seated on the
floor, their shoes having been left at
the door. When we were discovered
they politely drew to one side and
the other, opening the way for us to
pass through to a seat near the
preacher's stand—for pulpit he had
not. The greater number of audi-
tors were the children of the Sunday
school, but a few adult persons pre-
sent were remarkably fine-looking.
The pastor himself had a fine head
and face as you will see in a month's
travel. The communicants are only
attended, and the Sabbath school is well
attended, and the mission is a hand-
ful of heaven in the med.

After the service we had some
pleasant chat with the pastor and his
intelligent Liverpool wife, and saw
their three beautiful children, after
which we made our way to the summit
of Mount Gerizim. On the very top we found wheat
fields.

There are some very massive ruins
here, and some are from early times—
more, however, earlier than Justinian.
But a rock is shown on which
it is said the altar stood. I doubt,
however, if this is worthy of cre-
dence.
But we had a grand view of the
great valley of Samaria, through
which we had passed the day before,
and of the valley and city of Nablous,
with the "rock-ribbed mount-
ains" on all sides. The green and
fresh plowed fields alternating in the
valley presented a scene of exquisite
beauty. Only forests were wanting
to make the landscape as lovely as
it was magnificent. To my eye no
landscape can be perfect without
them, and they are nowhere found
in Palestine. There are, to be sure,
in some places, olive groves that
almost amount to forests; yet they
are too limited and artificial-looking.
Here and there also fig orchards re-

lieve the nakedness of the mountain-
sides with a fresh and delightful
verdure; but they are only orchards.
The free forests that nature makes
are not here.

The time had now come for the
accomplishment of a purpose long
since formed by Bro. Hendrix and
myself—the reading of the blessings
and curses, respectively, on Mount
Gerizim and Mount Ebal, with a
view to ascertain if the space be-
tween might be compassed with the
human voice. We had detected the
very spot where this must have taken
place, at first sight. There is no mis-
taking it. There is a natural rock-
pulpit on each of the mountains at
the point of nearest approach to each
other—the one just opposite to the
other. At this point the level ground
is, to my eye—for we made no mea-
surements—about half a mile wide,
and from the edge of the level ground
to the rocks from which the responsi-
ble utterances must have been deliv-
ered, the ascent was perhaps a quar-
ter of a mile on each side, putting
the two at a distance of a mile, or
near it, on a straight line.

In both directions from this point
the valley widens, so that a countless
host might be assembled in it and on
the foot of the respective mountains.
The man who sees the place once
can never doubt as to the question of
room, for the people to stand, even
upon the supposition that there were
three millions of them actually pres-
ent.

Bro. Hendrix took his stand on
Mount Gerizim, and Mr. Sampson
on Mount Ebal. I and our guide
stood in the valley between, when
the reading commenced. Every
word, every syllable, every vowel,
every consonant, pronounced by the
two men reached my ear distinctly,
except a sentence or two lost in the
noise of some passing travelers on
the road—and that notwithstanding a
current of wind against the voice
of Mr. Sampson, who was the more
remote of the two from my position.
More than thirty Mr. Sampson heard
every word from the other side, and
Bro. Hendrix heard nearly every
word from Mr. Sampson, though the
wind was adverse.

The narrative of the responsive
reading of the blessings and curses
here has been criticized as impracti-
cable, but the fact demonstrates that
it is not so. Whether it is the dense
atmosphere of the narrow valley; or
whether the rock walls of the mount-
ains act as a sounding board, I do
not know; but I do know that the
articulate utterances of the human
voice reach out over this great space
with astonishing distinctness. Be-
fore the reading began I conversed
with both men as to the right pos-
ition for them to occupy.

What a scene was that when all
the congregation of the tribes was
assembled here in this valley, with
the women and the little ones, and
the officers and elders and judges
stood some on this side and some on
that, these shouting out the bless-
ings in unison, and those on the other
all the people—three millions—
shouting back with one voice. Amen!
See Deuteronomy xxvii, xxviii, and
Joshua viii, 30, 35.

The New Crusade.

J. B. Mann writes as follows to the
Methodist concerning some of the
danger to which the Murphy move-
ment is liable:

As one of the oldest temperance
workers in Delaware, I have watched
with deep interest the "Murphy
movement" developed in our midst,
and wish, if not improper, to note
my observations thereon, especially
as related to and affecting the church
of Christ. In the former sense the
relation is seemingly rather than real,
as many of those prominent in car-
rying it forward are not in fellow-
ship with any branch of the Chris-
tian church, but hostile and openly
opposed in speech and manner. In
the latter sense I am compelled to
regard its influence upon the whole
as anything but improving and ele-
vating. It appears to me unhealth-
ful for a number of reasons; but
chiefly:

1. Because so many needlessly ab-
sent themselves from the church.
Scores of church members have
sincerely attended services since the
"movement" began. If their ab-
sence from the church is an evil,
their presence at the temperance
meeting is hardly a compensating
good. On the contrary, most of them,
it is feared, will be eventually lost to
the church, mayhap forever. They
seem to be of the least possible im-
portance; doing nothing with a will,
for the reason that there is "nothing
that they can do." They neither
speak nor pray, but merely occupy
seats and look on; belong, in the
worst sense, dead-ends on the tem-
perance train—swinging round the
circle from week to week, like a
stick in an eddy, indicating the set-
ting of the popular current, showing
the way of the wind.

2. Because much of the speaking
to which they listen is calculated to
lessen their love and respect for the
Christian ministry. Much that is
spoken, so far as it refers to the lat-
ter, might have been delivered by
Tom Paine, or even so flatter and
scurrilous a spirit as Theodore Par-
ker, tating its ignorance and imbe-
cility. To hear the so-called reform
men speak, one would think, in
many instances, that the ministers
of the gospel were the most corrupt,
time-serving and cowardly combina-
tion of men on the face of the globe,
and more in the way of the temper-
ance cause than all the abominable
crew of rascals in the land. This is
as unwise as it is false and perni-
cious.

3. Because quite a percentage of
the "men who have gone into the
temperance work" are not only bar-
ren of mental ability, but bankrupt
also in moral character and fitness.
They are not only "without honor"
in their "own country," but very
soon forget the respect and confi-
dence of the intelligent public in
every community they enter. Their
impudent puerility disgusts the op-
ulent sentiment of the very people
whose confidence and support are
the life and soul of every good cause.

4. Because, finally, many of the

"temperance workers" are actuated
by the most selfish, in some cases
the most mercenary, considerations.
Men uncouth and vulgar—some of
them positively vicious—who could
not make a competence for their
families, demand and receive from
which they are utterly incapable of
performing, and which the much-
abused clergy stand ready to do much
more effectually and permanently
for the privilege of adding a right-
eous cause. This is a phase of the
matter that requires prompt atten-
tion.

Moreover, the salaries thus pro-
vided by the "Murphy movement"
are paid, for the most part, by the
churches whose ministers are de-
nounced and derided. Is this accord-
ing to "charity for all," or the "eternal
fitness of things?" Certainly it
is neither helpful nor pleasant.

PACIFIC COAST.—A short visit to
Santa Rosa last week, says the *Pacific
Methodist* of August 10, gave
us the opportunity of seeing the col-
lege in its new beauty of white paint,
and observe the pleasant satisfaction
of the faculty in reorganizing their
classes with the most encouraging
prospects. Not for years past have
we had so much to assure success.
On the fourth day of the session sev-
enty-five had matriculated, many of
them new students. Bro. Paul, of
London, boasts over the fact that his
circle is represented by nine young
men and women, five of whom enter
for the first time. There is a larger
number of students from abroad
than usual, and more are expected.
The college building is wonderfully
improved in appearance. The grounds
are in good order, and everything
about the premises indicates pros-
perity.

We regret to announce that Rev. J.
O. Branch has failed in health to
such an extent that his physician
has ordered his return to Georgia.
This will be sad news to his brethren
in this Conference. They will sym-
pathize with him, and will greatly
regret to lose his valuable services in
the work for this coast. Bro. Branch
is highly honored for his pure spirit
and the ability.

We found money scarce at Santa
Rosa, though business is increasing.
Farmers are holding their grain for
an advance in price, and money is
yet locked up. Half a day of pleas-
ant visiting with Bro. Branch and
our energetic friend, J. B. Davis, re-
sulted in several subscribers for the
Methodist.

BURNING OF MORREESBORO FE-
MALE COLLEGE.—We regret to an-
nounce, says the *Delaware Christian
Advocate* of Aug. 15, the destruction
by fire, on the 11th inst., of the Wes-
leyan Female College, at Morrees-
boro, N. C. It was in the bounds of
the Virginia Conference, and has for
several years been under the control
of Rev. W. A. Starr, an experienced
educator. A sad visitation has been
sent upon the Methodist colleges in
our State—Greensboro, Davenport,
and now Morreesboro have all been
added upon to pass through the terri-
ble ordeal of fire.

The origin of the fire is entirely
unknown. The president states that
no lamps were in the building ex-
cept those used by himself and Mrs.
Smith, which did not cause it. Some
suppose it was caused by the explo-
sion of chemicals, others suppose it
was caused by matches being carried
about the building by rats, and others
suppose it was the work of an in-
cendiary. The property belonged to
the Virginia Conference of the Meth-
odist Episcopal Church South, and
is a total loss. It was valued at \$75,-
000. The insurance is to the amount
of \$30,000 on the college building,
and \$10,000 on the furniture, in dif-
ferent companies. Mrs. Starr also had
her library, etc., insured for \$1,500.
The object is to rebuild at an early
date.

Dr. John G. Angell died in this
city on the morning of August 14,
aged thirty-six. A native of Missis-
sippi, he had resided in New Orleans
from his boyhood. In 1861, when
only twenty years of age, he joined
the Crescent City Guards, Fifth Louisi-
ana Regiment, and was the same
year elected captain of his company,
and was frequently in command of
the regiment. The disease of which
he died was probably contracted
while confined as a prisoner in the
third year of the war. After the war
he devoted himself to his profession.
The military organization of which
he was a member took an active part
in the events of the ever-memorable
fourteenth of September, and he
commanded a regiment in January
last, when the Nichols government
took possession of the city police sta-
tion and the State courts. Dr. An-
gell was a brave soldier, a public-
spirited citizen, a refined and cul-
tivated Christian gentleman. He died
in the prime of life, regretted by his
countrymen and comrades in arms,
and mourned by his kindred.

Centenary College, Jackson, La.,
opens on the first Monday in Octo-
ber. We have recently given some
account of the institution, and take
this occasion to commend it again to
the public. The faculty is composed
of Christian gentlemen, who are ex-
perienced teachers. There is good
discipline, thorough and consen-
sual teaching, and the best social
and religious influences of Centenary.
To those who have boys to educate
we would say: Get them ready and
send them to Centenary. President
Andrews will take charge of them,
and give a good account of them if
they have in them the stuff out of
which gentlemen and scholars are
made. The expenses are moderate,
education healthy. We refer our
friends to the advertisement in the
ADVOCATE of this week.

The Baltimore Episcopal Method-
ist, writing of the progress and close
of the Wesley Grove camp meeting
says:

Since the last notice of this meet-
ing of the "dwellers in tents" the
attendance and religious fervor have
constantly grown in interest. After
Kavanaugh, Dr. Duncan and others,
which seemed to our mental eye
short-sighted vision to have been the
seed of eternal truth, sown in stone
ground, there has been manifested a
great visible outpouring of the Spirit
of twenty-five precious souls, and a
large number of penitent souls at the
altar. The beginning of this period
cost was on Saturday evening, when
every outward appearance, to a casual
observer, was utterly aver-
sive, such a sight that afterward trans-
pired. Several young men came to
the altar and were soon blessed with
a sense of pardoning grace, where-
upon they arose from their knees
and went among the audience and
sought their former worldly play-
mates and associates—thus, like the
transforming their persecuting en-
ergy to the propagation of the word
of the Master.

The camp was saddened by an an-
nouncement on Friday evening, in a
sudden prostration of Rev. Dr. Cox,
by an attack of vertigo, which caused
intense suffering and subsequent re-
covery. The deepest sympathy of the
people was elicited at the sad
event, as he is so generally beloved
but not only his own membership
but also those of other churches as
denominations.

We regret exceedingly the illness
of Dr. Cox, and sincerely pray that
he may be soon restored to health.

It will be seen by reference to the
advertisement in another column
that the Southern University, Green-
boro, Ala., opens on the third of
October. We hope that this insti-
tution will receive the patronage of
the people of Alabama. Methodist at-
tention should be able to fill its halls to-
morrow. While it is under the con-
trol of the Alabama Conference, the
university is not in any official
separation. The able chancellor,
Rev. Dr. Luther M. Smith, is well
and favorably known, and the facu-
lty is composed of Christian gentlemen
who are well qualified to be te-
achers and guides of our youth.
We were most favorably im-
pressed with the university and its
surroundings during our visit to
Greensboro last winter. The uni-
versity will have the best society, and
be under the influence of Christian
teaching and example. May this
excellent institution be crowned with
abundant prosperity this year.

The *Texas Christian Advocate* has
resumed publication, and is look-
ing none the worse for the fire. We
all editors were as happily situated
as Dr. John. He says:

The *Advocate* is now domiciled
at its usual place, our friends will
find it easily by inquiring for No.
73 Strand. The editor is almost
disposed to congratulate himself and
readers on the fire. "It is an air-
wind that blows nobody good."
Here we are in a neat, cozy office,
arranged so that our friends can find
the office comfortable when they
call, and if the editor is busy (as he
is occasionally) there is the *Advocate*
library and papers from all parts of
the land at their service. Call at the
Advocate office when you come to the
city.

Rev. James S. Parker, Green-
burg, La., writes of a death in his
family. "It is one of the little ones
that God has taken. Thank God for
life and immortality brought to light
by Bro. Parker says:

Our infant son, Charlie Simmons,
aged two months, died on the morn-
ing of the fourteenth instant. Our
hearts are bowed down with grief
under this sad dispensation of Pro-
vidence; but we thank God that death
laid his hand gently upon one so
pure, and that our sweet flower was
only transplanted to bloom forever
in the paradise of God.

The last Nashville *Christian Advo-
cate* brings us the gratifying in-
telligence that Dr. Simmers, the
editor, is rapidly recovering from his
injuries sustained on August 2 from
the wrecking of a stage in which he
and other passengers were riding.
The church has much work for Dr.
Simmers to do yet, and we are
thankful to the good Providence that
shielded him in the recent peril.
May his valuable life be spared for
many years.

Rev. R. S. Woodward, Natchez,
Miss., informs us that his charge is
doing well, and that the addition
of their new church is all that could
be desired.

Not to read or study at all is to
tempt God; but to do nothing but
study is to forget the ministry; to
study only glory in one's knowl-
edge is a shameful vanity; to study
in search of the means to flatter
himself is a deplorable perversion;
but to store one's mind with the
knowledge proper to the saints by
study and by prayer, and to diffuse
that knowledge in solid instructions
and practical exhortations—this is to
be a prudent, zealous and laborious
minister.—*Quaker*.

The Tabernacle at Chicago is to be
torn down after next September. It
will be turned into stores. Mr. Moody
has been invited to hold services in
the building during the last month
before it is changed into another
form. He will probably accept the
invitation, and begin his work about
September 10.

The Christian Advocate.

THURSDAY, AUGUST 30, 1877.

THE MYSTIC STEERSMAN.

O fragrant bark, upon an unknown sea,
Whose steersman steeres not on echoing strand,
Who is the steersman that so patiently
Does at the magic wheel forever stand?

When angry billows sleep, and skies are fair,
And sails lay idle in the wind,
Anxious to learn my bearings, what they are,
I turn and shout into the dark behind:

Then listen. But no echo comes again;
Disconsolate I turn me round, and now
Attempt with straining eyes to scan the main,
But see no further than my vessel's prow.

I sometimes wonder why so frail a thing
Was ever launched upon so vast a sea;
But what avails my dreamy wondering,
What answer has it ever brought to me?

Yet to the soul I hear meek whisperings,
And sounds from fairer climes than on the air;
While faith, luxuriant, pines her drooping
wings,
And gives herself to loving trust and prayer.

When dismal, chilling fogs of doubt shut down,
Brooding like night through many weary miles,
Then look, through many waters calm and brown,
Looks out through rifts of faith the sunniest smiles.

If storm-larks, and hoarse wild-seas run high,
And fears that all is lost come with the swell,
Let me but hear the whisper "Hail,"
And there is calm more sweet than I can tell.

When question's whirlwind howls fierce and the
dew,
And fears of danger threaten me, and noise
straightway I call the Master, "Does he sleep?"
"Alas! Who sails with him comes safe to shore."

Therefore I trust my faithful, unseen Guide,
And firmly stand, till the last hour,
Pegging my safety with his steady hand,
And bring my frail bark safe to harbor.

Nazareth to Tiberias.

From No. 30 of Bishop Marvan's
letters we quote as follows:

Far out in the plain of E-Idraon,
as we approached it, we got a sight
of some of the houses that stand
highest on the mountain, but as we
came nearer the intervening hills
concealed it. We saw it no more
until we reached the summit of one
of the hills that overlook the ravine,
when it came all at once into full
view. My first impression of it was
decidedly pleasant. The houses are
of stone, and generally of good size.
Several monasteries and a Christian
hospital are large and imposing
buildings. The hills rise rapidly
above each other on the mountain
side, and seem to come upon it as
a sort of appendage, high, very iden-
tifying aspect.

The present population is estimated
at 5,000 or 6,000, 2,500 of whom
are Greek Christians, and 2,500 Mus-
sulmans. There are about ten Pa-
tristians. I found that in the Pa-
trist time it was a smaller town.
The present prosperity of the place
like that of Bethlehem, is due in a
measure to its Christian monasteries.
Many of its inhabitants have here
simply because it is Nazareth. These
great monasteries and this huge hos-
pital owe their existence solely to
that fact. Indeed I am of the opinion
that it would be a delightful thing to
spend the rest of my days, were my
Lord and Master lived, and toiled so
long. It requires but slight effort
of the imagination to make the very
hills seem consecrated.

Soon after reaching our tent we
started out for a stroll through the
narrow streets of the town. The
first place we visited was the Latin
Monastery. The building has been
destroyed and rebuilt several times
during the long ages of its existence,
much of the old material being used
in successive reconstruction. Evi-
dences of this are seen in the very
appearance of the stones in the wall.
We found excavations just being
made for the foundation of a new
wing of the edifice. These excava-
tions disclosed a buried wall of a
very ancient date, which had once
formed a part of the building. We
were surprised to find a two-horse
wagon, used for hauling stones, the
only wheeled vehicle we saw in
Palestine except the wheel which we
saw in Jaffa and Jerusalem. All
these Germans of the temple com-
munity, four of them are here, and
they are the proprietors of this
wagon.

Entering the monastery, we found
several monks engaged in their de-
votions, holding on their knees, and
reciting their prayers aloud. An ele-
vated voice is called the chapel of
the angels. This is ornamented with
charge painting representing a num-
ber of angels, but I did not study the
picture to determine whether they
were connected with the Annuncia-
tion, or the birth of the Lord. The
fact is that these idolatrous stat-
ues, upon the scenes of our Lord's life,
pain me so much that I pay but little
attention to them. This part of the
monastery is ornamented rather
generously. Descending a flight of
steps, we enter the small "Chapel of
the Annunciation," which has a
niche resembling those in the grotto
at Bethlehem. Lights are perpetu-
ally burning here, and of course
much superstition fully comes into
expression.

From this place we threaded the
streets in order to see the town as it
is, and especially the quarter occu-
pied by the workshops of mechanics,
blacksmiths, shoemakers, and the
other shops we saw in numbers,
but almost began to despair of find-
ing a carpenter's shop, the sort of
all others we desired to see. The
whole place is there for carpenters,
where all the houses—walls, doors,
roofs, stairways—are made of stone.
Stone yards we saw in abundance,
but no carpenter's shop. The nearest
approach to it was the workshop
of a cabinet-maker. Was it so in our
Lord's day? and was this the trade
of Joseph? It is certainly the nearest
allied to carpentering of any-
thing we have found.

From the streets we ascended to
the summit of the ridge back of the
town. This ridge is the backbone of
the system of hills in which Nazareth
lies. We stood at the head of a

ravine, the whole extent of which
we had in view, but the town itself
was concealed from our sight. Turn-
ing our faces northward, the hills
melt away into a beautiful valley,
beyond which another range of low
mountains appear, while between us
and the valley are two considerable
villages. Turning to the left, and
looking in a northwest direction,
we got our first glimpse of Mount
Carmel.

Returning eastward along the
ridge, and so approaching the town
by a circuit, we came upon a very
fine view of it from the side opposite
to that on which we approached it.

Just at the foot of the hill, on the
east side of the town, is the "Foun-
tain of the Virgin." It is the only
spring in the place, and there are
few if any cisterns, for the people
seem all to come here for their sup-
ply of water. The water is carried
by underground pipes into a reser-
voir of stone, which is roofed over,
and is conducted out of it in two
stone spouts, which project from the
lower side. There seems to have
been, formerly a stone pavement
here, but it is all broken up, and a
puddle of mud and water six inches
deep and several feet wide is formed
by the dripping water. We saw the
pool at mid-day and at dusk the day
we arrived, and at early break-
fasting the next morning, and there
was always a crowd of women,
mostly maidens, with water jars,
each waiting her turn to fill her jar.

Sometimes one would be delayed. I
should think, for half an hour. The
jar is set under the stream that drops
from one of the two spouts I have
mentioned, which is so small as to
require several minutes to fill the
vessel. There the barefooted maidens
stand and wait, and fill their "water-
pots," which are generally large
enough, I suppose, to contain two
of our ordinary large kitchen-pots,
and then, one assisting another, each
raises her jar, and poses it on her
head, and walks away up the steep
streets. It seems to be quite a time
of gossiping for the girls, and, truth
to tell, there are generally some
grown-up boys sauntering around,
with nothing in the world to bring
them to the place. But happening
to be there, they join in the gossip
not without interest, apparently.

This fountain, it is said, was for-
merly a little up on the foot of the
hill, where the Greek Monastery
now stands. When we visited it we
saw an ornamental pavement which
they call the "Chapel of the Annun-
ciation," which, according to the
tradition, covers the fountain or well
where the angel Gabriel appeared to
the mother of our Lord. A table,
with a string attached, was dropped
through a hole in the wall, and six
inches in diameter, and brought up
full of pure cold water for us to
drink.

It was with extreme regret that
we left this place at the end of
so short a visit. I had a great desire
to linger among its hills. I have
no superstitious veneration for holy
places. Any hill which God has
made as holy as these, I believe, has
the feet of the Incarnate Son, and
there is an influence in these associ-
ations which tends to prompt devo-
tion and piety. These are the very
hills he wandered over; these were
the scenes of the same species as those
he gathered; the distant reaches of
hill and valley seen from these sum-
mits, constitute the frame work in
which his life was lived. It was an
opportunity which he could not
twenty hours in and out of the town
of Nazareth.

At a point some five miles east-
ward from the town, the Nazareth
range of mountains seems to rather
a low ridge, south, and the edge of
the plain of E-Idraon. This ridge
terminates in an oval mountain of
greater elevation than any other in
the entire range. Though this moun-
tain stands fairly out in the
plain, and constitutes a very promi-
nent, if not the most prominent, ob-
ject in the landscape. This is Mount
Tabor, which has generally been
taken to be the Mount of Transfigu-
ration. Recent critical study has dis-
credited this view. Some are inclined
to locate that great event in Mount
Hermos, as it occurred very near
the time of our Lord's only recorded
visit to the coast of Caesarea Phila-
pina. I shall not enter into the com-
plexities, much less undertake to solve
the question. It seems most likely
that it took place on the other side,
but even that is not certain.

On our way from Nazareth to Ti-
berias we had our choice to go by
Caesarea or Tabor, and preferred the
latter. A small, able part of the ascent
was made on horseback. From the
point where we left our horses the
path is extremely tortuous, seeking
an easy grade. Proceeding slowly,
we reached the summit with less fa-
tigue than we had anticipated. Two
monasteries stand on the plateau,
Latin and Greek. The Latin one
picks the more elevated position, and
we there were visited. It is kept by
a single Syrian monk, with some
native attendants. From the top we
had a magnificent view. So low was
the West of South Gate rose in a
cloud of smoke, for we were in the
middle of the ridge. The Latin Mon-
astery, on its side, were two villages dis-
tinctly visible even to the naked
eye. That to our left was Embs, the
other Nam. They are about half
way up the mountain-side. I could
make out the large, broken up of God,
in camp at the foot of the mountain
of Tabor, which we had also to fall
view further to the south-west, on
the edge of the ridge, with the
Philistines, who were at camp at
Sharon, near the point of Little
Hermos. The distance of the town
was covered with a path to reser-
vations to make him don't fall of the
same. He could have done a better
without some information from the
world, and of the ancient world.
The hours of a which, apparently, at
Ender. Attended by a few of his
servants, he made his way steadily
by night, across the strip of plain
between that two mountains, having
the evening's camp on his left, crossing
the ridge at the base of which the
Philistines lay, and descending half
way upon the other slope, and the
object of his infernal adventure. It

would occupy perhaps three hours,
or less, to go, and as much time to
return. What a horrible night!—
and what a horrible day succeeded!
Boyoud Gilboa, and more to the
west, was Mount Carmel, stretching
somewhat dimly upon the horizon.
Turning northward, we had the
mountains of Galilee in full view,
and to the right of them—yes, it was
so—a strip of water. It was the edge
of the Lake of Galilee. To the east-
ward lay the valley of the Jordan,
and the mountains of Gilead beyond,
all in full vision.

Back of the monastery are some
old ruins of great interest to the an-
tiquary whose knowledge of archi-
tecture enables him to classify such
remains, and assign them to their
proper era.

Was this the Mount of Transfigu-
ration? For aught I know it was.
If so, what a glory enrobed this
summit once!

After remaining as long as pru-
dence would allow, descending rapidly,
we heard Hazeze calling. Hazeze
had been left in charge of our
horses and our luggage. We did not
know but the Bedouins had attacked
him, he called so lustily; but the
faithful Arab was only soliciting for
us, lest we might lose our way in the
mountain.

As we descended toward the plain
we met a woman who had been
weeping till her eyes were swollen.
She had lost her donkey. After a
brief colloquy we proceeded on our
way, and she went on wailing with
a very bitter cry. My sympathies
were deeply touched, and the more
when our dragoman explained to us
the cause of her distress. She be-
longed to a company of pastoral Be-
douins whose camp we would soon
pass. Having been on some labor-
ing errand, and been riding several
hours, she dismounted to take a little
rest, and let the donkey feed. Un-
intentionally she fell asleep, and
woke to find the donkey gone. For
several hours she had been seeking
him, and if she returned to the camp
without him her husband would give
her a savage beating. "That is the
way these Arabs do," said our drago-
man, himself an Arab. If the women
of America could only realize what
Christ has done for them they would
never rest till the gospel should be
preached over the whole face of the
earth.

We were soon in a comparatively
level plain, which may be properly re-
garded as the northern extension of
the plain of Esdraelon. It is per-
haps a few feet above the level of the
Sea of Galilee. In a few miles we
began to descend toward the sea,
where the ground again assumes a
somewhat mountainous aspect.

Soon the waters of the sea appear
in their deep bed, and we hasten on
to find the stars and stripes floating
over our tent on the shore, just south
of the city of Tiberias.

A correspondent of the London
Times, says the Methodist writing
from Alexandria, informs the public
that Capt. Burton, the African travel-
er, has at the request of the Khed-
ive, visited the "Land of Midian."
The desolate region on the
exterior side of the Gulf of Akabah,
the easternmost of the two long and
barren spurs in which the Red Sea
ends. Accompanied by M. George
Marie, a French engineer, Capt. Burton
landed in Midian on April 2, and in an exploration
of some weeks explored a region full of
ruined towns, built of adobe masonry,
with many ruins, and some of them
very large, and some of them very
imposing. He discovered a wealth of
gold, silver, and copper. The wealth
was based on mining operations, and
Capt. Burton reports the existence of
gold, silver, the antimony and tur-
quoise mines. The antimony region
is extensive. Indeed the discoverer
believes he has opened up a Califor-
nia, and the Khedive proposes to
have the country worked by Euro-
pean capitalists. In the Bible,
Midian is described as a land full of
treasures, especially gold, silver, and
copper. It is more than probable that
Solomon's Ophir was situated there,
as the small ships in which he im-
ported gold, ivory and peacocks were
anchored at the head of the Red Sea.
Midian is a part of the Egyptian
vicerealty.

A MONEY COUNT. There are three
hundred, and only three, that seem to
be placed close together without leav-
ing any interest; these are the perfect
square, the equilateral triangle, and
the hexagon, six-sided figure. No
other forms can be placed together
without some interest being left.
And the third, the hexagon, is at
once the strongest and the most ap-
plicable. Now how remarkable it is
that the bee has chosen the hexa-
gon, and that every comb has a
hive of bees in it, which contains the
greatest amount of honey in the least
possible space, and leaves no inter-
ests. Rather the mathematician
calculated the angle that must be at
the bottom of the cell, in order to be
certain what would be the best to
form the base of a hexagon comb
the most expeditious and most fitted
for fastening with others; and the
very demonstration which mathem-
atical calculation proved is exactly
what is found in every comb we find in
the beehive. We have, therefore, in the
beehive, and in the hive, and all the ex-
quisite adjustments by which they
are characterized, the traces of a pa-
tronic design, the evidences of an ex-
cellent and wise God. Dr. John Cum-
mings.

Christ is a conqueror, who in-
vades with himself not a nation,
but the human race. Wonderful!
The human soul with all its faculties
blended with the existence of Christ.
He speaks, and at once generations
become his by his stricter and closer
than blood, by the most sacred and
holiest of all unions. The lights
in the name of a love which con-
quers self love, and prevails over
every other love. At this hour mil-
lions of men would die for him!—
Napoleon Bonaparte.

Dark seasons are never pleasant to
us, but they are always good for us.
A cloudless sky could never produce
a rich and abundant harvest.—
Jackson.

Religious Intelligence.

The Disciples of Christ are about
to begin a mission in France.

A Swiss Baptist congregation
came from their own land last spring,
and are located about nine miles from
Portland, Ore. The little colony
numbers about sixty souls.

The Baptists in North Carolina
have four flourishing educational in-
stitutions, namely: Murfreesboro in
the east, Raleigh and Wake Forest
in the center, and Thomasville in
the west.

The Lutheran Synodical Confer-
ence has held its annual session at
Fort Wayne, Prof. W. F. Lehman
presiding. We hope to give an ac-
count of the proceedings as soon as
they come to hand.

The American missionaries, whose
stations are in Asiatic Turkey, have
determined to remain, although they
will remove their families to Trebi-
zond for safety. There are mission-
aries at Erzeroum, Harput, Van and
Bitlis.

The Presbyterians have organ-
ized a German church in Philadel-
phia, the first of the kind. Most of the
members were formerly of St. Ste-
phen's Reformed German church,
whose property was sold by the
sheriff.

The Methodist Episcopal Church
has 57,251 members and probationers
of Welsh, German, Scandinavian,
Chinese, American Indian, East In-
dian, Japanese, Bulgarian, Italian,
Mexican and South American na-
tionalities.

The Archbishop of Canterbury
receives \$75,000 salary, the Arch-
bishop of York \$50,000. The twenty-
six bishops of the English Church
receive \$645,000, an average of \$24,800
each. The revenue of the church
from real estate is annually \$1,735,000.

The fifty-seventh General Con-
vention of the Swedish Church
began June 1, in Cincinnati. This
church in the United States and Can-
ada has eleven associations, and four
societies which do not belong to any
association. The whole number of
societies is about eighty. The report
of the Board of Publication showed
a good financial condition, with a
balance of assets, cash value of over
\$19,000.

Bishop Gilbert Haven has re-
turned from an official tour among
the Liberia mission stations. As-
sisted by Rev. J. T. Gracey, he
sailed from New York on the first of
November last. The official returns
made to the Liberia Methodist Con-
ference at Monrovia, which he at-
tended in December, showed that
there were 11 local preachers, 4
churches and 2,000 communicants.
He ordained there 12 deacons and 4
clergy.

The Ritualists in the English
Church have evidently received a
severe blow by the exposure of the
secrets of the confessional, and are
showing a desire to recede. Several
of the prominent members of the So-
ciety of the Holy Cross, under whose
authority the book is printed, have
disavowed the manual. "The Priest
in Absolution," and it is probable
the society as a whole will withdraw
it from the hands of priests, and de-
stroy it. Some of them show a signi-
ficant and suspicious ignorance of the
character of the book.

The Woman's Foreign Mission-
ary Society of the Methodist Episco-
pal Church is getting on well with
its home organization. It has now
2,196 societies, 52,135 members, and
14,411 life members and patrons. Its
income for the year ending February
10, 1877, was \$267,698. Since its or-
ganization in 1859, it has received
\$1,011,000. In this period its mis-
sionaries have accompanied those of
the parent society to all foreign fields
except those of Africa and Europe. It
has sent out thirty young ladies. Be-
sides these, 110 Bible women and
other helpers are employed, and 131
day schools sustained. Three young
ladies were sent out the past year.

THE MISSIONARIES OF THE Church
Missionary Society in the extensive
district of the Punjab have organized
a native church council. It was com-
posed of five native clergymen and
seventeen native delegates. All the
proceedings of the council were in
the Urdu. Several important papers
were read, and an editorial commit-
tee was appointed to write an in-
digenous affairs, to make translations
of Christian books, and to edit a
monthly magazine. A resolution
was passed concerning the impor-
tance of the appointment for the Pan-
jab of a bishop, "who will be a father
to its people, and who by the moder-
ation of his views will carry on suc-
cessfully, with prudence and energy
and love the work which has been
done by the Church Missionary So-
ciety," and who will also "entertain
a friendly feeling toward our Ameri-
can brethren," and toward those of
other communions.

The Missionary Society of the
Methodist Episcopal Church carries
on its foreign work in Africa, South
America, China, Germany and Swit-
zerland, Scandinavia, India, Bulgaria,
Italy, Japan and Mexico. Its foreign
missionaries and assistants, 276
native preachers, 752 local preachers,
exhorters and teachers, making in
all 1,235 agents. In the African field
there are 2,000 communicants; in
China, 2,300; in Germany and Swit-
zerland, 4,224; in Scandinavia, 9,149;
India, 3,561; Bulgaria, 77; Italy, 73;
in Mexico, 518. All these missions
have been fruitful the past year. Of
the mission in South America it is
said: "Our work is prosperous, and
promising. Congregations are main-
tained with unflagging interest by
the three points occupied. Sunday
schools are growing and multiplying.
Financial progress is being made. In
spite of the several hard times
known to these countries, Educa-
tional affairs, from the primary
schools to the highest institutions of
learning, feel our direct influence.
The press, the social circle and other
bodies that move public opinion are
accessible to us. Prejudices are be-
ing uprooted, truths disseminated,
souls saved, and these rising millions
in their fervent state, influenced
and fashioned for the glory of God."

Our Young People.

LULLABY.

BY HILDAEY DAVIS.

A song for the baby, sweet little baby—
Come, wee Willie Winkle, and sing her to sleep.
Come, lass her high up, and trot her low down;
This is the road in drink, sleep to you.

Come, press down her eyelids, and shut her in her
our
The wonderful songs that in dreamland we hear,
The chiming of the waters, the glimmer of the dew,
The tales that the blossoms are telling the breeze,

For, spite of her crowing and cooing, I see
The baby is sleepy as sleepy can be.

Down hush the eyelids, dear little baby—
Now, Willie Winkle, sing, sing her to sleep.
This is the road in drink, sleep to you.
Lulla, lulla, lulla.

Papa's Proverb Stories for His Children. No. 1.

"A BAD WORKMAN QUARRELS WITH HIS TOOLS."

Little Johnnie was a good boy in
many respects, but he had one great
fault—that spoiled everything else—
he would always lay the blame of
whatever was done wrong upon
some one else. If his pants or shoes
were soiled, or his clothing torn,
Dick or Bill did it, or it happened in
some unavoidable way.

One day Johnnie's pa left him, to
do a piece of work in the garden. It
was a very light task, and Johnnie
thought he would put it off for a lit-
tle while, to play with some neigh-
bor boys in an adjoining field. When
once engaged in play, the hours flew
rapidly by, and Johnnie forgot his
work altogether until he saw his
papa turning the hill at the back of
the farm. Now he ran in great haste
into the garden, and began to dig
with all his might. In a few min-
utes his father was by his side,
and, seeing the work had not been
done, asked Johnnie what he had
been doing. He was ashamed to tell
his father the truth, and admit that
he had spent the day at play with
other boys; so he looked around for
some other excuse.

"This hoe," he at length said, "is
so dull that I cannot dig up the
grass with it. I have been trying all
day, but I can do nothing with it."

"Let me see," said his pa, taking
the hoe in his hands. "Why, John-
nie, this hoe is not dull; it is a good
hoe, and is quite sharp. The truth
is, Johnnie, you have idled your
time away, and now want to lay the
blame on the innocent hoe. I saw
you running into the garden from
your play, and I turned the hill yon-
der. The fault is all your own, and
now you want to shift the blame
upon the hoe because it cannot speak
to contradict you."

Johnnie hung his head, for he
knew that he had told a falsehood to
deceive his father, and shivered the
poor hoe because it could not talk.
He looked up into his father's face,
the tears in his eyes, and he said:
"Father, I have told you a story. I
know I have done wrong; but if
you will forgive me this time I will
never do so again."

Johnnie is now a man, and his
neighbors all say he is a good man;
but he has never forgotten his at-
tempt to slander the hoe.

From Our Little Friends.

MARY VIOLET, AGE 12, MAY 17, 1877.

MR. EDITOR: As I am a constant
reader of your excellent paper, and
have seen by letter written from
near Maryville, I concluded to write
You may inform Mr. L. Harwell
that it was Joshua who commanded
the sun and moon to stand still, and
they stood still a whole day. This
reference is found in Joshua x, 12, 13.
Little Hallow asks: Which is the
middle verse in the Bible? It is in
Isaiah cxviii, 8, Laura Wynne asks:
How old was Moses when he died?
He was one hundred and twenty
years old. It is found in Deuter-
onomy xxxiv, 7. I will close by ask-
ing your young correspondents three
questions: 1. Who was the wisest
man? 2. How long was Noah build-
ing the ark? 3. Who was it deputed
that Jesus was the Christ?

Your friend, ORA GROVES.

CLAYTON, BARRETT, AGE 11.

MR. EDITOR: I was looking over
the Advocate the other day, and I
saw a column which had the head-
ing, "Our Little Friends," and I be-
came very much interested in it, and
I found where you had asked which
was the middle verse in the Bible. It
is the one hundred and eighteenth
psalm and the eighth verse. While
I am writing I want you to tell me
which is the middle chapter, and the
shortest in the Bible? Who was
Moses buried? Who was the inter-
preter of the chief baker's and what was
the chief butler's dream, and what was
it?
G. M. CALHOUN.

DANIEL, TEXAS, MAY 17, 1877.

MR. EDITOR: The last time I wrote
to you I sent you the obituary of my
little brother Berlie. Now I will
send you the obituary of my dear
ma. We are all in deep distress.
It does seem so hard to have our
dear ma taken away from us; but
God knows what is best for her and
us. She died very happy. She said

she was going to heaven, but would
come back and see us as often as she
could. I hope you, Mr. Editor, and
all your little correspondents will
pray for us. We are all trying to
live so as to meet her in heaven.
CARLIE DAVIS.

WEN'S, ATTALA CO., MISS., MAY 24, 1877.

DEAR MR. EDITOR: I am a little
girl eleven years old. I and my sis-
ter are members of the church. We
want to be good children. We like
the Advocate very much. The
question has been asked: How many
men were slain for leaving a letter
out of a word, and what was the
word? It is found in Judges xi. The
word was Shibboleth, and forty and
two thousand men were slain. I
wish to ask the little readers of the
Advocate a question: How long did
the children of Israel live in
Egypt? Your little friend,
S. A. WASSON.

BRIMLEY, OSAGE CO., ILL., AGE 10, 1877.

DEAR MR. EDITOR: I love to read
the children's corner in the Advoca-
te, and thought I would write a
short letter too. We have a small
Sunday school here, and I love to
attend. I am playing with my
brother, who is a preacher. I sent
you fifty cents for the missionary
cause. My missionary hen has not
done well this year.

Truly your little friend,

JOE A. KESNICK.

Money received and will be ap-
plied as directed.—Editor.

LABEL HILL, NEWBURY CO., MISS.,
MAY 10, 1877.

DEAR MR. EDITOR: There were
six pills of refuge. It is found in
Deuteronomy ix, 7, 8. Now I have
a question to ask the little folks: What
prophets lived in a college?
Yours truly,
THOMAS RAY.

Full of the Bible.

There was once a little boy who
went to a Sunday school regularly,
and learned all his lessons well, so
that he had a great many Bible
verses in his mind. He was a ten-
derhearted boy. This boy was on a
steamboat, making a journey. One
day, as he sat alone on deck, looking
down into the water, two ungodly
gentlemen agreed that one of them
should go and try to persuade him
to drink. So the wicked man drew
near to the boy, and in a very pleas-
ant voice and manner invited him to
go and drink a glass of liquor with
him.

"I thank you, sir, but I never
drink liquor."

"Never mind, my lad; it will not
hurt you. Come and drink with
me."

"Wine is a mocker, strong drink
is raging; who ever is deceived
thereby is not wise," was the boy's
ready answer.

"You need not be deceived by it. I
would not have you drink too much.
A little will do you no harm, and
will make you feel pleasantly."

"At the last it will bite like a ser-
pent and sting like an adder," said
the boy. "I think it wiser not
to play with adders."

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Taking Up the Cross.

No phrase is more commonly on the lips of Christians than this, and none is more frequently misapplied. The cross was the instrument of a painful and shameful death. When Christ said to his disciples, "If any man will come after me let him deny himself, and take up his cross daily, and follow me," he must have referred to crucifixion as a mode of punishment familiar to his hearers, and probably to the manner of his own death. It was customary to compel the condemned to bear his cross to the place of execution, and this circumstance is used to illustrate Christian character and duty.

Certainly the allusion is to something more serious and grave than submission to minor mortifications, and duties not altogether agreeable. It must mean that we have the spirit of martyrs, that we are ready to suffer to the uttermost, to count all things but loss, and to die, if need be, for the faith. The shame, the burden, the agony of the cross, cannot be predicated of those trivial inconveniences and sacrifices which are sometimes dignified as crosses. To confess Christ in certain companies, or to deliver our testimony in Christian conference, may require courage, and be anything but agreeable to our natural diffidence. To be diligent in the business of religion demands some self-denial, some surrender of ease, and some sacrifice of time and money. But are these things crosses? If the cross means death, the most humiliating and painful, it is a perverted application of the word to use it in describing duties which involve nothing of disgrace or suffering.

To adapt the term to these minor and comparatively insignificant features of religious experience is calculated to withdraw the attention from the higher significance of the Savior's requirement. Stephen took up his cross when he met death rather than renounce Christ. Men who endure persecution, not counting their lives dear, as did Paul, and thousands of others in almost every age of Christian history, may be said to bear their cross. To come up to this mark of discipleship there must be the habitual devotion and self-surrender that would not quail when confronted by the torture of the Inquisition. It is a readiness of spirit to endure all suffering and to die for Christ. In this respect, though the occasion does not actually arise, the believer may be said to take up his cross daily.

Then there is a symbolical cross-bearing, the crucifixion of "the affections with the lusts," the putting to death of self-righteousness and dying unto sin. This inward crucifixion is the most difficult of all, and they take up their cross daily who carry on this conflict, and resolutely battle against the old rebellious nature. To be crucified with Christ expresses the idea of a completed and mature experience. The painful death has passed upon the old man, and Christ lives in the purified, believing heart. The cross in its deep inward import is never absent from the renewed mind. It is taken up daily. It is borne constantly. Dead to self, the world and sin, the members, inordinate affections, evil consequences and covetousness are mortified. For any one to take up his cross, in this

respect, there must be felt the sharpness of the two-edged sword, "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow."

Cross-bearing, therefore, is not the endurance of slight inconveniences, and the performance of duties which involve inconceivable sacrifices. It is something far more serious and robust—the martyr spirit, and the deepest actual sufferings in the performance of our duties as Christians. It is to meet scorn, obloquy, violence, peril and death in the path of faithfulness. And it is a double crucifixion, "whereby the world is crucified unto me, and I unto the world." It is an outward cross that involves contempt, loss of property, stripes, bruises, death; and an inward cross that means self-renunciation and a dying unto sin.

It may happen that those who talk most of their crosses know but little of them. If they had the spirit of real cross-bearing, the minor incidents that trouble them so much would hardly be mentioned at all. Besides, every burden is not necessarily a cross. It may be a burden in the order of Providence given, suffering which has a gracious and sanctified end, but it is not a cross, unless it be something endured and suffered in the performance of Christian duty. When one of the great English martyrs, kissing the stake, exclaimed, "My cross!" he had a right to this interpretation of his end. It was for Christ and the gospel that he was about to die. His faith was sealed with his blood.

"Sins on the Gospels," in the *Southwestern Review* of July last, is an exceedingly suggestive article. One paragraph, as quoted from Seiss, embodies much of what we have often thought: "The great reason why Christians of our day have such a good and easy time of it is because they are not Christians after the style of the apostles—not Christians brought clean out from the world, and made to know and show the power of their profession." We fear this witness is but too true. There is more of the spirit of fear than of love and power, and of a sound mind. Every disciple will find his cross if the cross-bearing spirit is in him. There will be something more than crumpled rose-leaves in his path if he have the courage to be true to Christ, and faithful in his dealings with error and vice. People hold to the term—taking up his cross—but out Christianity, in its enervation and softness, has almost lost the meaning. Hence the need of recalling what Christ meant when he said, "Let him take up his cross daily," and the further need that we guard against that thoughtless perversion which takes the force and path out of the Savior's words!

There is a cross for each true follower of Jesus. It is his, and lies in the path of his personal mission and experience. It is not a mere sentiment, but something sharp and searching, and something fearful, were it not for the grace that supports, and the joy that is set before him. That cross may be avoided, and we may die without touching it, but the expected crown may also be missed. There are, we believe, faithful souls following in the footsteps of Jesus, and taking up their cross daily. But are we wrong in the belief that multitudes of Christ's professed disciples are practically ignorant of the Master's injunction?

The Sign of the Blood.

The destroying angel passed over those houses where the blood of the Paschal lamb was seen. Sprinkled on the lintels and side posts, those within were safe. Death entered every dwelling that was not marked by the sign of the blood. "Christ, our Passover, is slain for us." Is the blood on the lintel and the posts? Have we dipped the hyssop of faith in the blood that is in the basin? As the Lord passes through to smite the guilty, does he see the blood that atones and delivers sprinkled upon the heart?

Doubtless it is the blood shed for the world that gives space for repentance, and delays the blow of justice. But it is only when Christ has been personally appropriated by faith, that we are secure. Thus, as a holy God looks down upon the great multitude, the blood is upon some lintels and not upon others. There are those who have taken Christ for their refuge, who are trusting in his atoning sacrifice, and they are safe from the midnight destroyer. The second death cannot hurt them. The law cannot condemn them. They are at peace with God, and justified by faith. Which has gone forth against all that reject the blood and count it an unholy thing. Death will strike every soul that bears not this sign of the divine covenant. Sooner or later there will be a greater cry than there was in Egypt when "there was not a house where there was not one dead." Salvation is a personal matter.

Each individual must believe for himself, and the atoning blood cleanses from sin only when he believes. But it is suggestive that the blood of the Paschal lamb was applied to houses, and that the blood on the lintels and side posts shielded the family, and all beneath the roof. The faith of the householder may have been abated by all who had come to years; but if not, as regards this temporal judgment, the first-born was spared, and no cry of distress went up from the blood-sprinkled portals. "For the promise is unto you, and to your children." "And thou shalt be saved, and thy house," was the promise to the father. Surely it is something worth to be "the children of the prophets, and of the covenant which God made with our fathers." Blessings, temporal and spiritual, rest upon the children of godly parents. There is a special hitherto of privilege here, and not the less a privilege of value because it may be abused and lost. A home consecrated, where the heart is a believer in Jesus as the Lamb of God, where family prayer is established, and where children and servants are embraced in the ordinances and training of godliness, is a stronghold and place of refuge. "The name of the Lord is a strong tower." The blood is sprinkled upon the lintel and side posts of that house whose head is a man of prayer and faith, and whose halls and chambers are devoted to Christ.

As we pass about through the crowded city we know of many doors that have the sign of the blood on them. The parents are devoted Christians, and they know that Jesus, as their Passover, has been slain for them. Blessed are all they that abide in those houses of light and praise! As the eyes of the Lord run to and fro throughout the whole earth, they do not fail to see the blood upon the lintel. The atonement has a household significance, and a covenant blessing that reaches to families and homes. Believing parents, who are negligent about family prayer and the baptism of their children, have reason to be alarmed. "And thy house?" Is the blood upon the house? Have the basin and hyssop been brought to the door? And is the home-nestling peacefully and sweetly beneath the wings of the cherubim, and in the arms of the everlasting covenant?

Israel and Egypt are still distinguished and separated by the sign of the blood. There are houses whose thresholds are sprinkled with the sacrifice. The sin-offering lies at the door, and there angels ascend and descend upon the Son of Man. There are holy ministers, and gracious benedictions are constantly falling. Christ is there to guard, comfort and save. And there are houses—alas, too many of them—that stand out in their Christless desolation. They may be the mansions of the rich, the resort of fashion and beauty, and exquisitely furnished with all that taste can suggest or money buy. There is wealth, power, influence, but the occupants are strangers to the blood that bought them. Welcome the first-born of such houses, and unto all that are born and that dwell in them! Death, with dark wing and sable plume, hovers there. There is no shelter from the doom of the guilty, no consolations in the sorrows of life, no escape from the supreme peril. Over those doors, on the lintels where the blood ought to be, but is not, it is written: "Having no hope, and without God in the world!"

The President's Progress.

The President's progress through New England seems to have been thus far a very agreeable one. The utterances of Judge Key, Postmaster General, have been unfavorably criticized by the Southern press. He seems to deeply regret his past Confederate record, and speaks of the erring South apologetically. He has not said directly that he was sorry that he voted for Tilden. As he shows so little self-respect, it is not wonderful that he should forfeit the respect of the Southern people. In one of his speeches he alludes to his father (deceased) as having been a preacher, and says: "You have heard how I, his son, have wandered. I will not attempt to quote Scripture, for I might fail more significantly than the President; but I have heard an old hymn that reads:

While the lamp holds out to me,
The light of truth is never dim.

There are two or more preachers in the cabinet. Mr. Evarts and Mr. Key are thus respectfully descended. Mr. Evarts has not in this progress degraded himself, but what shall be said of this man who, halting from the sunny South, behaves in a manner to make his countrymen ashamed of him? Mr. Hayes has much joy in Judge Key, and he introduces him on one occasion thus: "It is not best for one bred to the law to attempt to quote Scripture, but there is something like this:

"There is more joy over the repenting of one than over a hundred that have not gone astray." That will do for substance, although many a six-year-old Sunday school boy could have given the passage more accurately. And upon this Judge Key confesses himself to be the repenting sinner, and there is great joy over him, and many thanks to the President for having, through the allurement of office, brought him back to the fold. What a power there is in office to bring wandering sheep into the Republican fold! We like the President very well. We are willing to believe that he had nothing to do with the 8 to 7 hog-spoils, and that he has done honestly and wisely in his Southern policy. But in all this blubbering over Key, and Key's toadying to the New England sentiment, there is enough to nauseate the strongest stomach.

We suspect Mr. Evarts is really, and by all odds, the greatest man in the President's company. This little speech of his, following, as it does, upon the quishings of Messrs. Hayes and Key, is like an oasis in the desert:

Ladies and Gentlemen: When the founders of this great government formed it they laid its support sure in civil and religious liberty, and insisted on the entire separation of Church and State. They were gullible of no such folly as would confound freedom in religion with freedom from religion. They wanted that there should be one seat of united power, and that in the hearts of the people. They were religious people themselves, and knew no method by which men could be capable of self-government but when they had been made capable of governing themselves. They insisted that though there were a diversity of gifts, yet there should be the same spirit. Now in this beautiful scene, where all that makes nature and man worthy to be visited is found, we have seen nothing wanting.

In our reception, as we have ridden through your magnificent State (New Hampshire), we have seen, as it were, that the mountains skipped for joy, and now literally the hills have clapped their hands. The history of this people shows that there was never a profounder saying than: "Who has not much meditated of God and man, will ever be taught but a blundering politician and sorry statesman."

"Diversity of gifts"—the same spirit? Evidently the Secretary of State is familiar with the twelfth chapter of First Corinthians. And where but in the Psalmist did he get those ideas about the mountains skipping, and the hills clapping their hands? We must say that he is vastly more happy in his biblical allusions than his distinguished friends, President Hayes and Judge Key.

The Evangelical Dollar.

From an editorial in the *Methodist Recorder*, under this heading, we make the following extract:

As the time draws near for the several fall conferences, the question arises again and again: Are the pastors paid? They serve the church at less than mechanics' wages, as a general rule, and with families to support, books to buy, and other necessary current expenses, unless they receive every dollar promised them there will be exasperation, and in some cases even distress and suffering. For a minister to be dependent to his grocer, tailor, or butcher is to be humiliated to a degree which weakens his influence and destroys his comfort. The pastor not only requires every dollar of his salary, but he should be paid promptly month by month, so that he may have the advantage of ready money when he goes to market. Salary does not piecemeal and at irregular times does not least ten per cent. The churches should manage the finances of every year in a business way, so that every dollar paid the pastor will buy a full dollar's worth. To permit the pastor's family to run accounts is a dangerous custom; and yet, in many instances, so kind are the people whom he serves, that, unless he is careful, credit at the store might literally starve for bread! He does not like to ask for what he earns as just compensation for service. It is an unpleasant necessity put upon him by a negligent congregation or a forgetful treasurer. Besides, it makes the impression upon the minds of a certain class of hearers that the minister is a money-lover. That he is concerned about the fleece more than the flock, Ministers should be spared this income duty.

There is but little (as yet, this year, for deficient salaries. The crops have been exceptionally good, the prices are fair, and farmers should more than meet their own responsibilities. In our cities it may be more difficult to measure up to the agreement, but even there it is easier for the membership severally to raise the full amount expected of them than for one family to bear the pressure of the whole deficiency. At severe cost, even to the extent of suffering and sacrifice, let the members raise the sums assessed, or volunteer to make good the pastor's salary to the last dollar. He cannot afford to carry the burden of debts incurred by the indifference of his congregation. They who preach the gospel should live of the gospel. A station or circuit pitifully paid poverty, and allow the pastor to go to Conference unpaid, with heavy heart and shaken confidence; they thereby exhibit a sad lack of loyalty to the cause they have professed to love. A little less love, and a little more bread, and better food and clothing would be decided improvement in some churches of the denomination.

We make this appeal in behalf of

all ministers whose salaries are deficient. It is somebody's duty in every charge to inquire about this matter, and everybody's duty to contribute to the fund necessary to square the account at the close of the Conference year. To permit a pastor to go to Conference unpaid is to advertise the infirmities of the charge. The question is always asked: "Has the church discharged its pecuniary obligation to you?" A candid answer will be given. And any field which falls in this important contract deserves to suffer in reputation, just as an individual whose note has gone to protest at the bank. If the organized church of Jesus Christ is not careful to pay her debts, the world will know it; and sinners whose words are as good as their bond, and whose bond is as good as their word, will justly hesitate to confide their best interests to such doubtful keeping. If congregations would pay the preachers promptly there would be far less occasion to criticize the profession for delinquency in business engagements. When the preacher is paid, as he labors, he can pay as he goes; and if he involve himself beyond his stipulated income, then he becomes culpable and should be held to account by his Conference.

But where churches have promised a living salary, and pinched it out in larding doses to him who deserves it promptly and cheerfully given, making it impossible for the pastor to use his income with any sort of economy, then the disgrace of uncollectable bills should attach quite as much to the people as to the preacher. Let this subject receive the attention it deserves in all the churches. See that no minister is left to struggle helplessly with financial embarrassments assumed as the result of others' neglect. If his salary is small, all the more urgent is the reason why every dime of it should be paid.

The indignation of the great body of Englishmen, says the *Christian Advocate*, waxed hotter and hotter over the fresh revelations of the practices of the ritualistic body in the Church of England, called the Society of the Holy Cross. It is a joy to notice the honest and fearless and uncompromising denunciation that rises from all ranks of society. Recently another pernicious book, in addition to the "Priest in Absolution," has been unearthed and held up to the reprobatation of all Englishmen who love their children and their homes. In the Upper House of Convocation of Bishops, the Archbishop of Canterbury called attention to "Notes of the Series of Books for the Young," edited by a committee of the clergy, and issued by the society. The Archbishop read this extract:

"Address to the Children.—It is through the priest, and the priest only, that the child must acknowledge his sins if he desires that God should forgive him."
"Do you know why? Because God, when he was on earth, gave to his priests, and those alone, the divine power of forgiving men their sins? It was to the priests only that Jesus said: 'Receive ye the Holy Ghost'; 'those who will not confess will not be cured.' Sin is a terrible sickness, and casts souls into hell. Then the priest says to the poor child: 'I have known within the confessional, of poor children who have confessed their sins, and in vain, for years. They were very unhappy and tormented with remorse, and if they had died in that state would certainly have gone to the everlasting fires of hell.' Then with regard to the sacrament which the 'modest child' might feel in making statements to the priest, 'This comes, the book says—this book for the young—'

"From not understanding the heart of the priest, who loves his penitents, who has compassion upon their weakness and faults, who does not scold, but comforts them, and is in the habit of hearing the avowed of great sins. Do not be afraid, then, my dear child, but tell all your sins, without hiding any, or diminishing their number or greatness. You may say: 'I don't know how to tell what I have done, it is so bad.' Well, then, say this to your confessor: 'I have done very bad things, but I don't know how to tell, and he will kindly help you—he will question you.'"

What a diabolical outrage! What an indecent assault upon the sanctities of Protestant Christianity! Is it not amazing that educated Englishmen, the graduates of the universities and theological colleges, should adopt one of the worst practices of the Romish hierarchy? The confession, however, between skepticism and superstition is a very intricate one. Men have commended recently the works of Flaubert, but in no list have we seen a notice of his great tract on "Penitentialism," published when he was not far from twenty years old, to us one of the best, if not the best, of his productions, being more direct, less halting, and less hesitating than his subsequent writings, in which he shows too easily how he passes from unbelief into gross superstitions. The worst of the former leads men to accept the unthinking, unhesitating, torpid peace of the latter. The truth is, there is an overtrading which results in transcendentalism, which is the destruction of all robust common sense, and leads men in England to accept the abominations of popery, and in Boston to take refuge in the absurd rhapsodies of Buddhism.

The Ocean Grove camp meeting opened August 15, the first sermon being preached by the Rev. S. H. Platt. A preliminary service on Tuesday evening was largely attended, and hopes are entertained of an unusually successful meeting. The number present on the first night is said to have been ten thousand.

The history of Christianity shows clearly that the denomination which does most for the poor and ignorant gains friends among the affluent and the learned, and acquires wealth and social power; while those which grasp at wealth and social distinction shrivel up, win the admiration of the frivolous and narrow-minded, and fall of any greatness. —*Watchman.*

Methodism in Texas.

Bishop Doggett, recently returned from his visitation of the churches in Texas, in a communication to the *Richmond Christian Advocate*, says:

No portion of the United States is more replete with the elements of prosperity, or affords richer promise of immediate results to its industrial and enterprising citizens. Nor is there any field within its ample limits which more imperatively demands religious cultivation, or is more hopeful of an abundant harvest, notwithstanding its promiscuous population and the occasional disasters incident to the formative period of a great commonwealth. The elements of a vast success predominate, and not the least of them is the presence and activity of gospel truth on a larger scale than is usually supposed abroad. The average status of its population is equal to that of any part of the Union, as the combined result of internal growth and continuous immigration from the older States; while the proportion of church members of all the Christian denominations to the mass of the people, and the average talent of the pulpit, will compare favorably with the same conditions anywhere. The leading denominations are the Methodists, the Baptists, the Presbyterians and the Episcopalians, with an effusion of all creeds, and a considerable measure of avowed infidelity. The Methodists are numerically the largest, being about 80,000. The Baptists have rapidly increased of late, and are approximating us in numbers. The Presbyterians are quickly and gradually progressing, and the Episcopalians, though few in number, have three dioceses, and are making vigorous efforts to establish themselves in the principal centers.

Having presided over six Annual Conferences last fall, and having traveled extensively over the State during the present year, I rejoice to say that the Methodist Episcopal Church South has made decided progress in her ministry and membership since my last visit, eight years ago; has emerged from the comparative dilapidation that followed the war; has reconstructed her plans of operation; is rallying to her vocation, is putting forth renewed energy in all departments of activity, and is assuming a healthier and more robust attitude to the grand responsibilities of her position. She was the pioneer church in Texas, and has been more faithful upon the mass of its population, than any others. She is still in the van, with all the means to accomplish her mission. Let her ministers fully disentangle themselves from secular encumbrances, arise in the strength of their original commission, fill of faith and of the Holy Ghost, and lead the way. Let the hosts of our Israel thoroughly return to the old paths and rally to the standard of primitive Methodism. Then will the church continue to maintain its ground, fulfill its errand, and Texas Methodism be a blessing and a praise throughout the future generations of the State.

BISHOP MARVIN.—We are profoundly thankful says the *Nashville Christian Advocate* of August 25, in announcing the safe arrival of Bishop Marvin and his traveling companion, Bro. Hendrix, in their native land. The Bishop writes us, Steamer Britannia, off Nantuxet, August 17, a private note in which he says:

"The *Hutchman and Engineer* of August 1 contains a synopsis of my address before the Wesleyan Conference. As a synopsis it is tolerably correct, except in a few points. But there are two errors in matters of fact of so much importance that, should you see fit to republish, they will require to be corrected."

"Where I said that the Methodist Episcopal Church is about as large as our church, they make me say about as large; and where I say 'Baxter Mexican mission,' they make me say 'An African mission.' We have had a prosperous voyage homeward, and have a good prospect of landing early to-morrow morning, after the quickiest run ever made across the Atlantic."

"For many mercies I am profoundly grateful."

COLLEGIATE INSTITUTE.—It will be seen from the card of Prof. Magruder that the next session of the Collegiate Institute, of Baton Rouge, opens on the third of October. We would repeat what we have said from year to year in commendation of this excellent school. As our personal knowledge of its management becomes more thorough we are more and more impressed with the great merits of the institution, and of Prof. Magruder's wisdom and efficiency as an educator. He has the rare art of training boys, of developing character, and forcing their manners and habits; of directing, prizing and polishing them into Christian manliness, and of teaching them to think and study. The school is a home in which parental care and all religious influences are found. The science of education, the art of teaching, and the principles of government have been mastered in all their details, by the veteran principal of the Collegiate Institute. Boys can be trusted to no safer or wiser hands.

We learn that at a recent protracted meeting at Ocean Springs, Miss., Rev. A. B. Nicholson, pastor, the church was much revived, and eight members were received on profession of faith.

British astronomers have made elaborate preparations for determining the solar parallax at the approaching opposition of Mars, by observing the diurnal parallax of the planet. Mr. Gill has gone to the Island of Ascension and Mr. Greene to Madeira.

MACHINERY, TIES, ETC.

est-running Machine made, this new Siftler Re-
sistor, Length of stitch indicated by number
Physicians recommend it in cases where they
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M. S. HIRSH
No. 53 Charlotte Street

the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 200 million to 400 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.

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the 1990s, the number of people in the world who are under 15 years of age is expected to increase by 1.5 billion, from 1.1 billion in 1990 to 2.6 billion in 2010. The number of people aged 65 and over is expected to increase by 1 billion, from 350 million in 1990 to 1.4 billion in 2010. The number of people aged 15-64 is expected to increase by 1.5 billion, from 2.5 billion in 1990 to 4.0 billion in 2010. The number of people aged 65 and over is expected to increase by 1 billion, from 350 million in 1990 to 1.4 billion in 2010. The number of people aged 15-64 is expected to increase by 1.5 billion, from 2.5 billion in 1990 to 4.0 billion in 2010.

NEW ORLEANS MARKETS.

ADVOCATE OFFICE.
New Orleans, Tuesday, Aug. 28, 1877.
MONETARY.

No change is apparent in moneyed circles, although lenders and borrowers agree that a heavy demand will exist, growing out of the usual commercial necessities, such as paying the crops of cane and cotton. The picking season has commenced in many sections. As new cotton comes forward money will flow out for its purchase, which is likely to drain the banks of their surplus; but it is not likely to occasion an increase of rates.

The sales of State consols have been light, and close at 75 1/2. City bonds are in fair demand at 32 1/2 to 33. Other securities unchanged. Gold moves at 104 1/2 here, and at 104 1/2 in New York.

The following will show the condition of the New York banks:

NEW YORK BANK STATEMENT.

The surplus reserve now amounts to \$12,732,150. The following are the figures for the week ending August 15:

	Total.	Change.
Loans	\$243,898,261	\$1,450,000
Deposits	124,872,104	\$1,100,000
Legal tender	12,241,100	\$200,000
Deposits	21,444,400	\$2,000,000
Capital	15,551,800	—

The position compares as follows with last year:

	Aug. 15, 76.	Aug. 15, 77.	Change.
Loans	\$243,898,261	\$245,348,261	\$1,450,000
Deposits	124,872,104	125,972,104	\$1,100,000
Legal tender	12,241,100	12,441,100	\$200,000
Deposits	21,444,400	23,444,400	\$2,000,000
Capital	15,551,800	15,551,800	—

NEW YORK DRY GOODS MARKET.

The general business has considerably improved during the week. The railroad troubles had brought a serious interruption and loss, but the injury may be compensated for by the assurance that a repetition of the "strike" is not likely to come again for many years. The present indications are for a rapidly increasing trade. There are many buyers now in the city.

As the fall trade now opens it may be of interest to compare, in a few fabrics, the present prices with those of 1857—twenty years ago:

Printed cloths were in 1857, 60c. to-day the price is 40c. Dimonies were 50c., now they are 60c.; Wamsutter muslins were 14c., to-day they are 12c.; Fruit muslins were 10c., now they are 8c.; Atholite were 12c., now they are 10c.; Atholite P. shirtings were 14c., now they are 12c.; A. C. A. muslins were 22c., and now 16c.; Amoskeag denims were 20c., and are now 15c. The above indicate the difference in values of manufactured goods, cotton being at about the same price, say 14c. per pound.—New York Method.

COTTON.

DAY.	Low.	Ord.	Good.	Low.	Ord.	Good.
Monday	10 1/2	11 1/2	12 1/2	10 1/2	11 1/2	12 1/2
Tuesday	10 1/2	11 1/2	12 1/2	10 1/2	11 1/2	12 1/2
Wednesday	10 1/2	11 1/2	12 1/2	10 1/2	11 1/2	12 1/2
Thursday	10 1/2	11 1/2	12 1/2	10 1/2	11 1/2	12 1/2
Friday	10 1/2	11 1/2	12 1/2	10 1/2	11 1/2	12 1/2

COTTON STATEMENT.

	Total.	Change.
Block in New Orleans	22,000	—
Block in New York	22,000	—
Block at all ports in the United States	170,000	—
Receipts since Sept. 1, 1876	1,100,000	—
Receipts since Sept. 1, 1876, to this date	1,000,000	—
Receipts at United States ports since Sept. 1, 1876, to date	3,000,000	—
Receipts at United States ports since Sept. 1, 1876, to date	3,000,000	—
World's visible supply	1,000,000	—
Block in Liverpool	100,000	—
Block in Liverpool last year	100,000	—

Report of Dealers' Cash Prices.

AT WHICH COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

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SEWING MACHINES.

THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

FAMILY SEWING

MACHINE!

FOR CASH!!

The Singer Manufacturing Company ever awake to the interests of the public, have determined to put the price of their machines within the reach of every man, woman and child in the land.

The genuine Singer sewing machine is now offered at prices below the cost of any other.

The fact that the only Sewing Machine which has been shown to have ever exceeded in its popularity, is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying the cheap, low quality machines, which do not do the work, with no claim for patronage but their cheapness.

BEWARE OF

Worthless Imitation Machines.

The Singer Will Last a Lifetime.

Send for Circular and Cash Price.

ADDRESS

THE SINGER MANUFACTURING CO.,

No. 91, Canal Street, New Orleans, La.

Special Notices.

A Gem worth Reading—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY YOUR SPECTACLES.

By reading our Illustrated

PHYSIOLOGY

AND ANATOMY OF THE

EYES, you will learn how to

cure Weak, Watery, Inflamed, and

Near-Sighted Eyes, and all other Diseases of the Eyes.

WANT NO MORE MONEY BY ADJUSTING

HUGE GLASSES ON YOUR NOSE AND

FIGURING YOUR FACE. Pamphlet of 100

pages, mailed free. Send your address

to us.

Agents Wanted.

Gents or Ladies, \$3 to \$10 a day guaranteed.

Full particulars sent free. Write immediately.

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No. 205 West 33d Street, New York City, N. Y.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Woodville, Sept. 15, 1877.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARR, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, SEPTEMBER 6, 1877.

NO. 36.

SUMMER WINDS.

BY MARIANNE FARNINGHAM.

They gather the seeds of the fragrant hay,
And kiss the heads of the clover;
Then playfully wander away,
To whisper to forest and leaver.
With a gentle litter they strew the grass,
With the faded leaves of the roses,
And scatter about them as they pass
Their presents of summer nosegays.
They are up betimes in the early morn,
Setting all things in motion;
They rustle the stems of the ripening corn,
And stir the waves of the ocean.
They are rather languid and tired by noon,
That they keep the world from falling;
While the hearts of life's singers are put in
A tune.
And in dreamland are fair scenes painting.
They gather strength as the day declines,
And over the hills come raining;
They stay to refresh the heated vines,
And split the clouds in the gloaming.
They wander about at the dead of night,
When the kindly stars are in place,
They touch the children with kisses light,
And soothe the old men dreaming.
They fan the leaves and the grateful flowers,
And help all green things grow;
They o'erlead the cooling of cooling showers,
After the early mowing.
And indeed, wherever their breeze is blown,
Their touch is a gift of blessing;
And men, who labor and grief have known,
Are cheered by their kind caressing.
And hope comes back to the timid heart,
And light to the pathway dreary;
For the summer breeze can play their part,
And comfort the worn and weary.
Soft as a sigh to the God of Love,
For the soft winds power of healing,
They come from the Father hands above,
His tender care revealing.
Christian World, London.

News of the Week.

DOMESTIC.

SALT LAKE CITY, Aug. 27.—A report from Bozeman, Montana, says: Gen. Stinger has six companies on Yellowstone to meet Joseph's band. Brigham Young is very sick. He is not expected to live.
WASHINGTON, Aug. 29.—General Terry, who arrived here this morning, brought information to the effect that Sitting Bull, with thirteen hundred warriors, is in camp this side of the British line, and all further proceedings in regard to selecting a commission for his return to the United States have been suspended. Gen. Terry remains here several days to consult with the Secretary of War as to what plan shall be adopted concerning the Sioux chief.
New York, Aug. 29.—A third satellite of Maria was discovered by Dr. Henry Draper, of New York, and Prof. E. Q. Holden, of Washington, jointly, on August 25, at Dr. Draper's private observatory at Hastings, on the Hudson.
SALT LAKE CITY, Aug. 29.—Brigham Young died this afternoon.
OMAHA, Aug. 30.—Gen. Wesley Merritt has been ordered to take command of a column of cavalry, about ten companies, to rendezvous at Camp Brown, in the Wind river valley, whence they will proceed northward to the Nez Percés trail. He will have with him the well known Fifth Cavalry, a regiment which has proved uniformly successful in fighting Indians. Five out of seven companies of the Ninth Infantry, which have been stationed at Omaha for weeks, left yesterday to relieve the cavalry companies stationed at various posts, in order that they may join Gen. Merritt's command.
MOBILE, August 30.—Admiral Semmes died at seven o'clock this morning, at Point Clear, Ala.
New York, Sept. 3.—A Herald bulletin says: About one hundred lives are supposed to be lost at the fire on Thirty-Fifth street and Tenth avenue. A piano factory, school-house and tenement-houses were burned.
The lowest estimate of the loss is \$1,000,000. It is reported many lives were lost, but rumors are conflicting; probably some of the workmen in the piano factory were unable to escape.
Another account says: At noon the fire was under control, but not extinguished. About thirty buildings are supposed to be destroyed, and the loss of life will be very great. There is now no hope that a single vestige of the entire block bounded by Thirty-Fifth and Thirty-Sixth streets and Tenth and Eleventh avenues will be left. The school-house on Thirty-Fifth street is already entirely demolished, and the tenement-houses on the four sides of the block are already unfirely in ruins.
Every moment only gives new assurances that the result of this fire will be really appalling.

FOREIGN.

CITY OF MEXICO, Aug. 28.—A special telegram had been received from Matamoros announcing the recognition of the Diaz government by the United States, but was not noticed and hardly noticed by some of the papers.
Peace prevails throughout the republic.
Extensive coffee and sugar lands have been opened to immigration in Oaxaca, but there is a decided prejudice against immigration from the United States.
A dreadful explosion occurred in the Rosario mine. Twenty-four miners were lost, and many seriously wounded.
The Real del Monte mines are falling, losing \$30,000 monthly.
SUMMIT, Ala., August 28.—Yesterday Suleiman Pasha made an assault upon the Russian position in Schipka Pass, at nine o'clock in the morning. The battle, which was sanguinary,

lasted until six in the evening. The enemy, who were assailed on both flanks, were unable to resist the attack, and the Turks gained possession of all the outworks at the opening of the defile.

A telegram from Shumla also says: Suleiman Pasha has captured nearly all the Russian positions. The Russian's lost 3,000 killed and wounded.
LONDON, August 29.—The *Times*' Rome correspondent telegraphs: The Pope is suffering great prostration, and has hardly strength to attend to any business. Intrigue has commenced, which is preparatory to a crisis, and some of the cardinals are holding meetings to provide for any emergency.

LONDON, Aug. 30.—The second edition of the *Standard* has an Albanian dispatch, dated at one o'clock this morning, which says:
Troops are pouring to the front at the rate of 15,000 per day. These battalions come from Batumi. Large numbers of Albanian volunteers are arriving to join Suleiman Pasha. They have changed their old guns for Martini Henry rifles.

No decisive action will take place at the Schipka Pass until the arrival of reinforcements on one or both sides.

The *Standard's* correspondent at the Russian headquarters telegraphs under date of Monday: The losses up to the present time are no less than 12,000 on both sides. Gahrova is full of wounded. It is reported that Gen. Radetsky and Demtrowsky are wounded. Prince Mirsky seems still to be between Delvina and Sofia, but communication is so difficult that the fact is uncertain. Behrova has been burned by the irregulars from Rasgrad.

The *Times*' military correspondent at Bucharest telegraphs: For the moment interest concentrates itself again on Plevna, where Osman Pasha is strongly reinforced by men from Suleiman Pasha and from Widlin. He is now credited with two hundred guns, and ought to make a good defense; but if defeated the Turkish loss will be irreparable. In the face of an immensely superior Russian cavalry, Osman Pasha's defeat would moreover immediately give the Russians force enough, even without the coming Guards, to push again over the Balkans.

The *Standard's* Vienna dispatch says: Constantinople advises that the Porte has ordered the concentration of 20,000 troops on the Timok frontier of Serbia, and resolved to depose Prince Milan if Serbia commences war, and appoint a Turkish governor for that principality.

A special to the *Paris Temps*, dated Garmy, Sunday, August 28, says: Gen. Nepokolschitzky, chief of the Russian staff, who visited Schipka Pass to ascertain the condition of the troops, reports that they are well supplied with provisions and very determined. The Turks are getting worried. Several thousand unhurt dead have an undeniable stench around the hill.

LONDON, Sept. 3.—The *Daily News*, in its second edition, says: We have just received a long telegram from a special correspondent, describing his visit to the Schipka Pass on Friday last. He says Suleiman Pasha has abandoned the attempt on the Russian positions and marched away from the neighborhood of Schipka. Some say he is still at Kuzulik, and others that he is searching for another pass. My own belief is that he is engaged in trying to reorganize his shattered forces.
There remain still confronting the Russians a few battalions of Egyptians, with some cannon on the heights, and a few more miscellaneous battalions in the village of Schipka. Several Russian reinforcements have been marched back, and Gen. Nepokolschitzky, Grand Duke Nicholas' chief of staff, was returning from his visit to the pass quite relieved and satisfied with the position there.

From the Work.

MONTGOMERY DISTRICT CONFERENCE, ALABAMA, CONFERENCE.
Mr. Editor: This Conference met at Pleasant Grove church, Elmore county, Elmore circuit, on Friday, August 12, with a large attendance of the preachers and delegates. Bishop Keener presided in the Conference and in the religious services. The people of the country turned out en masse, till on Sunday there were about two thousand persons on the grounds. Dinner was served on the grounds for all the people, and the brethren were lodged and fed at night at the homes of the citizens. Everybody ate and was filled, and many baskets of fragments were gathered up every day. When the Conference adjourned, and the brethren had all left, the entire community, I believe, regretted they did not stay longer and eat more of what they had prepared for them. These people are poor there are no rich people among them; and I think I may safely say the Conference was handsomely supported, and everybody went off well pleased.

This District Conference will mark an epoch in the religious history of this region of country. It has quickened the religious pulse of our own churches, and the Baptist Church all over. The preaching was short, and owned of the

this year, and made an effort to again organize a society and build up again. We have now thirty members, and all going on smoothly. The results of the five days' efforts were eleven additions to the church and twenty conversions. Persons of all ages, from the timid little girl to the gray-haired sire, were the subjects of renewing grace. To God be all the praise. Yours in bonds, etc.,
RUFIN T. DAVIS, P. C.
FRANKLIN, LA., AUGUST 25, 1877.

NEW ORLEANS GERMAN DISTRICT.
Mr. Editor: Allow me to inform your numerous readers that our German-American camp meeting in St. Tammany parish, La., was a complete success. The majority of the attendants were Germans. Inasmuch as many of these can understand no other than their native tongue, the most of our preaching was done in the German language. This, however, seemed to be no drawback to our American brethren, for about eight of these were converted on Saturday night, after a sermon in German. The meeting lasted four days. So far as I know, we had twenty-six conversions. The prevailing tone was intensely spiritual. The Holy Spirit's power was manifest from first to last. In addition to our German preachers of the district, we had Bros. Vickers and Shartnough to assist us. Respectfully,
J. B. A. ANDREWS.

LISBON CIRCUIT, LOUISIANA CONFERENCE.
Mr. Editor: The Alabama camp meeting, in the hands of Lisbon circuit, Louisiana Conference, has been light, embracing the second Sabbath in the present month. It was truly a refreshing scene. The church was greatly revived. There were sixteen conversions and eleven accessions. To God be all the glory.
THOS. J. FITZ, P. C.
AUGUST 27, 1877.

Bishop Marvin's Address.

BEFORE THE WESLEYAN CONFERENCE AT BRISTOL, ENGLAND, JULY 26, 1877.

As the last issue of this paper was being worked off, says the *St. Louis Christian Advocate*, comes of the *Methodist Recorder*, published at London, August 7 and August 10, were received at this office. These, with a few numbers of earlier dates, contain a report of the proceedings of the Wesleyan Conference, held at Bristol, commencing July 25. From the report of proceedings on the afternoon of July 26 the following is copied:

DEBATE FROM THE METHODIST EPISCOPAL CHURCH SOUTH.

The secretary of the Conference introduced to the president and the Conference Bishop E. M. Marvin and his traveling companion, the Rev. E. R. Hendrix, representatives of the Methodist Episcopal Church South.

Bishop Marvin said that he and his colleague had been paying an official visit to their mission stations among the remote heathen in China. Since then they had been on a tour of inspection of missionary work, for practical ends, through India, Syria, Turkey and Egypt. They were now passing through Europe. It was their purpose from the beginning of their trip, to see the Wesleyan Conference, but they expected to do so on their own personal account merely. During their absence from home, however, the College of Bishops, at their annual meeting in May last, acted formally in the matter, and empowered them to act as their representatives. He had no need to say anything about the extension of Methodism in the United States of America; but without modesty and humility he would remind the Conference that Mr. Hendrix and himself represented the largest body of Methodists in the world except one, viz.: the Methodist Episcopal Church (North) which was about twice as large as their own. (Hear, hear.) But in their remote homes and remote labors they always thought of the Wesleyan Conference in England as "Jerusalem, the mother of us all." (Hear, hear.) The Methodist Episcopal Church South numbered 700,000 members. He wished to state a few facts without going too much into detail. In the first place, the Methodist Episcopal Church South was not inert in regard to the great enterprise that was intended to evangelize mankind. There were eleven weekly denominational newspapers printed and supported by the Methodist Episcopal Church South. Some of these were of a very high order of weekly religious literature, and all of them maintained a high religious tone. (Hear, hear.) Besides this, they had a publishing house, a very large one, that printed and circulated great numbers of Wesley's sermons, Watson's "Theological Institutes," and other standard books. (Hear, hear.) In addition to this general religious literature, there were three Sunday school periodicals published in Nashville, and these had a large circulation. As to the matter of education, he might state that they had

eleven respectable colleges, the *home* of property of the church, and some of them tolerably well endowed—institutions of learning that would compare favorably with any other colleges in the country. (Hear, hear.) Besides that, they had one great university, the gift of one man, and he not a member of their church—a very large building, with all the facilities of law, medicine, theology. In addition to a very thorough curriculum, in the scientific and literary department, that institution was situated at Nashville, Tenn., with a permanent endowment of \$500,000 (Applause.) They would see, therefore, that that church of 700,000 members had not been entirely inactive. (Hear, hear.) A great deal of earnest work had been done which had crystallized into these results. The percentage of Methodists to the population of the Southern States was as large or larger than that in the Northern States; and in several of the Southern States their church occupied a most commanding position. As to their missionary operations, they were not doing what they desired to do. But it should be remembered that the entire country occupied by them had been desolated by war. They did not complain of any ability. They accepted it with humility. He believed that the plea of the Southern Church had been deepened and elevated since the war, and they had the fullest faith that the effects of it had been of a most happy and salutary character upon the church at large. (Hear, hear.) When the war was ended their missionary treasury was \$50,000 in debt, and they were left without resources. They struggled under it for some years, but now God was smiling upon their fields again, and they had to-day to the way of missions: 1. An Annual Conference of nearly twenty members among the native Indians—the aborigines of the country—and a very great work was being done there. 2. A German mission in Texas, which was accomplishing a great deal among the Germans. 3. A Border Mexican mission that had a wonderful history. Missions in Mexico, where a revolutionary struggle had been going on for the past fifty years. The Mexican people were struggling for constitutional liberty, but the priests were against them, and had been so from the beginning. The Methodist Episcopal Church South, however, had fairly established itself in the heart of the country. (Cheers.) 4. They had also a mission in Brazil, and 5. They had three missions, and were now sending out a fourth missionary to China. That was what they were doing in the way of missions. (Applause.) He might say further that of late their people had had the missionary spirit stirred up within them in a remarkable manner; they were showing an interest and a zeal in the subject beyond all precedent, and all history. (Hear, hear.) And now he brought to the British Conference the greeting of 700,000 Methodists that loved God, loved the doctrines of Methodism, who revered the name of Wesley, and looked to them as "Jerusalem, the mother of us all." (Applause.) One thing was a little singular. In democratic America Methodism had flowered at once into episcopacy, and yet such was not the case in England. But they believed in lay representation. (Hear, hear.) Their laymen never clamored for it; there was no desire for it. No layman ever said to them: "Give us a place in the Conference," but they saw that their laymen were taking too little interest in the church; they were leaving everything to the ministers; and so they said: "Bring the laymen into Conference." (Hear, hear.) He was bound to say that with them this had not been like a charm, so far as they were concerned. He did not pretend to know what was the exact state of feeling of English Methodists in reference to that subject; but they were evidently moving in the direction he had indicated, and yet such were the anomalies of human society that just now, all at once, by a single bound, in the hierarchical direction, they had put themselves absolutely under a Pope's (laughter and cheers.) He had seen the Wesleyan Conference by a large and enthusiastic vote endorse a Pope over itself. He had seen it with his own eyes. One thing, however, took away all regret upon the subject, "and that is," said he, addressing the president, "that you are the Pope!" (Renewed cheers.) That made all the difference in the world, and he was disposed fully to acquiesce in the vote of the Wesleyan Conference, and to make him his Pope while he remained in England. It should be remembered, however, that a good Pope was the servant of the servants of God. (Applause.) Would they bear with him while he said in general terms that he concurred heartily with the sentiments he had just expressed a day or two ago, namely: that the Methodist movement constituted one of the great epochs in the church of God. In his classification of the epochs there were: 1. The conversion of heathenism. That was imperfectly accomplished. Heathenism took possession of the church in part, while Luther and Marburg were threatened. 2. Then came the Lutheran epoch, which was a doctrinal epoch. 3. Then came John Wesley, who embodied the gospel in his personal consciousness, and by the power of his personal influence and faith under God protected it upon the world. (Hear, hear.) The document which had been read to the Conference on the morning of that day indicated that they would gladly welcome a representative from the English Conference. The letter which

had been forwarded them last year had greatly refreshed their spirits in the Lord. The reply which had been sent was written by Dr. Hamilton, one of the greatest men of the church of America had ever known. They would greatly rejoice to see a representative from England at their next General Conference, which would meet in May, at Atlanta, Ga. That was a matter, however, which they left entirely with themselves. If they found it inconvenient to comply with their request they would, of course, acquiesce, and would do so heartily, because they knew that they loved the people of God who were loved by Methodists all over the world. He prayed that God's blessing might descend upon them in rich abundance, and that they might be increased a thousand fold. (Applause.)

The Rev. E. R. Hendrix said it was not necessary that he should add many words to what had been already said. He simply wished to offer his fraternal greetings and love, to invoke upon them God's blessing, to bespeak in behalf of the church he represented, their sympathies and prayers, and to express his hope that at some future time they would send them representatives. (Hear, hear, and applause.)

Dr. Hamilton, on being called upon to reply, said that the only fitness he had to stand there in response to the address they had heard, and to which they had listened with so much pleasure, was that he had trodden some part of the ground, and had had some very pleasant and profitable intercourse with some of the ministers of the Methodist Episcopal Church South, and some of the congregations of that church, which had been so recently represented that day. He should never forget an interview he had with Dr. Pierce, some years ago, in Columbus, Georgia. That gentleman, a man—nearly years of age, or thereabouts, and yet with a spirit as elastic and buoyant as though he were just in the prime of his noble youth—spoke of his trials and triumphs in the gospel, and his interest in the spread of the kingdom of Christ. He (Dr. Hamilton) formed at that time an exceedingly favorable estimate of the work that was being done in the South by the instrumentality of Methodism. One thing he was especially astonished when he began to inquire into the reason of things. They told him that Methodism in Savannah had hardly prospered at all since Mr. Wesley was there. But he remembered that it was Wesley the Ritualist, and not Wesley the Methodist, at that particular time. (Hear, hear.) He heard also that, while in Savannah, Methodism was weak. In the State of Georgia itself the influence of Methodism was exceedingly widespread and deeply rooted, so that it might be regarded as the predominant type and form of godliness in that particular State. After all, just as the sick were healed in former times by the shadow of Peter passing by, so some of the collateral influences of Wesley's labors might be found after these many days. (Applause.) He rejoiced very greatly in the presence among them of a Bishop of the M. E. Church South, and his companion (Hear, hear,) and he trusted it would be the prelude of a deeper fraternalism—a more thorough oneness of sympathy—as they were one all over the world now in the bonds of the one transforming gospel. (Hear, hear.) He was quite sure that they had one end in view, and he was sure that they sought to promote that end by the same means, and he conformed themselves to a spiritual brotherhood through the land and through the world, let them breathe one spirit; and united in one spirit to their Head, no force could make them quail. (Loud applause.) He had great pleasure in moving: "That the Conference cordially welcomes the esteemed brethren who have come as the representatives of the Methodist Episcopal Church South, Bishop E. M. Marvin and the Rev. E. R. Hendrix, and is gratified to renew fraternal intercourse with that numerous and important branch of the Methodist connection." (Hear, hear.)

Dr. James had much pleasure in seconding the resolution, and suggested that a committee be appointed to look at the question of sending a representative further. (Hear, hear.)

The resolution was put to the Conference and cordially approved. Bishop Marvin then expressed his thanks and the thanks of his colleague for the very cordial and happy reception that had been given to them. He had only to say that if a message or messenger came to them they would receive him as the messenger of the English Conference and as the messenger of Christ.

The late Dr. Winter Hamilton, of Brighton, one day went into the town to buy some fish. The fishmonger was a female member of the Society of Friends. Having made his purchase, he requested her to send it to his home. "What is thy address?" asked she. He replied, "I directed to the Rev. W. Hamilton," at such a place. She hesitated a little, and then, taking a card and pen and ink, she handed them to him; and said: "Perhaps thou wilt reverence thyself."

If we make mistakes in solving the problem of life, our very blundering may teach us to exercise more care. If we learn to know our errors, and gain a little wisdom, we shall be better prepared for a higher life.—Coronation.

RESPECT THE BURDEN.

Mr. Editor: I am assured, by long experience and observation, that with proper instruction and care in practice our vocal organs can be cultivated to a high degree of perfection, so as to make speaking easy to the preacher and pleasant to the hearer. And a good voice, once attained by proper training and sensible management, will last most men to the end of life; be it in advance of threescore and ten years. I have been much grieved, especially at camp meetings and in our echoing city churches at hearing—or rather seeing—our preachers preach, in a tone of voice which, during much of their sermons, was nothing but sound without sense to more than half of their auditors. From personal experience and repeated inquiry of others, I know that the evil is widely spread in reference to some of our otherwise most talented preachers. "Faith cometh by hearing," not an inarticulate whisper, succeeded, it may be, by an equally inarticulate squall, but by hearing the gospel preached in appropriate and systematic words, easily understood and comprehended. If the hearer cannot catch words enough to make the sense of the sentence, it is lost to him; or if the preacher's voice is such that he is in a continued strain to understand what he says, he hears to a great disadvantage. But some of the preachers, when their jumbled-up articulation is complained of, say they cannot help it. I honestly think, in most cases, they are clearly mistaken. Could they only get hold of a few plain and practical principles in articulation and acoustics, they would soon preach with ease to themselves and pleasure and profit to their hearers. Mr. Editor, at my time of life, I presume, my younger brethren in the ministry will not think me egotistical if I give them an item from my early experience in the management and cultivation of my voice. When I began to preach I had a feeble, low, husky voice, and was inclined to speak so rapidly that the articulation of many words was very imperfect. Being a very timid youth, I could not command self-control enough to restrain and correct my enunciation in the pulpit, and felt that I must resort to other means. Making it convenient to stay with a local preacher a week or more, I carefully wrote out a sermon that required about forty minutes in its rehearsal. After memorizing all the ideas—for words I never could memorize to any advantage—I recited nearly a mile from any dwelling, and selected a preaching place in a valley at the base of an abrupt hill. There, once or twice every day, I took my stand, and, fixing my eye on a tree about sixty feet from me, I supposed it to be the farthest man in a large congregation. Then, standing erect, holding up my head, and looking square at my outside man, I would pronounce my text and commence my rehearsal as though I was talking to him in a natural but earnest tone of voice, on a subject every word and syllable of which I wished him to hear distinctly. As I advanced I would try to give my voice a little more elevation; if I found a word which it was difficult to articulate distinctly I would stop and pronounce it over repeatedly until I could give every letter its full and proper sound; and as soon as I began to speak too rapidly I would stop and take a new departure on slower time. After practicing in this way about a dozen times I got so that I could control my utterance and tone of voice in the pulpit, and in a short time I talked all the cobwebs out of my throat, and acquired a full,

It is a beautiful night in summer: The evening zephyrs have soothed their weary plotions over city and country, over hill and valley, and even settled to a gentle repose around our woody retreat. In the calm and hush of twilight not a murmur is heard to break the stillness. There is a silence as though nature herself were slumbering. At length the moon appears; slowly and with queen-like splendor she rises in the star-decked firmament, lending enchantment to the scenes around, while her silvery beams are silently reflected on the bosom of the placid gulf. The tents

PAULINE G. WYNN.

Our Daily Life.

OBITUARIES

death, and his blissful introduction into "the land that remaineth for the people of God." His funeral was attended by a large number of his friends and brethren, who mourn his sudden and terrible death, but who hope to meet him again where death no more afflicts, where the grave restores the comely, where tears are wiped from all faces, and where the fountain of life is ever full to overflowing. We have seen the death of the righteous again and again, have felt with joy and hope grow stronger where

Resolved, That the members of the Association shall be bound to observe the following rules:

WE ARE ALL IN THE SAME BOAT

Are children still en-
memberah? Ans. They
that is now the sign of mem-
berah? Ans. Baptism. Are chil-
dren baptized? Ans. Cer-
tainly are." Your friend,
ANNISLEY W. GIDDENS.

CHRYSTON, BATHURST, A.D.
Journal: I take the privilege
to you the second time. I
say but ten years old, and I
read in the ADVOCATE; be-
cause such nice reading in it,
like to read the children's let-
ters want to ask some of the little
girls who hid the two spies
and where were they hid?
and where the gave was that
aid in when Saul sought for
me where "partridge" is
mentioned in the Bible? Please tell
me. Prather that there are two
in the Bible that have not got
one of God in them—the hol-
ier and the Song of Solomon.
Little friend,
GEORGE M. CALVERT.

WATERBURY, MASS., June 1, 1877.
MR. EDITOR: As you have
been the ADVOCATE, I have
ought to read and have it my-
self, and particularly fond of read-
ing letters "From Our Little
s." At the age of eight days I
was baptized by the Rev. B. A.
Bartington. I attend both day
and school, but love the Sabbath
best. And O what beautiful
words have come from the Gen-
tle ten years of age and hope
to be able soon to answer some
of the questions in the children's
letters, but as this is my last letter I
will stop for now.
Your friend,
HELEN P. CASTLE.

WATERBURY, Conn., May 1, 1877.
MR. EDITOR: I am a little
ten years old. My uncles
your good paper, and I see
ask a Bible questions has be-
come common things. So if you
forgive me I will ask my little
question. Which is the shortest
? Which one has only two
? Which one has thirty-three
? I will close for fear my let-
ter will be too long. I forgot to tell
in the proper place, that we
a splendid Sunday school at
church.
ASSIE V. BOOTH.

ROCHESTER, MASS., July 14, 1877.
MR. EDITOR: I have been
the CHRISTIAN ADVOCATE
time, and have noticed the
of your young correspond-
I will ask your young friends
question: Where is the word "kiss"
in the Bible?
Your friend,
HENRY MAYBIN.

Trouble Caused by a Ribbon.
BY JOSEPHINE POULTER, D.

There was once a little hen, not
bigger than a chick, who was
wished to follow with the brood,
leave her pick of nice tips seeds,
rains of corn, such as the others
when scratching for a living
in the barren ground.
"Two time she started
she; her mission here fulfilled;
she could tell how soon she
be cocked to be killed." Some
little hens there were, no big-
ger than she, who furnished those
bills that lay upon the littery
and they had laughed at her,
and seemed so proud of what they'd
for plans to any one.
One day, she left the brood,
and into the house with such a
step she couldn't have dis-
tended the maid nurse; and in the
corner, what do you think
did? This tiny little, sunny lit-
tle chicken laid an egg!
And then, my dears, ah! then
should have seen her strut about
an imperial hen. We thanked
very kindly, and 'twas such a
of awe, we fled a pretty little
around the slender throat, and
it wasn't very long and
it very wide, it made that little
almost beside herself with pride.
And your friends, her "would
have given you a shock to see
a little hen become a light-
cock; for she pecked the other
and the hens and roosters
so that when they saw her come
right and left, they quickly
and the fighting, and the cack-
and confusion, had no check
we took the ribbon off the little
it's neck.

story has a moral, and an ar-
further goes that by a feather at
head, as everybody knows, so
y's tale shall not be a shadow to
to the dirt that will be your my
friends I let slip: It was to be done
indeed, don't think I'm brag, lay
to hold no other hen, but lay so
egg, not to a little flutters
your silly tale, that these
call you call who may once
called you call. With Aunts.

Don't put too much confidence
in your vows and oaths," said
Bartington to her niece. "Let
tell you that you have lips like
cherries and cream, cheeks like
milk, and eyes like an asterisk;
and such things offend come from a
her head than a tender heart."

There is something in suffering when
city borne. Our duty, though
about by things, may still be
to a sad, unappealing while it
free. "God I pray, and like the
and's wand, it changes to a
— Douglas Jerrold.

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Mr. Wesley's Three Rules.

John Wesley, if we may judge by his published sermons and other writings, faithfully and fully delivered his own soul on the subject of money. He gives it prominence in several discourses, and makes it the topic of several others. We are not aware that anything better has appeared in our own times—probably nothing so good. His followers, in his day, were poor and despised for the most part, but his most energetic warnings were against the danger of riches, on the use of money, and in exposing the sin of covetousness. For himself he practiced what he preached, giving his income away, and determined to leave nothing behind him but his books, and enough to bury him. Applying the same principle to others, he says: "And if you have not children, upon what scriptural or rational principle can you leave a great behind you more than will bury you? I pray, consider what afe you the better for what you leave behind you? What does it signify whether you leave behind you ten thousand pounds, or ten thousand shoes and boots? Oh, leave nothing behind you! Send all you have, before you into a better world! Lend it, lend it all unto the Lord, and it shall be paid you again." We gather from other declarations that Mr. Wesley was no impracticable enthusiast. It was allowable for Christian people to accumulate the necessary capital for business, to provide things needful for the family, and even to give the children a moderate start in the world. But there must be no accumulation of riches, no luxuries, no effort at display, and no such provision for children as should make them independent of their own exertions and energy to make a living. He waged a long and sharp war against avarice, and some of his last deliverances were among the most searching and scathing. He says, however: "For considerably above half a century I have spoken on this head, with all the plainness that was in my power. But with how little effect! I doubt whether I have in all that time convinced fifty misers of covetousness."

On the use of money he elaborates these three notable rules: Gain all you can, save all you can, give all you can. For the most, the rule to gain all you can needs little enforcement, except that money must be made honestly, and not at the sacrifice of health, conscience or religious duty. Industry, enterprise, and a wise forecast in business, are incumbent on Christian men. It is their bounden duty to make money—as much of it as they can. Herein the lazy, the idle, the inert, slothful, and if poor because they would not work, their poverty is a ground of condemnation. To make money is a plain Christian duty. Not to gain all we can, so far from being a virtue, is a crime. The ability is determined by circumstances, such as a man's calling, capacity, health, and the sphere as to place and time in which he lives. Men devoted to the ministry are shut out from lucrative pursuits, where the order is one of loss rather than of gain; but if they can gain consistently with the faithful performance of their duties it is right that they should. Mr. Wesley grew

rich in law, through his extensive authorship and the sale of his publications, but he did not hoard his wealth. It is the duty of the church ordinarily to see that those who devote themselves to her service shall be able to gain what is required to support their families, educate their children, and keep them from dependence and want in their old age. The rule, properly qualified and explained, is of universal application, and one that parents should illustrate and teach to their children. Gain all you can. From youth to old age, be diligent in making money.

"Save all you can" relates to the frugal and economical use of money. It is especially against waste in luxurious expenditures, in the gratification of unlawful appetites, and in keeping up with the fashions of the world, that our founder alms. Perhaps he was too rigid in the application. The clothing must not only be plain in style, but it must not be rich in material. Two silver spoons were all the plate he allowed himself, and this was more from accident than design. Good and nutritious food is allowable, but not delicacies. "Do not waste any part of so precious a talent merely in gratifying the desires of the flesh, in procuring the pleasures of sense of whatever kind." And again: "Do not waste any part of so precious a talent merely in gratifying the desire of the eye, by superfluous or expensive apparel, or by needless ornament. Waste no part of it in curiously adorning your houses; in superfluous or expensive furniture; in costly pictures, painting, gilding, books; in elegant rather than useful gardens." Rather hard is Mr. Wesley on the shows, and also on the theatrical. We are safe in taking a medium line for our guide. No Christian has any right to waste, in needless expenditures, that which may be devoted to the spread of the gospel and the relief of the poor. The evil of waste is greatest with those who have little. Pinching, when young is better than profligacy in old age. The secret of having lies in the art of saving. Upon grounds social, moral and religious, saving is an imperative duty. With the most necessity of saving is found out too late. The great majority must reach comfort and competency by saving. It is at least one preventive, as well as one remedy, for hard times. Much of the poverty in the world comes from waste, and is the direct result of this sin. For religious and benevolent objects people have little to give, because they do not save all they can.

And here comes in the last rule, and the one least observed: "Give all you can." If nothing is gained and nothing saved, nothing can be given. But the trouble is that covetousness will gain, and save to the utmost, and yet have nothing to spare. "Giving all you can" is the preventive of avarice. Mr. Wesley affirms that it is the only safeguard against the danger of riches. And he says a man is rich who has anything over and above his needs. He would have us give this overplus. "Do not stint yourself, like a Jew rather than a Christian, to this or that proportion. Render unto God not a tenth, not a third, not half, but all that is God's, be it more or less; by employing all on yourself, your household, the household of faith, and all mankind; in such a manner that whatever you do may be a sacrifice of a sweet-smelling savor to God; and that every act may be rewarded in that day when the Lord cometh with all his saints." We know no other rule that can stand the test of Christian obligation in giving. What we can, and all we can, is the measure. To fall below this is so far to fall into condemnation. And it is in the estimate of our ability that covetousness, avarice and self-indulgence come in to warp the judgment and blind the conscience. Those who have money for fine clothing, stylish living, elegant furniture and enlarged investments and who at the same time feel that they can give little or nothing to God, are not giving all they can. We have known some very poor people who, we believed, gave all they could; but of others, up to the very rich, we have known hardly any who come up to this standard.

Such are the three rules which Mr. Wesley expounded in his day in reference to the use of money. Gain, save, give. All we can is alike the measure of each. Not giving is perhaps because we have not gained and saved; but are we, therefore, innocent? Not to give all we can, after gaining and saving all we can, makes us unfaithful stewards. May we not commend these rules of our revered founder to the Methodists of the present day as worthy of their prayerful study and meditation. We are persuaded that anything like a general observance of them would go far toward restoring the prosperity of the country, and of placing all the enterprises and institutions of

the church upon a strong and prosperous foundation.

Still Agitating.

Some of the Northern Methodist papers have lately given attention to the Southern question in both its political and ecclesiastical aspects. The New York Advocate treats the matter in a page, the Northwestern in a column. They are not satisfied with home rule in the Southern States. The disfranchisement of men convicted of petit larceny would lessen the colored vote by many thousands, we have no doubt, and to exclude from the ballot those who have not paid their poll-tax would also operate seriously in the same direction. But as the Georgia convention makes no discrimination in the matter of color or previous condition, it would seem to be equitable, and calculated to lessen crime and promote good morals, besides being of benefit to the treasury of the State. As a political measure the already overwhelming Conservative majority in the State proves that it was unnecessary. In Alabama, since certain acts of petit larceny have been made felonies, it is now possible to raise pigs, poultry and calves, where, before this wholesome legislation, it was altogether out of the question. Our Northern friends controlled the negroes, and through them Southern politics, for a good while, and made terrible work of it. It is only fair that they should wait a little before they condemn self-government. The negro will for a time be under the influence and leadership of the Southern whites. Wait and see whether this is not better for all concerned than the rule of carpet-baggers and bayonets. So far, we think, it has been vastly better, and we have no doubt that the improvement will continue.

As to a solid South, Northern policy has made it so. People, the world over, will go solidly against oppression and robbery, and they are likely to be united on measures which clearly subserve their interests. Although the Northwestern charges that the Southern extremists will demand payment for slaves and indemnity for the costs to themselves of the war, we have not talked with a man since the war who has ever suggested these ideas. We believe that the charge that the Southern people contemplate cheating the negro of his vote by trickery of any kind is unfounded. If he chooses to vote he will be protected in the exercise of his right of franchise. It is the loss of the control of the negro vote that hurts our Northern brethren. In the good times when their meeting-houses were more political clubs than churches, and when they led the negroes to the polls and voted them solid in their own way, all was lovely and serene; but now that matters have changed there is trouble and wailing in the Northern Republican camp. The Southern hatred of "nigger teachers" is a myth. Some of these teachers we know; they are in some instances valued and respected members of the Southern Methodist Church, and are not the less esteemed because engaged in colored schools. If such hatred or antipathy exist anywhere it must arise from some other cause than the circumstance that they teach colored schools.

"And this question," says the Northwestern, "touches Methodism and fraternity most vitally." So we have suspected all along. We must swallow their politics, their ethics on the slavery question, and their ideas of social equality, miscegenation and everything else, before the Northern extremist will concede that we are truly fraternal. And Dr. Edwards closes with this practical deliverance:

We say it in grief—but still say it because it is true, and therefore should be said—that the Southern Methodist conditions of "fraternity" have never been fairly and clearly stated. We believe the conditions to be these:

1. Our retirement from the Southern field.
2. Our entire withdrawal from work among the freedmen.
3. Minding our own geographical business generally, and even here to abstain from comment in Conference, pulpit and type that will in any way reflect upon their past or present relations to human freedom—and, if it were possible to attain it—

4. Profound apology for every abolition speech, sermon and page ever uttered by a Methodist preacher, or member in the Northern Church. We repeat, therefore, that we are in the South, and that we intend to stay there. We were perfectly delighted last week with this same sturdy declaration by the New York Advocate, and the general argument of the article on the point. For the sake of clear gospel preaching, for the sake of the lowly, for the sake of our very self respect, and for the sake of the republic, we propose to stay in the South. We will stay, and have fraternity too. A generation, or three if need be, may be necessary to demonstrate how wise and dutiful we are to remain; and then not only will fraternity come, but close upon its heels, organic union. When the dual spirit comes Southern Method-

ists will furnish some of the heartiest voices.

There it is! Drs. Edwards and Fowler are agreed about the "makes" for which they are in the South to stay. And organic union is sure to come in time. It is well to put it some generations off, for until these good men, and the like of them, go to heaven there will always be friction between the churches on earth. About the conditions of fraternity, it is enough to say that formal fraternity has been established without mention of any of the conditions enumerated. No apologies for the past are expected of them, and none can be expected of us. Such treatment as good breeding and Christian charity demand is all that Southern Methodists require in order that, the feeling as well as the form of fraternity may be cherished by them. The animus displayed in such utterances as we have referred to only shows that some of the old leaven is still working; but if our Northern brethren remain in the South for two or three generations, it will in that time be thoroughly worked out. And whether they will stay after that remains to be seen.

Educate

The opening day of our schools and colleges is near at hand. Our columns contain information concerning a large number of excellent institutions. We would not make distinctions, only in this: that we would give preference to those under the patronage and control of our own church, and to those that have religious men and women for their heads. As between State and Church schools, we should, other things being nearly equal, choose the latter. The religious influences are more important than any other to the youth of either sex, who are sent away from home. If they return home skeptical, with religious views unsettled, or with immoral habits, no amount of literary or scientific attainments can compensate for this damage.

For the past few years, with here and there an exception, none of our institutions of learning have been really well patronized. Even at Vanderbilt, apart from the law and medical departments, the attendance has been rather meager. This is partly due to the financial stringency and the poverty of our people; but, besides this cause, there is evidently much of indifference. Our people do not generally appreciate the importance of education; and as a consequence not one-fourth as many youth are sent to college as might be. If the need were felt as it should be, our colleges would all be filled with students. The effects of this indifference to higher education will be seen in a few years. It will be felt in both Church and State, and in all pursuits. The duty of parents to give their children the very best education in their power is imperative. It is due to the children as a means of success in practical pursuits, as an element of character and happiness, and in order that they may be useful citizens, influential and intelligent Christians; and that the path to the highest walks of literature, science and statesmanship may be open to them. A good education is a fortune in itself, and the very best estate that can be left to our children.

It would be well for our pastors to canvass their fields with a special eye to the young people who ought to be sent to school. Under the question of the Quarterly Conference, "What is doing for the cause of education?" the presiding elders might enlarge upon this subject. The most of our preachers are so utterly poor and underpaid that their own sons are excluded from the colleges; but, though poor themselves, it is their privilege to make many rich. If they can awaken interest on the subject of education, and stimulate and constrain parents, who have the means, to give their children a good education, they will be doing an inestimable service to the country and to its religious welfare. During the present month we trust our preachers will make special efforts in this direction. Publicly and privately let them call attention to our own institutions of learning, and urge the importance of giving our sons and daughters a liberal education.

The death of Raphael Semmes, which occurred at Point Clear, Ala., August 30, will be generally regretted by the Southern people. It will recall some of the most memorable and heroic personal incidents of the late war, and revive the story of a remarkable career. Commodore Semmes was as brave and adventurous as Paul Jones; Deatur, Preble or Farragut, and his patriotism was as pure. For the last few years he had been engaged in the practice of law in Mobile. At the surrender he accepted the situation in good faith, and his course has been that of a good citizen, devoted to the quiet pursuits of peace.

The Scotch Way.

The Christian Observer, writing of the peculiarities of Scotch worship, tells us that the people carry their Bibles with them to church, and use them. This is certainly not a bad way. They evidently go to hear the word expounded, rather than to be entertained by a smart declamation. It is not with them an hour of listless recreation; but of godly business, and searching study of the Scriptures. Manifestly such careful and watchful reference, with book in hand, serves to keep the hearer awake, and to tune up the preacher. The Observer says:

The custom of carrying Bibles is universal. A gentleman would, as soon start for church without his hat, or a lady without her bonnet, as without a Bible. The good effects are manifold. When the preacher reads the chapter all follow him, and they ever afterward understand the chapter better from his reading it, or his running comments upon it. The preachers, too, read, if not better, yet more accurately than at home; for they know that a hundred eyes will detect any verbal inaccuracy. When the text is announced all turn to it, and sermon and text and exposition are thenceforth associated together. To multitudes the Bible is a sealed, dead book, and if anything can make it alive this will. It places the preacher, too, in his correct position—that of an expounder of the word of God; and theological, or metaphysical, or logical, or moral, or poetic, or political, disquisitions are not common in Scotch pulpits. If, in the course of his sermon, the preacher refers to another passage by chapter and verse, a large portion of the people turn to it; and thus another portion of the Scriptures acquires a new and fresh meaning to them. The good effects of each one's carrying his own Bible with him to church are very numerous. It must be confessed, however, that the church Bibles are in very small print, and often are not the ones used at home.

In carrying their Bibles, the people also carry their hymn books. There are few Bibles in Scotland which have not Rouse's Psalms at the end; and these still retain their hold on the people. If we would have our people carry their Bibles to church we must give them a Bible and hymn book in one small volume to carry. It is no small tribute to the worth of Rouse's version that it is so generally bound up in the small volume with the Bible. It is a question whether we should sing any hymns in church or Sunday school which it would be incongruous to bind up with the Bible. The rule might exclude some popular lively tunes with trilling words, but have we not enough good music to discard these? The common use of the old version of the Psalms has two good effects, which are very visible. It familiarizes the people with the Old Testament. As long as the hymns of devotion are manifestly only a paraphrase of the Old Testament they cannot be laid on the shelf, or passed by as containing little of the gospel. It familiarizes the people also with the interpretation of Scripture. When they sing about Israel, Zion, the Lord's people and their foes, they understand what and who these are. It must also be noted that no division of the Scotch church seems to have conscientious scruples against singing hymns. Paraphrases and six hymns are bound up with the Bible as regularly as the Psalms, and we do not remember seeing any Bible in Scotland (except our own) which did not contain them all. In addition to the Psalms, several hymn books are in general use. The new hymn book of the United Presbyterian is sold from two pence (four cents) upward, and one edition is bound up with the Bible.

The Making of Wills.

One of our English contemporaries lately noticed the marked difference between English and American wills, disposing of large estates, in reference to bequests for benevolent and charitable objects. The matter is one of interest, and, as regards the allowance for America of gratification. The will is or should be the last expression of the judgment and conscience of him who holds the gold and silver which are the Lord's, as affecting the disposition of what God has intrusted to his stewardship. The labors, the cares of the years of his business have not made the money his own, as he is taught by the certainty that if he does not leave him before he dies, he must leave it then. The life, the strength, the intelligence, the opportunities of acquisition, the faithfulness of others whom he has used—his short, everything by which money grew in his care—were all the gifts and graces of his God. The uses which he may make of it are not matters of his own determination. Relations are established on divine authority between himself and others. Over him, with reference to God and what God bestows, and also with reference to others who are with himself creatures and children of God, and their goods the law of love reigns. From the time that labor and skill, meeting their reward under God's favor, place the means of support and benevolence at his disposal, the question is, "Lord, what wilt thou have me to do?" assumes special significance. Has God done all that one's own selfishness should grow, as means grow, or that love should expand? Life will be the answer to this in each case. The power and influence of his lessons upon the heart and judgment will display themselves in the last will and testament. These things are to pass out of his hands—for what purpose? Their passing shall touch himself, and all others to whom God makes him a lesson, that they are God's. As his daily use has been all along revealing to God and to his fellow-men the fluctuations of mind and heart with which he gathered and

used them, so the last formal, studied expression of his will places on permanent record the state to which he had come at the time of his will-making. How far has he advanced in the recognition of God's authority and right? How far has he grown in the love at once of his kindred and of his fellow-men? Has a single family immediately around him been, all his world, beyond which his heart and mind have failed to reach? Has he learned to feel the expansive influence of love to his fellow-men? If in these respects God has caused us to grow to an extent that attracts the attention of others to them as a national characteristic, acknowledging our advance beyond themselves, it is surely a matter of congratulation and thankfulness. As among ourselves, the question of his growth under the goodness of God is the chief point of concern. God grant that among all our people, to whom his providence grants enough to call for the making of a will, there may be a growing recognition of himself and our fellow-men. Let Christian men whose wills are made review them in this light while there is time. Let Christians who are yet to make their wills consider the matter. Should the will of a Christian be placed on permanent record, the last testimony to man of the state of his mind and heart, and more important to himself in this light than in the mere amount which it distributes, destitute of a practical acknowledgment of God's bounty and man's needs?—*Christian Intelligencer.*

The importance of well-trained teachers to the success of Sunday school work, says the Independent, cannot be too highly estimated. Poor teachers are the greatest obstacles we have to the development of the Sunday school. Hence the importance of normal classes. Says Prof. J. M. Orent, of Indianapolis: "Children who attend the day school or public schools, as now organized and managed, are taught in a manner at once methodical and engaging to them; hence on Sunday these pupils have a right to expect the same interesting treatment, and are not satisfied with random shots. They expect a scientific presentation of the subject matter. If the Sabbath school teacher fails to interest his class in the subject matter of the lesson, they despair and quit the school. No 'clap-net' on the part of the superintendent will save them. Force will not hold them. This is a common experience. A great many really good men and good women cannot successfully teach a class in Sunday school. The reason is obvious—they lack experience or training in the art of teaching. Men and women who are really good, and who are even highly educated, fail in the Sabbath school for want of method; while, on the other hand, the most experienced in method, those who enjoy all the advantages of normal school training, fail for want of religion."

AN HONEST CONFESSION.—Under this heading the Southwestern Presbyterian quotes as follows from the United Presbyterian, a rather bitter Northern abolition journal:

Reports from the South as to the condition of the freedmen are conflicting, but just now we happen on one which says that, instead of improving, these people are growing worse under the influence of the license which has come as a reaction from slavery. Whether this be so or not it may be hard to determine; but of one thing we are sure: that the situation is such as to call for the most earnest exertion on the part of those who are interested in their welfare and the good of the country. Nor should our anxiety be confined to the colored people of the South. Wherever there are colonies of them in the North there is a state of society that is shocking. Within the limits, and on the suburbs of all our cities and larger towns, there are settlements of them, and they live in a state of degradation that makes them a shame in all their neighborhoods. And the worst of it is that, instead of being benevolently cared for by those who can give them help, they are quarantined off by themselves as so many criminals, who had better die than be healed and saved.

A telegram announces the death of Brigham Young, the head of the Mormon community. He has been their leader and dictator since the time when Joseph and Hiram Smith were killed by a mob at Carthage, Mo. It was under his direction and guidance that the Mormons settled in Utah, on the shores of the Great Salt Lake, in 1849. He was beyond question a man of great administrative ability, a bold and vigorous leader, and capable of ruling men. He was an ambitious impostor, fond of power and money, and utterly unscrupulous. On him, more than on any other man, lies the blood of the Mountain Meadow massacre. He was a power for evil, and it is well that he is gone. It is doubtful whether a successor can be found possessed of his capacity and tact, and it is to be hoped that his death will accelerate, if it does not complete, the downfall of the iniquitous organization which he has done so much to vitalize and perpetuate.

At a protracted meeting at Croydon, Eng., which closed on the twenty-ninth of August, conducted by the pastor, Rev. M. B. Shubbridge, and assisted by Rev. J. T. Sawyer, of the city, and Rev. J. A. Godfrey, presiding elder of the Summit district, twenty-five professed religion, and were received into the church. A good work is also in progress at Mandeville. Seven have been added to our church at that place, and a church has been organized.

Publisher's Notice.

We have for a number of years sent the *Advocate* to our Bishops, missionaries in foreign fields of labor, and to some of the preachers of our acquaintance without charge, supposing that there was nothing in conflict with the acts of Congress in so doing. The Postoffice Department, however, rules that this cannot be done, and that we cannot send the paper to such persons in the packages on which the regular rate is paid—that they must be paid for in the transient rates of postage. This we would gladly do if we were able. According to their ruling:

We cannot constitute any one a subscriber by a donation of the amount of the subscription to them without paying the transient rates of postage.

We cannot send the paper to our AGENTS, though they may have paid for it by services rendered, according to the terms of agreement, unless we pay the transient rates of postage.

We cannot send the paper to an advertiser, though it may have been a part of the contract that the paper should be sent during the time his advertisement was to be inserted, without paying the transient rates of postage.

In addition to the trouble of keeping a separate mailing list for such cases, the expense of fifty-two cents postage a year for ministers and indigent persons is more than we feel able to pay, and hope those interested will at once order the paper in the regular way, and pay or engage to pay the amount, as stated in the terms to ministers of the gospel, viz.: 25 cents for three months, 50 cents for six months, \$1 for one year.

As those interested will not receive the paper till ordered; and may not see it, we hope those of our subscribers who may have access to them will inform them, and especially our agents, who are entitled to the paper, but are not till their orders reach us.

PAID SUBSCRIBERS.
will be held for those who order promptly, so that their files need not be broken.

Those agents who are entitled to commissions, according to our circulars of 1876 and 1877, for subscribers, but have not claimed it, can order the amount placed to their credit, and applied to the payment of their subscription.

We hope all will act promptly, and oblige
R. J. HARRIS,
Publisher.

Another Irrepressible Conflict.

Instead of wondering at the general agitation on the liquor evil, says the *New York Observer*, we are astonished that every city and township is not shaken to its foundations. If there were no moral element in the facts presented by the history of the liquor traffic, it does not lessen in the least the necessity for some thorough, earnest, determined effort at relief. Figures that represent the cost, the waste, the destruction, the oppression that are directly due to this one agency are like the figures in astronomical calculations—utterly beyond our capacity for sober comprehension. It is strange that any decent, industrious, thrifty, progressive community will patiently endure and nourish such a consuming cancer in her very bosom. What a spectacle of stupidity every neighborhood presents that year after year quietly acquiesces in the support of police establishments and charitable institutions that are almost exclusively devoted to the care of those who have entangled themselves in the liquor traffic. We know well a city of about twenty thousand inhabitants that is guarded by a police force of fifteen men at an expense of several thousands of dollars. Nearly every dollar of this is paid for services that would be needless if men did not sell liquors. Now it is true that men would not sell if men would not drink. But while drinking impoverishes, selling enriches; and why should the citizens pay out their thousands for the consequences of that by which a few accumulate their thousands? If it is true that provides the work of the policeman, then men should pay for the policeman's work. Though this may be the very lowest view of the subject, it is enough of itself to show that our present endurance of this monstrous injustice is utterly absurd and shameful.

We may laugh at the effort to make men pay the expenses of the Virginia State government as impracticable and foolish. But even a foolish method may indicate the awakening of the mind to a practical recognition of the fact that it is an outrage to compel the great and valuable industries of the country to bear the intolerable burdens of the alcoholic kingdom.

In this and neighboring cities the question of excise is considered with increasing determination that some alleviation must be obtained. At present we think that the main difficulty is in difference of opinion as to the best method of compelling liquor to carry its own load. While we differ among ourselves as to the way in which to put on the saddle, the animal runs at large, and devours like a lion that has no time to roar.

Meanwhile the moral movement essential to all real personal recovery and safety gathers momentum in both East and West. Detroit and Michigan, Pittsburg, Philadelphia, and other States and cities, have been deeply moved with waves of feeling that are still rolling on with increasing volume and power. May the

work deepen and widen. But, while the moral conflict is waging, there is no reason whatever that the nation should writhle and groan under the merciless heel of the rum-seller. The movement to prevent the passage of any law by which the sale of liquor to be drunk on the premises shall be permitted gains favor in the community, and deserves the unqualified support of the Legislature. This is one thing. There are other things that ought to be done; but this being well done, a great good is accomplished and an immense amount of evil stayed.

The Church of England.

The London *Record*, the able organ of the evangelical portion of the Church of England, in a recent article on the state of "Christ's Church Militant," has these significant words:

It is impossible for us to disguise from ourselves that our branch of the church of Christ is now passing through a fearful crisis. It is, and has been for some years past, the victim of what one episcopal ruler in America has wisely and justly called, "do not hesitate to term an organized conspiracy." It is manifesting itself in various ways and in various quarters of the world. It is carried on by men who claim to be "apostles of Christ," and who are in manifold cases appearing as "angels of light," and yet, nevertheless, the chief rulers of our church, in concert with all enlightened Christianity among us, declare that these men are "conspirators." In saying this there is no necessity for hearing with undue harshness upon them. Many of them may be, and probably are, wholly unconscious of the mischief they have been doing. They have been misled by false teachers, they have been saturated with false doctrines. Unable to distinguish the true proportion of faith, they have been seduced into exaggerating truths, into inordinate dwelling upon exceptions and conceiving them to be essentials. The result has been the introduction into the Church of England, of the foulest corruptions of the Church of Rome. Those who should have been guardians of morality have been busy themselves in loathsome obscenity, from which, when it is brought to light, they shrink appalled, and with one consent begin to make excuse. It is difficult not to recognize in this the work of the arch-enemy of souls—"transforming himself into an angel of light." The work is congenial to Satan; it abounds in all its ramifications with diverse souls from Christ.

EDITORS OF DIFFERENT KINDS.

Editors cannot spend a great deal of their time in travel. When they do they necessarily part with their profession. In point of fact, the real journalist, or editor, as some insist, is personally about the least known of all living individuals who wield an equal amount of influence or perform an equal amount of work. The preacher appears weekly to the public in the sacred desk; the physician visits his patients daily and talks with them; the lawyer harangues juries and pleads with judges; the journalist alone is unseen and popularly unknown. He is content to see the silent but effective operation of his influence. It is his journal that speaks for him. He would as soon think of prancing about the country and exhibiting himself to the public in different cities as he would of standing at the corner and hawking his own sheet. He would much sooner perform under Barnum at the Centennial than perch himself in the gallery of the United States Senate for exhibition. He is not in the habit of wearing a chalked hat, sleeping in free beds at hotels, promising pulls for his rations, or jolting a traveling troupe of men with flowing feathers. His life is one of work, and not of excursions. When he goes forth to inhale the fresh air and bask in the sunshine of the outer world, no one is a greater stranger than he, and the last subject you can induce him to talk about is a newspaper. This troupe of Husbler editors is a party that has been organized to see the country, and feast on its products, without having to expend a dollar. It is the other kind that hotels, railroad companies, Congress and political managers would be only too glad to entertain.

Boston Post.

CHICAGO CHURCH DEBS. Our papers publish an apparently well-authenticated statement of the indebtedness of our Chicago churches, in the gross and in detail. That of the Presbyterian churches is put at \$256,808, which amount is divided as follows: First, \$70,000; Second, \$76,000; Third, \$20,000; Fourth, \$15,000; Fifth, \$10,000; Eighth, \$10,000; Grace, \$8,000; First Scotch, \$6,000; others, \$5,808.

The indebtedness of the Congregational churches appears to be but little less, and is set at \$241,115, which is distributed as follows: First, \$61,310; Second, \$40,000; Third, \$45,000; New England, \$25,000; Tabernacle (not Moody's), \$12,000; First Seventh street, \$8,675; others (Park), \$1,100.

The aggregate indebtedness of the Methodist Episcopal Churches is put at \$109,783; that of the Baptists at \$133,000; Lutheran at \$108,200; Episcopal at \$120,250.

If these figures are correct, the indebtedness of the evangelical churches of Chicago (those of the suburbs are not included) amounts to the respectable sum of \$1,008,345. And yet we are neither proud nor happy.—*Correspondent of Presbyterian.*

Died, 13th, 1877, at the residence of his brother, Willis Holmes, Mr. Manly Holmes, aged twenty-eight years and six months.

It is a strange desire to seek power and to lose liberty; or to seek power over others, and lose power over a man's self.—*Bacon.*

MARRIED.

SHOWN—COLLINS. At the Presbyterian church, at nine o'clock A. M., August 21, 1877, by Rev. William M. Hall, Mr. John S. Brown, of Lockhart, to Miss (Clara) S. Collins, of Donalson, Texas.

POWERS—BONNER. In Richmond, Ala., August 24, 1877, by the Rev. J. M. Brown, Mr. John S. Powers and Miss Martha A. Bonner.

"The singing hearts are ever a blessing unto themselves." A song is joy-giving. He who can sing sweetly in the undertone of his inner nature carries a rare pleasure with him always. Hard things appear to him easy; heavy burdens seem light; sorrow knocks often, it may be, but often goes away, seldom enters. And when it does enter, when the clouds come and the sunlight is hidden, when the soul walks down into the night and sees never a star, what then? Ah, then, trebly blessed is the singing heart! If it can sing psalms at such a time, the stars will shine. Dawn will quicker come, the sunlight sooner reappear.

A laugh to be joyous must flow from a joyous heart; but without kindness there can be no true joy.—*Julius Hare.*

Publisher's Department.

Acknowledgments of Letters and Funds RECEIVED BY MAIL.

For the Week Ending Sept. 6, 1877.

A. Adams, Edwin Allen, Thomas Armstrong, S. G. Brown, J. A. B. Brown, J. F. Brown, J. G. Brown, J. H. Brown, J. I. Brown, J. K. Brown, J. L. Brown, J. M. Brown, J. N. Brown, J. O. Brown, J. P. Brown, J. Q. Brown, J. R. Brown, J. S. Brown, J. T. Brown, J. U. Brown, J. V. Brown, J. W. Brown, J. X. Brown, J. Y. Brown, J. Z. Brown, J. A. Brown, J. B. Brown, J. C. Brown, J. D. Brown, J. E. Brown, J. F. Brown, J. G. Brown, J. H. Brown, J. I. Brown, J. K. Brown, J. L. Brown, J. M. Brown, J. N. Brown, J. O. Brown, J. P. Brown, J. Q. Brown, J. R. Brown, J. S. Brown, J. T. Brown, J. U. Brown, J. V. Brown, J. W. Brown, J. X. Brown, J. Y. Brown, J. Z. Brown, J. A. Brown, J. B. Brown, J. C. Brown, J. D. Brown, J. E. Brown, J. F. Brown, J. G. Brown, J. H. Brown, J. I. Brown, J. K. Brown, J. L. Brown, J. M. Brown, J. N. Brown, J. O. Brown, J. P. Brown, J. Q. Brown, J. R. Brown, J. S. Brown, J. T. Brown, J. U. Brown, J. V. Brown, J. W. Brown, J. X. Brown, J. Y. Brown, J. Z. Brown, J. A. Brown, J. B. 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THE BROOK IN THE HOLLOW.

The brook in the hollow hush waked from its sleep,
And under the rushes dully creep and creep,
Then over the pebbles, so smooth and brown,
Does merrily d-d-ning, dancing down.
Till, shouting with laughter, it leaves o'er the rock,
Awaking the echoes its mirth to mock,
While over its borders, now rugged and steep,
The dainty anemones peep and peep.
Now out of the shadow and into the sun,
All bubbling with pleasure the glad waves run,
Now, broader, and deeper, it moves with ease,
And murmurs of peace to the scented breeze.
The sweet birds drink of its waters bright;
The little stars sleep on its breast at night.
Now quiet, as if grieving the hills to forsake,
It glides under lily-pads into the lake.

News of the Week.

DOMESTIC.

LOUISVILLE, Sept. 4.—This morning's *Courier Journal* publishes the following: We have received the following brief but exceedingly explicit and pointed communication from a source which we have every reason to credit:

To the Editor of the *Courier-Journal*:

MOUNT WASHINGTON, Ky., Sept. 2.—I see by a cable telegram in the *Courier Journal* that Osman Pasha, of the Turkish army, is believed to be Gen. Bazaine, late marshal of the French army. This is a mistake. I happen to know very well who Osman Pasha is, as I have corresponded with him several years, and have received letters from him since he has been given command of a division of the Turkish army. Osman Pasha is an American, a native of Hawkins county, Tenn. His name is R. Clay Crawford. He was colonel of a regiment of artillery during the late war between the States. He afterward entered the service of the liberal government of Mexico, and was made a general of division. He created considerable stir by the capture of Bigdad, Mexico, passing his forces over the Rio Grande from the Texas shore. He finally quarreled with Juarez, the Mexican president, and returned to the United States with a large fortune. He resided for several years at a beautiful country seat on the Delaware, near Philadelphia. His restless disposition caused him to seek excitement, and he entered the service of the Khedive of Egypt, was soon after transferred to the service of the Sultan, and commanded the Turkish army at Plevna.

L. B. WICKLIFFE.

SALT LAKE CITY, Sept. 4.—A courier from Gen. Howard arrived at B. Zeman, Montana, on Sunday last. The command was at the Lower Geyser basin. The Indians killed a man at Mammoth Hot Springs, and burned the bridge over the Yellowstone, and Henderson's ranch. This was done by a small party.

SAN FRANCISCO, Sept. 6.—A San Diego dispatch says: The secretary of La Frontera, Lower California, and Pedro Badillo, who only a few hours ago escaped to this side of the line by hard riding, report the whole frontier in a state of revolution.

A party of fifty mounted men, armed to the teeth, rode to Badillo's ranch, where the secretary was staying. An Indian boy gave the alarm, and they barely escaped with their lives, coming directly to San Diego.

CAMP ROBINSON, Sept. 6.—Crazy Horse died at midnight from the effect of injuries received while attempting to escape from the guard-house here last night. His people took charge of his body. All quiet this morning.

SAN FRANCISCO, Sept. 7.—The latest election returns indicate that the Democrats have elected 40 senators and 57 assemblymen, and the Republicans 10 senators and 23 assemblymen, including the hold-overs. The Democrats will have 38 majority on joint ballot.

SAYANATH, Sept. 7.—A dispatch from the health officer of Pernambuco, Fla., to the health officer of this city, acknowledges that the sickness in that city is yellow fever. All vessels and trains from that city will be quarantined.

NEW YORK, Sept. 8.—The *St. Louis* says Frank Leslie has been compelled to make an assignment. Liabilities, \$320,000. Mr. Leslie's enterprises are in good part from extended investments in real estate, which, under the pressure of hard times, much depreciated in value. An arrangement has been made whereby the publications of Mr. Leslie's house will be continued as heretofore, and the trade will be supplied without delay through the usual channels.

JACKSONVILLE, Fla., Sept. 8.—One death from yellow fever is reported at Fernandina to-day and one new case. The authorities there are taking active measures to prevent the further spread of the disease.

NEW YORK, Sept. 10.—A Columbia, Pa., dispatch says: Vigilants are organizing against the tramps; who are bold, numerous and troublesome. At Grayhell's woods, near Lancaster, recently, nearly one hundred outlaws rallied a farmer. He tried unsuccessfully to drive them off. Policemen and citizens from Lancaster went to his aid, when the tramps opened fire with their pistols. The police charged on them. The tramps retreated, leaving five wounded. A farmer named Powers was fatally hurt. Further along the Pennsylvania road tramps boarded a freight train and threatened to take possession.

Detectives from Columbia hastened to the scene, and captured the outlaws, who subsequently broke jail. Milton Gramm, a prominent citizen of Dananum, was robbed and killed by two tramps as he left the train. At

Maryville recently, Tramps wrecked a freight train recently between Maryville and Frazier's, and attempted to plunder a car. During a fight with train hands, one of the latter, William Conners, was killed.

The authorities at West Chester sent assistance, and two of the outlaws were captured.

Detectives discovered that notorious city criminals are traveling disguised as tramps.

The *Herald's* Pennsylvania special says: The conflict around Scranton between the few who want to work and the many who do not, is assuming a sanguinary shape. James Haley, watchman at the Diamond colliery, in the outskirts of the city, was assaulted by M. K. McCaffrey yesterday, and lies in a critical condition; McCaffrey is under arrest.

JACKSONVILLE, FLA., Sept. 10.—The fatal termination of three cases of yellow fever, at Fernandina last night, and the reports of new cases, together with the advice of physicians to leave that city, has thrown the whole community into great excitement. Quarantine has been established against Fernandina in all the principal towns in the State.

An extra train arrived at Baldwin from Fernandina with two cars crowded with fugitives, and many will leave in the morning. Two severe cases were reported to-night. The total number of deaths thus far from the fever is seven. Physicians claim that the disease has assumed a milder form.

FOREIGN.

LONDON, Sept. 3.—Reuter's Telegram Agency has received the following dispatch from Paris: All the journals announce that ex-President Thiers died quite suddenly at six o'clock yesterday evening at St. Germain.

LONDON, Sept. 4.—The announcement of the death of M. Thiers is confirmed. It was caused by apoplexy, and his sufferings were apparently slight.

PARIS, September 4.—Ex-President Thiers arose early on Monday, and worked until 7.30, when he went for an hour's walk on the terrace. He afterward wrote until noon; at noon he took luncheon with an appetite, but toward the end of the repast he slumped over a few words, his mouth contracted, his eyes became covered with a film and he was carried to bed.

The physicians ordered mustard plasters and leeches. M. Thiers did not appear entirely aware of his danger. Prostration was complete after twenty minutes had elapsed.

Le Temps says: President MacMahon, who was at Fort Brion, upon being informed of the death of M. Thiers, immediately telegraphed to Paris to summon a cabinet council to arrange for solemnizing the funeral with the greatest pomp.

Le Temps adds: President MacMahon thinks that in the presence of such a loss to the country all divisions should for a time disappear, in order, by a great national demonstration, to pay honor to one who has rendered such great services to France.

Le Moniteur announces that President MacMahon sent a telegram of condolence to Mme. Thiers, and that the *Journal-Officiel* will to-morrow publish a decree announcing that the expenses of the funeral will be borne by the State.

It is believed the corpse will be interred in the Invalides.

The whole Republican press expresses profound and sincere sorrow.

Private telegrams from the provinces show that M. Thiers' death is regarded throughout the country as a national calamity.

LONDON, Sept. 4.—A *Daily News* special, dated August 31, says: Osman Pasha's attack on the Russian position at Plevna and vicinity was one of the most hard-fought battles of the war. The Turks early in the fight captured a Russian redoubt one mile in front of Plevna. In the course of one hour this redoubt was taken by the Turks, retaken by the Russians, and taken again by the Turks.

The Russian left wing was driven back on Plevna. In front of which trenches had been dug and were filled with troops. The Turks advanced as though determined to drive our left out of Plevna and turn it. The Turks began to descend the hill in that direction, not with a rush, but leisurely and without firing; not in masses or lines, but scattered and diffused. They came down about half way in this manner, the Russian artillery tearing up groups all the time in the most savage manner.

The Russian infantry fire, which had been very heavy for the last five minutes about Zeogline, now began to roll along the hill crest in our direction, and the Turks, who were just coming into range, began to drop rapidly. The Turkish advance now veered to the left, and went at the Russian trenches on the crest of the hill between Plevna and Zeogline, with a short opening fire at the same time. The Turks descended into a hollow and were lost to sight for a time, while the Russian trenches flamed and smoked, and a storm of balls was poured into the advancing Turks. This must have lasted fifteen or twenty minutes, during which time a fearful loss of life must have occurred.

Then we saw the Turks begin to withdraw, carrying off their wounded. The Turks had no sooner withdrawn from the Russian fire than they formed and advanced again. Many dead bodies of Turks were found within ten feet of the Russian trenches. The little slope or crest on which the trenches were situated was literally covered with dead. I

counted seven on a space of not more than ten feet square. The battle here was terrible, but the Turks were again repulsed. It will hardly be believed that they went at it again, and yet they did so. It seemed madness, because we could see that the Russian fire never slackened an instant, and that the Russian line never wavered, while reserves were waiting behind, ready to fall in at the least sign of wavering.

The scene of carnage was again repeated, but only lasted a moment; the Turks, completely broken, withdrew sullenly, firing and carrying off their wounded and many of their dead. They fell back on a redoubt which they had first taken, apparently with the intention of holding it, but were not allowed to remain long. Another attack on the Russian center had been equally as unsuccessful as that in the Russian trenches on the left. The Russians pursued the retreating Turks with a murderous fire. Six companies went at them with the bayonet, and swept them out of the redoubt like a whirlwind. At four o'clock the Turks were in retreat everywhere, and the Russians occupied the whole of their first positions, besides pursuing the Turks a short distance with cavalry. The Russians were about 20,000 strong. Their loss is estimated at 500, and the Turkish 10,000 killed and wounded.

LONDON, Sept. 5.—The *Standard's* Bucharest correspondent says: The battle of Lovaz was commenced by the Turks, who, disquieted by the great increase of Russians before the town, attacked them fiercely. The Russians repulsed this aggressive Turkish assault and finally drove the Turks back into the town, which they entered with them. The struggle continued in the streets until the Turks were driven out from the other side of the town in great disorder. They retreated, followed by General Skobloff's cavalry brigade, which had by its gallantry largely contributed to the Russian success. The slaughter was great, especially among the Turks.

HAYANA, Sept. 5.—The British mail steamer from Vera Cruz brings the following from the city of Mexico: The authority of Diaz is apparently maintained throughout the country. All persons, except those who seek office and live on revolution, appreciate the firmness shown by the President.

Gomez Palico, a member of Iglesias' ministry, returned unmolested to Durango, and will support the Diaz government. Señor Iglesias is expected to arrive by the next packet, and will not be disturbed.

It is rumored that ex-President Lerdo will be tried for high crimes against the constitution, committed during his administration, and Gen. Echebido is to be tried for treason.

Fifteen hundred more troops have arrived here from Spain, and also 1,100 at Santiago de Cuba.

VIENNA, Sept. 5.—The Russians are providing material for winter quarters for 200,000 men, and engineers are ordered to prepare for a regular siege of Ratschak.

Russian official report: Casualties at Sedchka Pass, 1,200 killed, 3,000 wounded.

CONSTANTINOPLE, Sept. 6.—Mehmet Ali telegraphs, under date of to-day, from Kechelowa, as follows: To-day Ebnou Pasha's army corps, which was divided into two columns, attacked the Twelfth Russian army corps, which was supported by a division on this bank of the Lom. The Russians were defeated and recrossed the Lom in disorder. They abandoned their fortified position near Kechelowa. They lost 3,000 killed and wounded. The commander of the cavalry was killed. We lost 200 killed and 700 wounded.

LAVON, Sept. 8.—The *St. Petersburg Gazette's* Tashkent correspondent writes that the Emir of Bokara, considering that Russia, by attacking Turkey, threatens the whole Mohammedan world, has placed his army on a war footing.

SISROVA, Sunday Night, Sept. 9.—This morning an attack on all sides of Plevna was commenced and was continued throughout the day. By six o'clock in the evening the town of Plevna was in the hands of the Russians, and the Turks were in full retreat in great disorder. The losses are enormous. Details have not been received.

The *Daily News* has the following dispatch from Vienna: The 6000 Turks who were driven from Lovaz are said to be cut off from Osman Pasha's camp by Russian cavalry. A Russian detachment is marching in great haste toward Sonha, which is wholly unprotected. This movement will stop Turkish reinforcements, while Rumania blocks the road to Widdia.

The *Times's* Bucharest correspondent telegraphs as follows: The Czar witnessed the operations on Friday before Plevna. A regiment of chasseurs of the Imperial Guard has already left Bucharest for the scene of action.

The *Times's* Otrake correspondent shows that the surrender of Nikles was necessitated by the Montenegrins having stormed the positions commanding the citadel.

The ammunition of the garrison was also falling as evidenced by their feeble reply to the bombardment.

The garrison, which was originally 400 strong, lost 200 during the siege in killed and prisoners.

The *Potsdamer* correspondent states that Gen. Kaufman, of Khlivan fame, has gone to the Danube to organize the Russian commissariat.

LISBON, Sept. 10.—The Emperor and Empress of Brazil have called for Rio Janeiro.

From the Work.

SHREVEPORT DISTRICT CONFERENCE.—Mr. Editor: This body met at Mansfield on the twenty-sixth of July, Rev. Robert Randle, presiding elder, in the chair. Committees were appointed "to inquire particularly into the condition of the several churches in the district." We give a synopsis of their several reports:

TEMPERANCE.

The use of spirituous liquors has been one of the great hindrances to the progress of vital piety in the Red River valley. This great curse seems to be on the decline, and yet our committee report that three per cent. of our members are *drunkards*. This may seem to be a small per cent., and yet it is great enough to call for rigid disciplinary enforcement. The committee report: "We find that the most difficult persons to reach through the gospel ministry are those who are in the habit of using intoxicating liquors, especially the children of those members who thus violate their church vows. If children cannot have confidence in the religion of their parents, we ask: Who can impress divine truths upon their minds?"

BOOKS AND PERIODICALS.

There are 399 copies of the NEW ORLEANS CHRISTIAN ADVOCATE taken in this district, which the committee report as being equal to that number of weekly pastoral visits. There are also taken 10 copies of the *Nashville Christian Advocate*, 325 *Sunday School Visitors*, 313 *Little People*, 59 *Sunday School Magazines*, 7 copies of the *Way of Holiness*, 3 copies of *Times of Refreshing* and 3 copies of *Holiness*.

EDUCATION.

The committee reported that "the church is now fully alive to the subject of education." We notice that throughout the district there is an increased desire among Methodist parents to have their children receive a liberal education. The following preamble and resolutions were adopted:

Whereas, in Mansfield we have an excellent female college, under the direction of that popular educator, President Armstrong, in which ample facilities are afforded for a thorough collegiate course, every department having been filled with teachers of experience and ability:

Resolved, That this Conference heartily recommend Mansfield Female College to the patronage of the public.

MISSIONS.

Two hundred dollars have been collected for foreign, and \$28 for domestic missions, or, rather, this is the amount reported from four appointments. A resolution was adopted requesting the Annual Conference to establish a mission on Saline river.

SABBATH SCHOOLS.

We have in the district 30 Sunday schools, 4,221 scholars, 131 teachers, and 120 volumes in library; \$207 have been raised for Sunday school purposes. All the schools were reported in a good, flourishing condition, and much interest manifested therein.

FINANCE.

Our church property was appraised at \$16,131. There is due on the same \$211.50. There has been assessed for the preachers in charge for the year \$8,501.55, of which \$2,537.61 has been collected.

Crops were reported in a fine condition. A sufficiency of corn has been made. The financial condition of the country is improving, and it is believed that all, or nearly all, of the assessments will be paid.

THE SPIRITUAL CONDITION OF THE CHURCH.

We have in this district 2,173 members; 129 members have been received this year.

The spiritual condition of the church is not fully up to the standard required by our church—that is, there is too small a proportion who fall to read religious literature. Many neglect to read the Bible, attend class meetings and hold family prayer. It was truly encouraging, however, to learn that the spiritual condition of the church is greatly improving. The whole district seems ripe for a revival, and we are looking for a "refreshing season from the presence of the Lord." This fall.

Our Conference was assuredly an enjoyable feast. The citizens of Mansfield did everything in their power to render our stay pleasant and agreeable.

The next Conference is to be held at Kechel.

THOS. J. HUGH, Sec.

EUFULA DISTRICT CONFERENCE.

Mr. Editor: The above-named District Conference held its tenth session at Euclid, Ala., August 15-18, 1877. The opening sermon was preached by Rev. A. Dowling. The Conference organized on Thursday morning at nine o'clock, Rev. H. D. Moore, presiding elder, in the chair. Bishop Keener reached Euclid that forenoon and presided at the afternoon session, and from thence on to the close of the Conference.

The district, while not fully up on many points, showed much that was encouraging. The reports show that we as Methodists are not as faithful as we should be in family prayer. The financial condition of the district is only tolerable. There is need of improvement on this point in many churches. It is hoped something was done at this Conference toward this end.

The Conference resolved to raise the amount apportioned to the district for the relief of the Publishing House.

Great attention was paid to religious services at the Conference. There were many penitents, at the altar, and several conversions, and great interest was manifested.

Bishop Keener preached several times, and by his preaching and earnest labors, as might be expected, strengthened and encouraged many hearts.

We had several visitors, among them Dr. A. S. Andrews, Rev. T. J. Rutledge, superintendent of the American Bible Society, and Prof. John Massie, of Tuskegee Female College.

Clayton was selected as the place for the holding of the next session of the Conference.

The following delegates were elected to the Annual Conference: T. A. Johnson, S. H. Dent, B. F. Cassidy and I. F. Culver; and the alternates: N. P. Banks, J. H. Bass, W. S. Cox and W. W. Faulk.

S. H. DENT, Secretary of Conference.

PLEASANT HILL, ALA.—Mr. Editor: Our brethren of the Cumberland Presbyterian Church commenced a meeting at this place on the eighteenth of August, which continued until the following Thursday, when it was carried to the Methodist church, where, by the assistance of Bro. J. A. Spence, we continued until August 30. One of the most remarkable features of the meeting was the number of genuine conversions among the children.

There were some children who gave as satisfactory evidence of having been "born again" as any one could give. Just before I was going to receive members into full connection a little girl almost ten years of age, who had signified her intention of uniting with God's people, came to me and said: "I want you to talk to me." I said: "What do you want me to talk to you about?" She answered: "I want you to talk to me about joining the church, and to tell me what I must do." And she gave as good reasons for loving Christ and for joining the church as any of us could. A little boy, about eleven years old, became interested about his salvation, and came forward to be prayed for. One night God rolled the burden from his little heart, and he went home to his sick mother's bed side and said: "Ma, I feel happy. I think I have been converted, and I want to join the church." I mention these two cases because they were the two youngest who united themselves with the church. Another fact is worth mentioning, viz.: that almost all the conversions were from the Sunday school. There were about twenty-four of twenty-five conversions during the whole meeting. On the last night I received into the church fourteen members.

J. M. CREWS.

PERASANT HILL, ALA., Sept. 1, 1877.

COVINGTON, LA.—Mr. Editor: We rejoice that we are able to report good news from Covington, La. We have just had a glorious revival, there such as has not been known since the war. During its progress twenty-five persons were added to the church and twenty converted. Besides this, the church was greatly refreshed by the outpouring of God's Spirit, and a great religious interest was manifested throughout the town. Thank God for this manifestation of his convicting and converting power! Of those who joined the church, five are heads of families and men of intelligence, and of influence in the community. The meeting was conducted by the Rev. James A. Godfrey, our presiding elder. The Rev. J. T. Sawyer, of New Orleans, was present and rendered an effective ministerial service.

In Mandeville also, which has until very recently been entirely without Protestant Christianity, assisted by Bro. Sawyer, we have had a glorious time, resulting in ten accessions and a regularly organized church.

M. B. SHARRONCH.

GEO. T. VICKERS.

MINDEN, LA.—Mr. Editor: We have just closed a couple of protracted meetings on this work—one at Minden, the other at Pine Grove. The first brought us four, and the second thirty-seven members. We are indebted to several of our industrial brethren for timely and valuable aid. We have had about forty-five or fifty additions to the church on this circuit since Conference.

JAS. E. BRADLEY.

MINDEN, LA., Sept. 4, 1877.

Prof. Simon Newcomb, of the Naval Observatory, writes to the *Tribune* some further particulars about the discovery of the moons of Mars. He says:

The first question which will naturally arise is: Why have these objects not been seen before? The answer is that Mars is now nearer to the earth than it has been at any time since 1875, when the great telescope of the present had hardly begun to be known. The next opportunity for seeing them occurred in 1862, but we may suppose they were not then especially sought for with the two or three telescopes which alone would show them. The next favorable opposition was in 1875; but Mars was then so far south of the equator that it could not well be observed in our latitudes. The present opposition is about the best possible for observation in the middle latitudes of our hemisphere, because the very small deviation from greatest possible approach to the earth arises from the opposition occurring a few days after the planet reaches its position, and this throws it farther north to declination than it would be at the time of absolutely nearest approach. The next opposition will occur in October, 1879, and there is some hope that the satellites may then again be observed with the Washington telescope. During the ten years following they will probably be entirely invisible with all the telescopes of the world; because, owing to the great eccentricity of the orbit of Mars, the planet will be too far away at the times of opposition. In 1892 a favorable opposition will again occur. During the present year it is hardly likely that the satellites will be visible after October.

Of the two satellites now discovered the most extraordinary feature is the proximity of the inner one to the planet and the rapidity of its revolution. The shortest period hitherto known is that of the inner satellite of Saturn, twenty-two and a half hours. But the inner satellite of Mars goes round in seven hours and thirty-eight minutes. Its distance from the center of the planet is about 6,000 miles, and from the surface less than 4,000. If there are any astronomers on Mars with telescopes and eyes like ours, they can readily find out whether this satellite is inhabited, the distance being less than one-sixth that of the moon from us.

That kind of near approach to simple relationship between the times of revolution is found here which we see in the satellites of Jupiter and Saturn. The inner satellite of Mars revolves in very nearly one-fourth the period of the outer one, these times being: Outer satellite, 30h. 44m.; one-fourth this period, 7h. 32m.; period of inner satellite, 7h. 38m.

These satellites may also be put down as by far the smallest heavenly bodies yet known. It is hardly possible to make anything like a numerical estimate of their diameters, because they are seen in the telescope only as faint points of light. But one might safely agree to ride round one of them in a railway car between two successive meals, or to walk round in easy stages during a very brief vacation. In fact, supposing the surface of the outer one to have the same reflecting power with that of Mars, its diameter cannot be much more than ten miles, and may be less.

Altogether these objects must be regarded as among the most remarkable of the solar system. Not the least service which Prof. Hall's discovery will render to astronomy is that of an exact determination of the mass of Mars, and a consequent clarification of the theories of the four inner planets. The most profound mathematical researches on this subject hitherto made are those of Le Verrier, and we may regard his mass of Mars as the product of a century of observations, and several years of laborious calculation by a corps of computers. From Prof. Hall's measurements on four nights there is obtained by ten minutes' computation:

Mass of Mars. Mass of the Sun. 1/34,000.

This is more certain than that declared by Le Verrier, with so great labor. The latter was about one three millionths that of the sun, so that the agreement of the two results is quite striking.

The Christian Advocate

THURSDAY, SEPTEMBER 11, 1877.

THE PRESSED GENI.

BY JOHN GREENLEAF TIER.

The time of gifts has come again,
And on my northern wall I pause,
Outlined against the twilight light,
A Christmas token to my past,
The wayward traveler, they pass,
Mark the gray drift of rounded places,
And the dull bloom of autumn, perchance,
Folly to their eyes, but grace to me.

They cannot, on their outlook see
The perfect path that leads for me;
For there, to those whose fringes through
The frosty east of autumn blow,
The frosty east of autumn blow,
Turns to the face of bloom
The face of bloom,
As fair as the best of bloom,
The face of bloom, the face of bloom.

So, in the frozen ways of earth,
See some sweet souls who yield their worth,
And to the careless glance
The face of bloom, the face of bloom,
The face of bloom, the face of bloom,
The face of bloom, the face of bloom,
The face of bloom, the face of bloom,
The face of bloom, the face of bloom.

Letter from Bishop Marvin.

THE SOURCES OF THE JORDAN.

After leaving the Lake of Galilee we proceeded northward some miles over a rocky, mountainous road, lying parallel with the river, but three or four miles to the west, when suddenly before us, and to our right, a large valley opened, having a lake in the midst. Of course it was Lake Merom and the upper Jordan valley. I was quite unprepared to find this valley so large. The bottom-land, measuring six or eight miles wide, and three times as long, or more. It was as green as the valley of the Nile, with the barren mountains of Galilee on the west, and of the Hauran on the east, the foot-hills of Hermon on the north, and the snow-clad summit of the great mountain further back, a little to the east of north.

The valley was dotted with villages of the pastoral Bedouins. The Bedouin tents are usually made of a coarse fabric of goat's hair, and are as black as the tents of Kedar. But those we saw here were made of a sort of reed matting. A few were covered with the black goat's hair cloth. But generally the covering and all was made of matting. Their wealth consists almost exclusively of cattle, with a few buffaloes. The same creature that we saw in such numbers in China, India and Egypt, but have seen nowhere in Palestine or Syria, except in this upper valley of the Jordan. The Bedouins are, where famous horse-breeds, but here they seem to raise cattle exclusively. I suppose they find a market for them in Damascus, which is only three or four days distant. I presume they subsist to a great extent upon the flesh and milk of their herds. The pasturage of this alluvial region—for this valley is all alluvium—is excellent. We saw thousands upon thousands of cattle feeding upon it, but nowhere did it seem to be fed down.

Much of the valley is overgrown in the winter, and a good deal of it is marshy always. The banks of the river and the shores of the lake are very low. Toward the border of the valley the land is higher, and much of it is in cultivation. The crops generally are very fine. The wheat, just now in full head, promises a generous harvest. There are a good many plowmen now at work, breaking up the soil to plant durum, a coarse sort of grain that is used for feeding stock, and often also for bread. But what a feeble battle with these rank weeds the little shaggy plow does make, drawn by a single yoke of oxen, and they often very small. O for a plow worthy of the name, and California might then be gathered!

At about three o'clock P. M. we camped in the edge of the valley, on the bank of a beautiful stream, within two hundred yards of the point where it issues from the foot of the mountain. A small part of its waters run a little mill above our camp. I stepped from stone to stone across a part of the stream, which spreads over a wide bed of pebbles, and went in to inspect the work of the mill. It is a small, square, stone structure. Two sets of small stones were running, surrounded by a raised platform which occupies one side of the house. The top of the lower stone stood a little above the level of the platform. The upper stone was not surrounded by any casing. It was grinding durum, the meal coming out upon the platform all around the stones. As it accumulated it was drawn by hand into a box-like receptacle, which was sunk into the platform. In one of these boxes, which had been filled, a man was standing in the mill with his bare feet, sumping it out and putting it in a sack. The miller gets about three cents a bushel, or nearly as I could understand it, for grinding, and pays a tax of five Napoleons (twenty dollars) a year for the privilege. When I left the miller accompanied me to the edge of the stream, having noticed that I had stepped from stone to stone rather totteringly, and offered me a ride on his back, which I accepted. Having been comfortably landed, I gave him three coppers, which, all taken together, were not quite of the value of one cent of our money. He accepted it with gratitude, and we parted. I think of the owner of a water-mill, glad to carry a man across the creek, not as an act of hospitality, but for the fee, and that one cent! Poor fellow! he was in rage, and I doubt not that after his tax is paid, and repairs of his mill provided for, there remains but little for him and his household. It grinds amazingly slow; yet it is a great improvement over woman-power, which is in very general use from China to Syria.

Nothing would do my two friends

but they must bathe in Lake Merom, which was about two miles distant. I had little faith in the enterprise, for I felt sure, by the look of things, that the lake shore was a swamp. Being somewhat fatigued by the day's ride, I at first declined to accompany them, but, upon reflection, concluded to do so, lest they might require some one to pull them out of the mud. Before we were within a quarter of a mile of the shore, Bro. Hendrix's horse, which was in advance, began to sink so deep into the wet soil that Mr. Sampson and I paused. But Bro. Hendrix, intrepid and eager for a bath, urged his horse on—deeper, deeper, deeper. He had gone beyond the bounds of prudence, and soon discovered the fact. There was a fine expression of solicitude in his eyes as he turned and gazed toward terra firma. The solicitude must have gone down to his heels, for they plied the sides of his floundering steed very vigorously. I did really fear for a moment that the noble brute would not be able to get back. What ludicrous associations of ideas will sometimes obtrude themselves upon a man even in a critical moment. I thought of the Florida constable's indorsement on the writ: "Ad in suam pium comitibus." Did I smile? I hope that question will not be pressed. We were lulled to sleep that night by the musical monotone of the dawning of the Jordan, on the very bank of which our tent had been pitched.

The next morning for some hours our road lay along the western edge of the valley, just along by the foot of the mountains. The valley to our right was alive with Bedouin villages and cattle. Farther on our road passed through two or three of these villages. As this is the road taken by tourists to Damascus, the children here were picked up in English salutation. The little barefooted and bareheaded crowds, boys and girls, shouted to us as we passed: "Good morning!" The demand for *luchishish*, however, was less clamorous than I expected to hear. Many of the men and women greeted us pleasantly. They never failed to scold the dogs back when they rushed out at us, as they did constantly, and in a very ferocious manner. Two of our party rode up to one of the tents, to look inside and inspect the furniture and general arrangement, when a woman, with eager hospitality, hastened to offer them a drink of buttermilk. One of the men who drank of it pronounced it very delicious.

We soon reached the head of the main valley, and, looking to the east, we saw some rocky peaks, and in our hour or two found ourselves upon the western branch of these upper streams, which unite a few miles below, and form the Jordan. We heard the flow of its waters before we saw them, the stream being framed by a heavy foliage. Here the road turned to the left again, and we ascended the stream through a rocky gorge a mile or two, and then crossed it on a stone bridge. Here our dragonman stopped to converse with a man we met, and we passed on, ascending a steep hill over as ugly a piece of naked, rugged rock as I was ever my fortune to encounter. Soon the dragonman came up in great haste, and much excited. He had just been informed that two days before the Bedouins had attacked and robbed a party at this place.

It was our purpose to make a tour from the road here, in order to see the fountain to which the stream rises. But the dragonman insisted that we should all remain together, and keep close to the luggage train. In these were times the Bedouins were becoming bold, and committing many depredations. We thought it prudent to follow his advice, and so missed seeing one of the "sources of the Jordan"—much to our regret.

As we ascended the hill Azeez was in front. Azeez was in charge of our train, and always accompanied us. He was an impetuous man, though, with an unobtrusive humor. Reaching the summit, he showed "Bedouins! Bedouins!" and flourished his big pistol. Upon seeing an alarm our dragonman, who had fallen to the rear, felt duty-bound to gallop up. Alas for cavalry! I could not but laugh at his bearing at this moment with that we had witnessed in the strain fight at the Dead Sea. Then he was boiling over with courage, set erect, and in defiant attitude, flourished his pistols, and dashed at the foe with furious speed. Now the feeble effort to look brave was ludicrous. His horse galloped slowly and hesitatingly, and if he were just ready to turn upon his heels, while he himself sat in the saddle with a dropped and puffed aspect, which completely dispelled the illusion of the storm battle. I could never afterward imagine that he had the look of Mars. In fact he came quite down, all a moment, to the level of ordinary mortals. All this upon a false alarm; if the Bedouins had actually appeared, he would have been a different man.

We were now in the foot-hills of Mount Hermon, but they were only hills, and for the most part I might say undulations. Between us were the middle and eastern branches of the Jordan. The sources of the Jordan are said to be in Mount Hermon, and so they are; but that statement, if not unexplained, will give the reader a false impression. The three principal streams, which come together above Lake Merom, and form the Jordan, come out from the ground near the foot of the mountain at their full size. They do not grow by the condensation of fogs upon the surface. On the contrary, the water of the mountains sinks through fissures in the rocks, is collected into considerable bodies underground, and then, flowing through clefts of the rock, or through beds of gravel, comes to the surface at the foot of the mountain.

These fountains are not so high up in the mountain as I had imagined. The western ones are fairly up in the foot-hills, but the two others come out, the middle one where the valley begins to rise into rather bold undulations, and the eastern just at the foot of the first cliffs of the Mt. Lebanon range, which are here properly the cliffs of Mount Hermon. True, they are about 1,200 feet above Lake Merom, but the approach of these is

over ground that rises so gradually as to belong rather to the plain than to the mountain. As we looked down upon it from the first summits, the places where they rise have the appearance of being in the upper edge of the valley of Merom.

Our road passed just to the north of the head or fountain of the second or middle branch, and within a few yards of it. We rode to the very spot. The immediate point of its egress from the ground was so covered with shrubbery that it was concealed, but we saw the water as it emerged from the mass of foliage and flowed away. Near by was the site of the old city of Dan. It stood, not as I had had it pictured in my mind, up in the mountains, but on a rather slight elevation in the upper reaches of the great plain. There is but little there now. The name of the modern village near by I do not remember. The situation is rather commanding, and the landscape magnificent, and in many parts beautiful. The whole extent of the valley of Lake Merom is in view on the south, the spurs of Mount Lebanon rise on the west, while the low ridge which divides Palestine from Syria stretches along on the north, and Hermon—Jebel Es Sheikh, the Prince of Mountains, as the natives proudly name him—with masses of snow scattered about upon his crest, towers up to the northeast. A goodly place those heroic Danites won for themselves at the very head of the river.

Our course lay now about due northeast, crossing a ridge of unusual contour for this country. It is a swell, lying north and south, and is covered with a scrubby growth of trees. I say scrubby, but to an American it will not seem so. It is as thick as that which implies. Still it is the nearest approach to it to be found in this country.

Having crossed this ridge, we came upon the eastern branch of the Jordan, and followed it a short way up to the base of the precipitous spurs of Lebanon, to the town of Banias—the Cesarea Philippi of the New Testament. The village lies at the base of the mountain. Springs break out on all sides, and flow off into the valley in copious fountains. Following the mountain eastward about a quarter of a mile you come to a steep precipice of rock, at the base of which there is a strip of level ground a few yards wide, from which an abrupt descent takes you down to the point where this branch of the Jordan comes into the daylight.

It does not burst out of a fissure in the rock all in one body, but flows copiously out of a bed of coarse pebbles. The line along which it flows is perhaps fifty yards long, the first flow being over a wide space, and very shallow. It is soon compressed into a narrower channel, and rushes away headlong over a rapidly descending bed.

The name of the west branch, the head of which would not seem to be Derder—that of the middle, Little Jordan, and of the east, Banias. The principal one is the Little Jordan, and the second in magnitude is the Banias. But the Derder comes down from a higher point in the mountains than the two larger streams, which originate, as I have said, out of the quills in the open plain at the city of Dan, and the other at the foot of the mountain at Banias—that is, Cesarea Philippi.

We have no knowledge of our Lord's having ever visited the city of Cesarea Philippi. Once he was in the country—that is, in the neighborhood of it—and this was very near the end of his life. Here Peter made for himself and the twelve the formal confession, "Thou art the Christ, the Son of the living God," and in answer, "Thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it."

This was said, no doubt, amid the spurs and rocks of Hermon. Only six days later he was transfigured in a high mountain, and, as one of the mountains of this very district. At any rate, immediately after that great event he made his last journey to Jerusalem to the foot of the river, which he regressed only a few miles above the Dead Sea, and taking Jericho in the way, where he healed the blind man, and brought salvation to the house of Zebedee. So that his visit to the extreme northern part of Galilee was just on the eve of his death, as was also the great confession of the apostles. The question occurred to me: Was there any special meaning in this, that the formal and solemn proclamation of the Messiahship of Jesus was made at the very extremity of the Holy Land, and on the borders of the Gentile world? Why should he wander up here into this region, on the great highway of the nations, for this solemn transaction? Was it the yearning of his heart toward the world? Did he, said by the partition wall at that supreme moment that his word might break it down? Was he showing his disciples already the way to Antioch—to Damascus—to the world?

Along the very road by which our Lord came into the country of Cesarea Philippi, Saul of Tarsus must have gone on his way toward Damascus, with letters from the chief priests, on the occasion of that momentous journey, when, having come in to the end of it, a glory which exceeded that of the transfiguration, shone like a light, and his eyes might be opened to behold the true light which lighteth every man that cometh into the world; and filled him to the earth, that he might rise to the dignity of the sons of God.

Our tent at Cesarea Philippi stood at the base of the mountain on which are the ruins of an old castle. There is a circuitous route by which they may be reached on horseback; but as our guide-book informed us that we could make the ascent in an hour on foot, Bro. Hendrix and I concluded to let our horses rest, and so we started out with a guide on foot, accompanied by Mr. Sampson on a little donkey, he having been lamed by a kick from a horse some days before. We wound our way round and round, at a painful angle upward all the while, for a full hour and a half, when, to our dismay, coming

suddenly round a point, the peak on which the castle stands came in sight, and we saw it rising like another mountain still above us. But perseverance, etc.

An inscription points to the thirteenth century as the date of some of the work done here. It was probably repaired or enlarged at that time, but there can be little doubt that the foundations were laid in the old Roman times. Portions of the entire wall are standing, and in some places they are still very high. The rocks of which it was built are very massive; many of them would weigh several tons each. Perhaps they were obtained in flattening the summit of the mountain for the building. It seems almost impossible that they should have been brought up this mountain; but the cyclopean labors of the ancients are so numerous and so stupendous that one comes to be prepared, after a while, to believe almost anything in this line.

This was a fortification of immense strength, both on account of its difficulty of approach and the impregnable character of the walls. An amount of stone has fallen from them sufficient to embank the whole brow of the mountain, and yet in some places they are still twenty-five or thirty feet high. Not only the thickness of the wall, but the great size of the individual stones, rendered it exceedingly strong. It covers the whole area of the summit, which was probably cut down and flattened for it—and from the wall the angles of descent are so sharp that no engines could have been planted within reach of it, so that it was unassailable by battering-ram or catapult. Immense reservoirs of water are standing in it, so that it seems to have been supplied in that respect. Nothing but starvation could have overcome a garrison occupying it.

We climbed to the top of a tower near the southwest corner, which rises its shattered head above the rest of the ruins, where we sat and gazed out for the last time upon Lake Merom and its beautiful valley, framed by mountains on all sides. From this elevation we saw quite a number of small lakes in the valley, above Lake Merom. The level was almost ready to disappear beyond the ridges of the Lebanon, which were already casting their shadow over half the valley. The effect of the shading was very fine. It was one of those scenes in which nature seems to take on an aspect of beauty beyond its wont—when the inner secrets of things come out upon the surface, and God adorns his sign-manual and seal upon his works. The moment, too, was auspicious. We three were sitting together on that shattered throne of the god of war, had been for a month following the footprints of the Prince of Peace, and were now looking for the last time upon the regions made beautiful by his presence while he was in the flesh. No wonder if we were in a subjective condition which made us in a higher degree recipients of divine meanings in nature.

My last look upon Jerusalem from Scopus, upon the Lake of Galilee, from the mountains to the northward of it, and upon the upper valley and the sources of the Jordan from the ruins of the castle of Banias, constitute a series of experiences for which I can never come to prize God.

But the visitor to the Holy Land must not come expecting to find his every wish as well answered to his expectations or sentiments. Much of the country is a mere stretch of barren, rocky hills. There are not wanting many visitors who see little or nothing anywhere. To my eye there are many beautiful landscapes; yet many parts of America afford far richer scenery. We see Palestine in the light of a religious feeling before we visit it, and this divine radiance constitutes a medium through which all appears in an unusual coloring. The effect of an actual visit is diverse in different individuals. In some the impression of religious sentiment is so strong, and occupies the imagination so completely, as to project itself upon all they see so that the very desert becomes a paradise of beauty, every mountain-glow in the light of another transfiguration, the poorest and most unlovely landscape is transformed, and where there is a real beauty—as there often is—it appears very paradise. A low, Jewish-looking coming down from Galilee, in others, less under the dominion of their preconceptions, there is a sudden disenchantment. Jerusalem—they have seen a hundred cities more beautiful, and with more beautiful surroundings.

Even the Mount of Olives suffers in comparison with the hills they climbed over in childhood. The most beautiful valleys here are yet not so lovely as those they have seen in Virginia or Kentucky. The sea of Galilee itself disappoints them. In the revelation of feeling which follows they are unable to perceive the beauties that would otherwise be apparent.

God did not select this region as the home of his chosen people on account of its beauty. The seats of the tabernacle and of the temple were not selected upon any grounds of natural superiority. The local background of divine manifestations was matter of no consequence. Perhaps it were better that it should not be in any high degree attractive. The glory of the Shekinah must be all its own. Revelation must run no risk of being overlooked and disregarded through the too great interest of its natural setting, lest the glory of the Creator should be transferred to the creature; nor yet must it be exposed to the danger of a sensuous degeneration through a too vital connection with scenes of physical enchantment.

The true interest of all this country is in its history, though a man in sympathy with nature will see much in the aspects of both the mountains and valleys to admire. Those who fail to do so are persons of local tastes, who can appreciate only a given style, and are quite incapable of a broader interest, either in art or nature, than that which attaches to objects conforming to their type. The man of deep insight and true sympathy—the genuine lover of nature—who is open to all that comes to him in its multitudinous disclosures,

will find a real pleasure here, even aside from the main purpose of his visit. But it is, after all, because Jerusalem was the city of holy solemnities, the place where Jesus suffered; because the tabernacle was in Shiloh, and Samuel judged Israel there; because our Lord sailed upon the waters of the Lake of Galilee, and called his chief disciples from among its fishermen; and because that in the coasts of Cesarea Philippi he was formally confessed to be the Son of the living God, that we take any special and deep interest in these places, and come from the ends of the earth to see them.

E. M. MARVIN.
OFF TACARNA, CYPRIUS, MAY 2, 1877.

Our Young People.

SOWING SEED.
BY SAMUEL JOHNSON.

Small little daisy-bird
Lies on strawberry-bill.
Herself a garden-maid,
With rakes and hoe and spade,
Sowing the daisy seed,
Keeping out all the weeds,
Sow the bright flowers close—
Daisies and violet-blue,
Daisies and lilies white,
Pansies with eyes so bright,
And the sweet primrose too,
She did not forget.
I hope she'll sow seed
To produce good seed,
For her tender heart sows
And sows a better love,
For her heart sows with
If the earth be kind and good.

Papa's Proverb Stories for His Children. No. 3.

A FOL AND HIS MONKY-DOON PARTED.

When I was quite a small boy I became the owner of a piece of money—only twenty-five cents—of which I was quite proud. Not long afterward there came to the village near where my father lived a circus, and a good deal of the boys of my age were going. I wished to go too. It was quite a struggle for me to part with my money, but my desire for pleasure was triumphant, and I went to the circus.

It was not long until the clown began to perform a great many feats, and to say witty things, that set the vast crowd into a roar of laughter. After a while the clown said something intended to be witty, but which no one laughed at. A drunken man who sat next me began to laugh and to hold his tongue, crying out: "You're a fool." "True," responded the clown, "there are a pair of us. The difference is: I am a fool for your money, and you are a fool for nothing."

This set me thinking, boy as I was, that I was a fool for nothing—my money was gone and nothing useful in return. And since that time I have often been made to think of the fool for nothing.

When I see young men, whose salaries will scarcely feed and clothe them, going night after night to the theater and the circus, I think: "These are fools for money, but you are fools for nothing."

When I find young men visiting the grog-shop, where men stand ready to supply them with whisky and brandy to steal away their senses, and send them out into the world drunkards, bankrupts, thieves and murderers, I think: "These are fools for money, and those are fools for nothing."

When I see young men making companions of gamblers, and suffering themselves to be led away into these dens of perdition, I think again: The one is "a fool for money, and the other a fool for nothing."

When I see young ladies loaded with jewels, while their mothers leave to stand over the wash-tub and the cook-stove, I think: "There is a fool for nothing." A fool and his money soon parted.

From Our Little Friends.

MR. EDITOR: I write this letter expressly to answer a question asked me individually by Thomas B. Reagan, of China Grove, Miss. He wanted me to tell him where the word "phylacteries" was found in the Bible. It is in St. Matthew xxiii, 5. Now I will ask him to tell me the meaning of the word "phylacteries." Some of the little folks asked where the word "lady" occurs in the Bible. It is in First John i, 5. I will ask: What plain did Lot choose for a dwelling-place?

LUCINDA JANE LONG.

CHILTON COUNTY, ALA., JUNE 10, 1877.

DEAR MR. EDITOR: My father takes the Advocate. In it I see a corner for the children, which I enjoy very much. He takes great delight in reading it. I attend school very regularly, and I think I get along well in reading and writing. We have a very good teacher, and we like him very much.

From your little friend,

LAURA DUREN.

CHILTON COUNTY, ALA., JUNE 10, 1877.

DEAR MR. EDITOR: I will tell you how I like to read your paper. I sit up every night till ten o'clock reading it. Rev. T. Y. Abernethy is our preacher. Our camp meeting com-

mences on the thirteenth of September. From your friend,
JARA DUREN.

Sermon of the Sheaves.

The hot summer day was past. A beautiful summer night had extended itself over the silent fields. Then a sheaf arose and cried out over the field: "Let us hold a harvest thanksgiving to the Lord under the calm night sky." And all the sheaves arose, and by their confusion awoke the birds and quails that were sleeping in the stubble near by. The first sheaf began his discourse: "Bring to the Lord honor and praise; for he is good, and his goodness endureth forever. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. All eyes wait upon him, and to give him food in his season. Thousands of years have passed over the earth, and every year his goodness is his harvest and preparation for the Lord has been done in the table and millions have been satisfied. His goodness is new every morning. Bring to the Lord honor and praise!"

Then the choir of larks sang a thanksgiving song.

"And another sheaf said: 'Hark! seemed God's blessing, everything is secured. The former moves his active hand, plows the field, and sows the corn in the furrows, but the harvest comes from the Lord. Many red lights and hot summer days intervene between the sowing and the reaping. Human hands cannot collect the rain-cloud, nor yet avert the hail. The Lord preserves the they kernel in the bosom of the earth, protects the tender shoot and the ripened corn. Fear not. It has been with us. Having secured God's blessing, everything is secured.'

Now the third sheaf took up his discourse: "They that sow in tears shall reap in joy. With a sad heart a sower went out to sow. Alas! his father had died, and his bereaved mother was weeping at home, for the hard-hearted creditors had emptied their barns. A compassionate neighbor loaned him the seed; but tears fell with the corn in the furrow. Now he reaps a hundred-fold, for the Lord has blessed his harvest. They that sow in tears shall reap in joy. They go out and weep, and bear precious seed and return with joy, and bring their sheaves with them."

After that a fourth continued to speak:

"Forget not to do good and to communicate for such sacrifices are well pleasing to God. Could we shut this into the houses of the rich who are now filling their barns? Could we call to that hard-hearted man that drove the poor reaper yesterday from his field? He whom the Lord has blessed should open his hand that he may resemble Balaam, who exercised mercy toward the pious Ruth. Forget not to do good and to communicate."

And the quails cried out aloud over into the village, as if they wished to awaken the slumbering hearts.

And the fifth sheaf closed thus: "Whoever a man soweth, that shall he also reap. He that soweth sparingly shall reap sparingly; and he that soweth abundantly shall reap abundantly. Why wonder that tares stand among the wheat? Have you sifted the seed before you sowed it? He that soweth weeds shall reap tithes. Whosoever soweth to the flesh shall of the flesh reap corruption; whosoever soweth to the Spirit shall reap life everlasting."

And all the sheaves around bowed themselves and said: "Amen, amen." From the German.

A FAMILY JOURNAL.—In a certain farmhouse, twenty years ago, a great little book was kept, and labeled *Home Journal*. Every night some one made an entry in it. Father set down the sales of the calves, or mother the cost of the baby's eye-tooth; or perhaps Jenny wrote a full account of the sleighing party last night, or Bob the proceedings of the Phi Beta Club; or Tom scrawled: "Fried my new gun. Bully. Shot into the fence and hit Johnson's old cat!"

On toward the middle of the book there was the entry of Jenny's marriage, and one of the younger girls had added a description of the bridesmaids' dresses, and long afterward there was written, "Dad's father died," in B.B.'s trembling hand. There was a blank of many months after that.

But nothing could have served better to bind that family of headstrong boys and girls together than the keeping of this book. They came back to the old homestead now, men and women with grizzled hair, to see their mother, who is still living, and turn over its pages reverently with many a hearty laugh, or tears coming into their eyes. It is their childhood come back again in visible shape. —*Sermon's Monthly*.

DON'T ROB THE NESTS.—While farmers are complaining of bugs and cut-worms, caterpillars and cuniculi, it may be expedient for their boys to reflect upon the damage they do by robbing a bird's nest.

In the course of a recent winter in Paris, regarding the uses of birds, an estimate was formed of the damage to crops by the robbery of a nest containing five eggs. During the first month each young bird eats, on an average, about 50 flies or other insects in a day. The aggregate, multiplied by 50 for the month, makes 2,500 insects to every nest. Every insect eats daily from blossoms and leaves, an amount equaling its weight until it reaches maturity. It was calculated that in 30 days each insect would damage 30 blossoms, and thereby destroy 30 fruits, and that 7,500 insects would kill 225,000 fruits. —*Youth's Companion*.

Saying sharp things doesn't pay. It may gratify your spite at first, but it is better to have friends than enemies, and if you cannot make people happy, at least refrain from adding to their misery.

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The Two Fig Trees.

One of them is in a parable; the other was an actual tree which grew somewhere on the road from Jerusalem to Bethany. Both were barren as to fruit, and in this they illustrate alike certain characters. There were on these trees leaves only. The privileges and profession are exhibited in both, but the Lord's dealings with them are different.

In the parable the fig tree, through the intercession of the dresser of the vineyard, is spared for a season. The case is evidently not yet hopeless. It stands for those who have had many mercies, many privileges. They have been the objects of the illusive care, but they have received the grace of God in vain thus far. Their guilt is great; they might be justly cut down as cumberers of the ground. In return for so many gracious privileges fruit should have been yielded long ago. There is no excuse for such unfruitfulness. There ought to have been repentance, faith, and all the manifestations of love. To be planted in the vineyard, to be nourished there, fenced about, enriched with the streams of divine truth, and yet to be covered with leaves only! The outward seeming was good. The profession and morals are coinly enough, but there are no fruits of vital godliness. God "is long suffering, not willing that any should perish, but that all should come to repentance," and therefore, while there is hope of reformation, the guilty is spared. For a season extraordinary efforts are to be put forth to save. The probation is extended. The intercessions of the ever-living Advocate are heard. Here is the case of one who has nearly exhausted the mercy of God, who has barely escaped merited destruction, and whose period of trial is limited and rapidly drawing to a close.

In the history the fig tree is cursed at once. Hungry, Christ saw a fig tree in the way. "He came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away." The lesson of the history is as plain as that of the parable. It represents a character that is ripe for ruin. There is here no further space of trial. The examination, the disclosure of unfruitfulness, and the irreversible sentence, follow closely upon each other. That the whole transaction had special application to the Jewish Church and nation is likely, but this does not exclude the application to individuals. The tree that is adorned with foliage, that rejoices in deep roots and spreading branches, and is everything that a tree should be, except that it is without fruit, surely finds its counterpart in the condition of many who have the form, but are without the power of godliness. In this case the condemnation is instant and final. "Mercy there was, as in the other tree, but in that the expedients of grace are still in operation; in this they have been exhausted. In that case the year of extraordinary measures is seen to begin; in this we are at the end, and the tree is barren still. All endeavors of infinite compassion have been without effect. Divine patience has been wonderful. All measures have been tried, but there is no fruit. There is nothing more that God can do. There is no hope of a new and

better life. As it cannot be otherwise than vain to suffer it longer, let it remain fruitless forever. The curse falls silently. There is no noted disturbance of the elements, but "presently the fig tree withered away." Thus a blight falls upon the idle and unspiritual in the field of gospel profession and privilege. The Master's condemnation withers the soul and leaves it to perish forever.

The two trees are much alike. The condemnation in both is that they are without fruit. The peril of both is extreme. The difference lies in the stage of experience which they have reached. The one is yet not altogether hopeless, and the expedients of love are still filled with energy. It may yet turn out well. There is a chance for it. The other has passed through the period of special mercy, is at the close of all probationary ministrations, and is still barren, cursed, withered, and ready to be burned. The tree of the parable reveals the merciful treatment which the tree by the roadside had received, while the tree by the roadside exhibits the doom which might befall the tree of the parable. The two fig trees give us the complete lesson of the divine goodness in one, and of the divine severity in the other. The processes of mercy are illustrated, and also the end inevitable of the impenitent. Guilt and danger, along with the possibility of escape, are portrayed in one case, and guilt and condemnation, without hope, are pictured in the other. There is the fruitless tree that may become better, and there is the fruitless tree, withered, and never to be revived. If God has spared the barren soul for a space, the end of his long suffering is at hand. The tree of mercy may soon become the tree of judgment.

Not Connectional.

"The most of our people here are ignorant of connectional Methodism." The remark arrested our attention, so much so that we asked for further light. The reply, in effect, was that the members of that particular charge scarcely realized that they were part of a great denomination, to which they were vitally united. Their view was measurably bounded by their own immediate surroundings, and little interest was felt in the connectional institutions, and the operations and welfare of the church at large. Missionary, publishing interests, Bishops, General Conferences, and the organization and polity of Methodism, did not greatly concern them. They felt the obligation to care for their pastor, to maintain the gospel among themselves, but further their sense of duty did not go.

We fear this is not an exceptional case, and that it is true of many of our pastorates that the people are ignorant of connectional Methodism. Hence the lack of sympathy in our general church enterprises, the meager contributions to foreign missions, and the inadequate appreciation of our invaluable episcopacy. Our Publishing House is an important connectional institution, and so are our colleges, in a degree, and to estimate them properly there must be largeness of view. Then, again, the itinerancy can hardly be understood in its admirable and beneficent workings until our people look beyond their own town, circuit or station, and take in the whole field to be supplied with the gospel. This wider view exhibits compensations in connection with some drawbacks, and reveals the fact that the system, so broad and far-reaching, and in some of its features so distant from particular churches, really vitalizes and sustains all. Intelligently understood, the connectional character of our church is worth to the local society or individual a thousand times more than it costs. What we pay for the episcopacy, the presiding eldership, and other connectional matters, bears but a small proportion to the benefits which our system confers.

Ignorance of our connectional polity and affairs, and lack of interest in them, are serious hindrances to our prosperity. Many of our members come to us in adult age, and they are not instructed in the distinctive characteristics of the church. The children in the Sunday school have no catechetical course on the subjects of our doctrines and government. A catechism on church government, now being published in the *Sunday School Visitor*, should be printed and used in all of our schools, and read by all of our members. The discipline would supply the desired information, but how few of our laymen can be induced to give it a careful examination? The preachers are compelled to have some acquaintance with it, but many of them become exceedingly rusty in their knowledge of it.

Another means of promoting the connectional spirit is the circulation of our church papers. These deal largely with connectional affairs,

give the history of current events throughout the church, and keep the mind of the reader in sympathy with our great denominational enterprises. Our people will always be ignorant and indifferent about connectional Methodism to the extent that they are not habitual readers of our religious periodicals. In no broad and vigorous sense will they be Methodists so long as they do not keep themselves in communication with the thought and movements of the whole church through the church literature and journals. It is mainly through this channel of information that the connectional feeling is promoted. Let all Methodists read our church papers, and the tendency will be to enlarge and liberalize their views, to deliver them from the narrowness of mere local interests, and to make wide-awake, zealous, and devoted connectional Methodists of them.

The pastor himself is a connectional man, who feels the impress of the general "tie that binds" more than the people to whom he ministers. It is in his power, to instruct his flock, and to infuse his own spirit. The tone of his public prayers, his efforts to promote, connectional objects, and general intercourse with his members, may be so directed as to inform and inspire an interest in the institutions and undertakings of the whole church. Our work is both local and connectional, it is congregational and connectional, and they are harmonious, and mutually subserve each other's welfare. Care must be had lest we become too local and too congregational, and thus lose the life, power and usefulness which flow from our connectional system.

Wake Them Up.

Comparatively few who remain aloof from the gospel have any well-defined system of disbelief. There are some who are content to declare that the claims of Christianity are simply not established, and that its doctrines are not proved. There are others who have settled upon some more or less vague notions of positive infidelity. The position of the most, however, is simply that of indifference, or what Joseph Parker terms agnosticism. Nothing is known, and this is the justification of indifference. In truth they do not care to know. They do not wish to be disturbed in their course of unbelief and sin. They fall back upon the conclusion that nothing can be known of God and of human accountability, of the future life and of salvation, because this is even easier and less troublesome than anything more positive and elaborate in the direction of unbelief. The greater number of the unconverted in Christian communities are simply neglecters of the gospel. As to any serious convictions in reference to religion and its doctrines, they may be described as nothingnians. "Worldling" is not an inapt word in its application to them.

Paul very aptly describes their condition: "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The world, or the devil in his worldly form and spirit, has full possession of them. Looking at the things which are seen, and altogether absorbed in them, they are thereby blinded to the light of the gospel, and invulnerable to the arrows of truth. They have not that concern which those who take refuge in infidelity have; they have not that alarm which sometimes leads men to embrace systems of error. They are asleep. Their state is that profound repose which sin engenders in connection with worldly preoccupation. This is the staple aspect of unbelief in these times, and perhaps in all. It is not the rejection of the gospel upon any well-defined grounds, it is not the clinging to erroneous and mischievous doctrines, so much as it is the absence of all thought and an utter indifference about religion.

Hence it is not profound and convincing argument, the philosophical presentation of religious truth, nor the most powerful statement of the evidences of Christianity, that are most effective in bringing men to repentance. These with some minds are well adapted to convince and to move, but with the most, that which arouses and alarms is necessary. Something must be done to wake up the sleeper, to arrest his attention, to call him away from worldly things, and to change the inveterate habit and current of his life. There is no truer description of a revival than to call it an awakening. A great revival is simply a great awakening, and men are converted in great numbers when they are thoroughly aroused to a sense of their guilt and danger. An earthquake may wake up the careless sinner, and then the act of faith and Christian instruction follow. The most hopeful view of men who pro-

less conversion in great peril, and in the near prospect of death, is that they have become awakened to the importance of religion; and are so far in a condition favorable to fly to the refuge of the cross. It is the office of the Spirit to reprove the world of sin, of righteousness and of judgment; but the Spirit co-operates with means and agencies suited to his great purpose. Even where men seem to be alive to religious questions, and much concerned about the difficulties of revelation, they are generally without a particle of real anxiety on the subject of the soul's salvation. They are utterly dead, spiritually torpid, and devoid of real religious concern.

Our methods of reaching men should take into account the fact of this almost universally prevailing indifference. The foolishness of preaching is mentioned as the effectual means of saving men, in connection with the declaration that "the world by wisdom knew not God." The gospel is described as sounding this note, as ringing forth clearly this message, as having this embodiment of energy: "Wherefore it saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." This attitude of indifference, this lamentable spirit of negligence, this sleep and stupor of the soul, confronts all efforts to save men. It is the real trouble with the multitude of unconverted people, and because it is not so recognized, sinners are themselves deceived, and the efforts to reach them fail. Christians need instruction and edification, and also warning and consolation; but the sinner needs first of all to be waked up.

From Georgia.

MR. EDITOR: A special regard for the place of one's birth seems to be natural to man, and at times extends itself so as to embrace the whole State, or even the nation in which one was born. I of course could not willingly forego an opportunity of visiting my native Georgia and the loved ones here. Thirty hours sufficed for the passage from Jackson, Mississippi, by way of Grand Junction and Chattanooga, to Atlanta. Here we found a great convention in session forming a new constitution for the State. They shortened the terms and curtailed the salaries of many offices, lessened executive patronage, prohibited State, county and municipal authorities from creating debts, provided for limitation of rates on railroads, reduced the homestead exemption to the value of \$1,500, and did many other wise and beneficial things. The convention was evidently composed, to a large extent, of "men who understand the times, and know what" Georgia "ought to do" for the prosperity of her people. Mr. Tombs said they were the most "incorruptible, unpurchasable" body of men he ever met in a deliberative assembly, not excepting the Senate of the United States. The constitution is to be submitted to a vote of the people for ratification or rejection. The doctrine of the sovereignty of the people is a favorite one with Georgians.

While here we visited the agricultural and geological departments of the State. The former is like a State fair, kept perpetually open, and the latter is a most interesting collection of metals, minerals, fertilizers and other natural products of the State. Here were solid lumps of native gold, just as they were taken from the mine—one worth \$17 and another worth \$50. But much more surprising to me was a beautiful variety of specimens of asbestos found in several parts of the State. It is used for making fire-proof roofing and in combustible ropes, gloves or cloth. It is of various colors, would be taken at sight for petrified wood, is very heavy, and is in great demand at from \$14 to \$75 a ton.

From Atlanta we go by the Air Line and the Northern railway to Athens. My brother proposes a tour of observation and rest (rest not always implying inactivity) through the northeastern part of the State. With two stout horses and a trusty driver, we set out. A journey of sixty miles brings us to Toccoa Falls, one mile and a half from Toccoa City, on the Air Line railroad. This fall is indeed a thing of beauty, and photographs, itself upon the mind with wonderful distinctness and permanence. Viewed from above, the perpendicular descent is fearful to behold. The stream, about forty feet wide, narrows itself to about twenty-five feet, and leaps from the verge of a solid rock downward to a depth said to be 100 feet. The fall at Nungara is but 154 feet. Descending by a perilously precipitous path to the foot of the fall, the view presented is charmingly beautiful. As we stand in the shade of graceful poplars, beeches and arbutus, the silvery sheets of falling water are seen gleaming through the gently moving leaves. With a deep blue sky for its background, the water seems at

the top to be coming right out of heaven. A breeze, created by the descending stream, eddies perpetually between the high rock walls. The air is ever cool, and laden with moisture refreshing to the heated tourist's cheek as though it were paradise to a weary soul. Soft rainbow tints glow sweetly among the floating vapors, as if some angel painter had sprinkled his colors on the spray to beautify the scene. I could have lingered with delight for a whole day at this fall; but Tallulah Falls, fourteen miles distant, must also be seen. These are not strictly falls, but are wonderful rapids, formed by Tallulah river dashing over precipices, which seem to have been made by the removal or disintegration of the rock in its bed, the water entering through cracks, and then removing the stones by the power of the current, or wearing them away by its own tremendous force, or by attrition against each other. This view is confirmed by the fact that the seams of stratification in the rock, of which the mountains on each side appear to be almost entirely composed, are in every instance seen to have the same angle of depression as that of the current of water which rushes by, or below them. These falls—Lodore, Tempesta, Hurricane and Oceana—may be heard roaring at a great distance, and are really terrific to one who beholds them from a near point of view. The surrounding mountain scenery adds greatly to their interest. To stand amid the huge boulders at the foot of Hurricane Fall, behold the waters of a river seventy or eighty feet wide dashed into the apertures of wool and snow, hear its fearful roar resounding among the mountains, gaze upon the awful heights of perpendicular walls of rock, upon the precipitous slopes clothed in rich and varied shades of green, with here and there a silvery cascade leaping from rock to rock down the steep, while the colors of the rainbow mingle with the ascending vapors, must awaken emotions of beauty, sublimity, and reverence for the God of nature in any but a brutal soul. Here, on the Lord's day, we worshiped the God "who setteth fast the mountains, being girded with power," in this wild realm of nature, where no sanctuary of man was near.

Thence we set out for Rabun's Gap, the most favorable place for crossing the Blue Ridge mountains that has been found in this part of the State. Two railroads have been projected to pass through it, but neither has yet been built through the gap. We had heard much of trout-fishing in North Carolina. Being desirous to try our hand, and being well equipped for that purpose at a place just beyond the dividing ridge, we went a fishing. The water was clear as crystal, so that if a fish were not seen, something else must hide him from view besides his liquid element. Seeing a fish lying in the water, I literally persuaded him, by various enticing movements of the bait, to bite, and drew from the stream a real fountain trout, a veritable *Salmo Fontinalis*—the prettiest fish I ever saw. This species is said not to be found south of the Blue Ridge. Another trout and several other fishes made up our "string." The eating was delicious.

Having gone thus far northward, we turned southwestward for Narcoossee valley, on the head waters of the Chatahoochee river. Here were a spacious valley covered with corn (no cotton is raised in the section through which we have passed) several handsome residences, with beautiful flower-yards and spouting fountains, and lovely paintings in the parlors and other apartments—two representing Jackson Hall, which I instantly recognized with delighted surprise—and other indications of a more elegant civilization than is met with elsewhere in this region. West of this valley, and near by, is Mount Youall, one of the grandest mountains south of the Blue Ridge. We resolved to ascend to its top. It was a work of no small difficulty. Laboriously climbing steep after steep, and height after height, and often thinking we had reached the summit, we at last gained the real lookout point. It seemed to me two miles from base to top. We were too much fatigued to have taken interest in scenery elsewhere; but here we were compelled to look, admire and wonder at the vast panorama around and beneath us. Mountain after mountain was seen towering in the distance, landscapes stretching to the vision's utmost reach, dotted with houses and villages, and variegated by fields and forests, presented at a glance so much more of the earth's surface than I had ever seen at once before as made me believe that I could almost imagine what a view of the whole world he coming down from the mountain, we set out for Athens, having been gone a week.

Throughout our trip the weather was pleasant for the latter part of August, the air bracing, and the people kind. We met tourists everywhere going and coming, some camp-

ing, and some lodging in houses of light. Northern Georgia is full of gorgeous scenery, which is destined to attract visitors in increasing numbers in coming years.

W. L. C. HUNNICUTT.
Athens, September 1, 1877.

The death of Louis Adolphe Thiers has created a profound sensation in France and throughout Europe. He has been a prominent actor in the most critical periods of French politics for the past forty years. At the conclusion of the Franco-Prussian war he was made President of France, and during the present MacMahon administration he has been a Conservative Republican. He believed that a republican form of government was the most practicable for France. He was wisely conservative, and his death in the existing crisis of French affairs is regarded as a calamity to the country. He was respected by all parties as a statesman of rare sagacity and breadth of view, and as a man of incorruptible integrity. His most enduring and widest fame, however, rests upon his achievements as an author. His *History of the French Revolution*, published in 1827, and his still more celebrated *History of the Consulate and Empire*, published in 1845, place him among the most distinguished of literary men. He was also gifted in speech, and an orator whose appeals from the tribune were nearly irresistible. His influence was to the last exerted against the encroachments of the clerical and Ultramontane parties, and his death may prove a loss beyond calculation to the party that seeks to free the nation from the intrigues of the papal power, and to deliver it from the grasp of the monarchists. The great French statesman and author was born in 1797, and died at St. Germain, September 3, in his eighty-first year.

Bro Wick B. Parsons, the genial and tasteful editor of the *Pacific Methodist*, writing of his visit to a camp meeting in Tehama county, Cal., says:

"This camp ground is in a very beautiful spot, a grove of giant oaks and alamosa, covered with grapevines, on the borders of Thoru's creek. Up to Saturday evening the meeting was delayed; but then it began, and began auspiciously. Sunday was a day of great grace. A large audience gathered from the surrounding country and from Tehama, which is five miles distant, and they listened to the preaching of the word with profound attention. Up to Monday night eight persons had joined the church. Bro. Humphreys, from the Millville circuit, came in yesterday, and has cultivated the services by his unique and earnest preaching. Bro. Fleming is here in better health than he has had in California. He has a band of *seventeen hundred turkeys*, which he beris like sheep on the plains. Just think of the gobble from that crowd!"

A good place for a camp meeting or a Conference, we should say. Seventeen hundred turkeys! Who will say turkey after this?"

Bishop McTyeire, says the *Pacific Methodist* arrived in San Francisco on last Friday afternoon, the twenty-fourth. He is in good health. The Bishop preached morning and evening at St. Paul's church. He left this city for Oregon on Wednesday, by the steamer Ancon. He expects to spend the next three Sundays in Oregon, visiting the different churches on the week days between. He will return to California after the Columbia Conference, and expects to spend the fourth Sunday of September, the twenty-third in Stockton; the fifth Sunday in Hollister; and the first Sunday of October at Ukiah, visiting the churches in the neighborhood of these points during the week days between.

We suppose the brethren at these points will provide facilities to assist the Bishop as much as possible in carrying out his intentions. After the Conference at Santa Rosa he expects to spend the third Sunday of October in Fresno, on his way to the Los Angeles Conference.

"TWO NEW TRACTS"—The book agent, says the Nashville *Christian Advocate*, has published, in tract style, uniform with "Why I Am Not a Campbellite," etc., two other tracts, entitled "Why I Am Not a Baptist," and "Why I Am a Methodist." We published these first in the *Advocate*. Many expressed a strong desire to see them issued in pamphlet form for general circulation. We have responded to their request. We trust no one will be offended at anything which appears in these pages, as we were careful to say nothing that might give offense to any. They were not written in a polemical spirit. Our intention was to put into the hands of our friends a convenient answer to those who ask them why they are not members of some other communion, and why they are Methodists. The reasons given are satisfactory to us—we cannot answer for others. Price, forty cents each per dozen by mail, postpaid, on receipt of the price.

"The Poet is said to have nearly completed his 'Memoirs,' which have occupied his attention for nearly forty years. Father Drechsel, who has given him some assistance, is to prepare the matter for the press. The world, however, is not to see the book until ten years after the death of its author."

Each man has an aptitude born with him to do easily some feat impossible to any other.—Emerson.

MACHINERY, TIES, ETC.

Superior Bells of Copper and Tin, made
with the best Rotary Moulding, for Churches,
Schools, Almshouses, Fire-bells, Bell-houses, Pe-
rials, Bells for the Sea, &c. Fully warranted.

NEW ORLEANS MARKETS.

ADVOCATE OFFICE.
NEW ORLEANS, Tuesday, Sept. 11, 1877.

COTTON.

NATIONAL COTTON EXCHANGE—NEW ORLEANS DEPARTMENT.
THE COTTON REPORT FOR AUGUST.

LOUISIANA.

From 32 parishes in this State we have 49 replies, average date August 31. They report the weather generally too hot and dry, and somewhat less favorable than last year. The plant had fruited well, but the extremely hot and dry weather had caused it to shed badly in the hills, and slightly in the bottoms. The condition, as compared with last year, varies with locality; in the river parishes it is decidedly better, while in the interior it is not so good. Picking had commenced, and would be general by September 10 to 15. Worms had appeared in nearly every parish, and had done serious injury in Rapides and Assiptions. In other parishes the injury was slight to date of our replies, but the worms were eating and increasing rapidly in numbers. The injury by shedding is very serious and generally complained of in our replies.

MISSISSIPPI.

We have received 53 reports from 29 counties, dated from August 25 to Sept. 4. The weather early in August was rather too dry, with cold nights; in the latter part of the month more rainy and generally favorable to the growth of cotton, more so than at same time last year. Cotton has fruited well, but has not retained its squares and bolls, particularly on the hill lands, whence much complaint of shedding is reported.

The present condition compares favorably with last year, but the plants being backward and worms having appeared nearly everywhere, fears are entertained of their doing considerable damage. So far the injury from worms is very slight. Numerous complaints of rust are made. Picking has commenced in many counties, and is expected to be general by September 10 to 15.

ARKANSAS.

We have received 41 replies from 25 counties, average date August 31. The weather during the month has been less favorable. The plant is well fruited, but we have almost a general complaint of drought, with heavy shedding and rust, and the present condition of the crop is about the same as last year, which then was not very good. Very little picking done as far; will become general about the fifteenth instant. Worms have put in an appearance in every county, but no damage is reported as yet.

NEW ORLEANS, Sept. 10, 1877.

Report of Dealers' Cash Prices.

COUNTRY ORDERS CAN BE FILLED.
REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES. FROM TO

Cotton scrapers	4.00	4.50
Chain saws	8.00	9.00
Chippers, black and blue	3.00	3.50
tooth	6.25	7.00
Chain saws, riding and walking	3.00	3.50
Shovels and spades	6.25	7.00
Axes	9.50	10.00
Half do, with chisel	8.00	8.50
Manly's double shovel plow	5.00	5.50
Stearns' corn mill	10.00	10.50
Corn mill, Coleman's	12.00	12.50
H. J. West's corn mill	20.00	20.50
Turner's corn mill	15.00	15.50
Cotton planter	15.00	15.50

Wagons, Carls, Elys	65.00	70.00
Vacoa, four-horse	100.00	110.00
Wagon, two-horse, blm. wheel	65.00	70.00
Wagon, four-horse	80.00	85.00
Ox wagon	50.00	55.00
Ox cart, complete	80.00	85.00
Cane cart	110.00	115.00
Tongue cart, complete	120.00	125.00
Planter cart, complete	15.00	15.50
Baggage cart	65.00	70.00

Iron, 1 lb.	7.00	7.50
Steel, assorted	7.00	7.50
Hoop	4.00	4.50
Sheet	4.00	4.50
Roll road iron	4.00	4.50
Castings, American	4.00	4.50

Bricks, 10,000	10.50	11.00
Lime, 10,000	10.50	11.00
English fire	10.50	11.00
Lime, 10,000	10.50	11.00
Castings, 10,000	10.50	11.00
Plaster Paris	2.25	2.50

Roofing, dressed	16.00	16.50
Flooring, rough	10.00	10.50
Roofing, dressed	10.00	10.50
Weatherboards, dressed	10.00	10.50
Weatherboards, rough	10.00	10.50
Shingles, 21,000	8.00	8.50
Nails, best brands	3.20	3.50
Shingles, size proportionally	1.00	1.10

Glass, 8 box of 50 feet	8.00	8.50
French, 8 by 10	3.75	4.00
French, 10 by 12	4.00	4.25
French, 12 by 14	4.25	4.50
French, 14 by 16	4.50	4.75
White lead, 1 lb.	8.00	8.50
Putty, in bladders, 1 lb.	12.00	12.50
White lead, 1 lb.	12.00	12.50
Putty, in bladders, 1 lb.	12.00	12.50
Lined oil, 1 gal.	70.00	75.00

12 in. best blinds.....	8	20	—	—
Smaller sizes proportionately higher.....	—	—	—	—
Same, 7 box of 50 feet.....	—	—	—	—
French, 8 by 10.....	—	—	8	50

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NO. 38.

NY. R. E. DAY.

News of the Week

DOMESTIC.

WASHINGTON Sept. 15.—The statistician of the Department of Agriculture reports the condition of cotton during the first week of September as averaging, for the whole cotton belt, the same as in September of last year. Florida, Alabama, Mississippi, Louisiana, Arkansas, and Tennessee make high averages, than in 1876. The Carolinas, Georgia, and Texas

FOREIGN

The *Post* announces that the British admiralty has ordered the construction of thirty torpedo boats.

The *Standard's* Vietnam dispatch says: The Sorlian government has prepared a circular to the powers explaining its reasons for entering into war.

A Paris dispatch to the *Times* says: It seems the marriage of King

Net gain	97,120
Merchandise sales to June 7, 1877	\$10,200

33 J. T. Colvin's estate since June 7.

Making a total of.....\$201.25

University.

The Christian Advocate.

THURSDAY, SEPTEMBER 20, 1877.

A PROTEST.

BY CAROLINE NORTH.

Why press we so against the door that Fate
Has barred upon our hearts?—
Why hold our lives in peril and desolate,
Because God writes their names in Fate?
Why should we add to darkened clouds,
When others make a ladder of their love,
And while we deem ourselves too weak to rise,
They've climbed above?

Why sit and dream in Spring's sweet land,
Unreal dreams, whose radiance makes them
Sweet,
And, since we may not break our life's full
prime,

Why then that we rest contented at Fate's feet,
When we have for lost and broken hours,
For faith and hope that faded long ago,
When still within our hearts new fruitful powers
Are budding now?

O eyes, turned inward on our darkened hearts,
Open to see God's beauty on the earth,
Self-sufficing, that flow upon his smiles,
Freely all our burdens and sorrows,
O folded hands, close clasped in dust and despair,
Grow busy with God's work of love and peace,
O heart, forget to grieve, and rise to where
Majestic peace.

Sunday Morning.

Young Clericus.

There are many subjects that great men ponder and think much about, but perhaps the most intricate and befogged one of the age to the literary brain and pen, at least of the noble staff of "Le Clerge," is that of "Young Clericus." What to do with him, how manage and hold him in check, are questions hardly solved by the single rule of *the*—viz: Uncle John, Joseph and Junius. The quarterlies, monthlies, weeklies and dailies—sacred and profane, not even excluding the supplements—from Maine to the Colorado, Oregon to Florida's southernmost limit, all "agree in one." Young Clericus is their target. He gets their hottest fire.

It is wonderful to see the points about which he is so particularly advised. His "boyishness" must be guarded against; it must be laid aside, or he will not have ministerial weight. His cheerful disposition must be well bridled, lest his influence is circumscribed. He must not be a boy, but a man—i. e., not himself, but some one else; not a "son of man," but a "son of God." None of the dandy should appear in his dress or bearings. The ministerial air must show itself, etc. Well, my young brother, there is danger just here. "I know brethren who from head to foot, in garb, tone, manner, necktie and boots, are so utterly *parsonic* that no particle of manhood is visible." There is so much of this ministerial starch about some of "Le Clerge" (our fond uncles not excluded) that a dozen washings in Jordan would hardly *penetrate* it, and to wash it all out would be a life-time business. "Everybody can see through affectations, and people are not likely to be taken in by them. Fling away your stiffs, brethren, and walk on your feet; doff your ecclesiasticism, and array yourselves in truth."

And then if Young Clericus should appear in print, his very dear kinsmen are at his heels there. He is severely handled for disgracing the newspaper columns. The lash of the critic is applied by an overworked uncle "off duty," as he revels amid blooming lilacs of Summer's lazy fields. He expects to be wonderfully recuperated and prepared for the fall campaign by following, with fleet foot, the tracks of Young Clericus in the field of manuscripts, till the "young aspirant" is overtaken and blown from the horizon of newspaper literature. He takes the advice of Dr. Clark to "write, write, write," but what topic so inviting and important to the mind of the overworked one, among the varied thousands of earth's and heaven's grand themes, as that of "Young Clericus." Surely, if this could not arouse the sleepy pen of the broken-down "intellectual," "were vain the ocean's depths to sound, or pierce to either pole." Its sleep would be eternal.

And what a sharp razor was used to take off that "moustache de Napoleon." How smooth appeared the face of our young brother after such a cutting of it. As our readers are acquainted with the article in question, we need not quote—only we remark. The logic proved too much. It was a wonderful production; but his razor cut too deep, even down through the tombstone of the glorified John Knox. Oh, thou great reformer of Scotland! didst thou know that hard thrusts were being made at thy headboard? Heardest thou not from under the sod the artillery of thy namesake, Uncle John, as it thundered at thy peaceful breast? Well, thou art arraigned on earth. Thy plea is a little doubted, and though thy prayers once shook all Scotland, thy lips—didst thou now live—should be forever closed. Thou art condemned for thy mustache.

And thou famed tinker of Bedford, though thy name is immortalized in the almost inspired "Pilgrim's Progress," how is it that, in

directing so many pilgrims to the city of our God, thou didst not first pull the beam out of thine own eye? Thy mustache proves thy humility false. Oh, "Immortal tinker!" a new era of religious test has dawned on the world. Thou art now censured for thy "unclean lips." Thou didst walk in darkness, but now new light has been flung upon the deep gloom from the brilliant flash of Uncle John's pen, and "the true light now shineth." This crushing thunderbolt was enough to make Martin Luther turn over in his old tin coffin. When knelt on Pilate's stairway, the commandment, "Thou shalt not wear a mustache," was not seen in the great light that shone on his darkened mind from Romans v. 1. The famous reformer was in darkness, and knew not whether he went; even down till the crossing of the black flood. Many charges and much persecution came on him in his brave fight; and, alas! the indictments are being still filed against him in the chancery of the earth. And what shall Bishop Jeremy Taylor answer before the tribunal of "Uncle John"? Let the black cap of doom be pulled down over the eyes of the great man. He's guilty also.

The difficulties in the case of Young Clericus are many. It is a wonder how he still lives after so much firing at him. He's as tenacious of life as the witch shot with silver bullets, that were said to produce certain death, but which failed in her case. He's the unsolved newspaper riddle—the theological puzzle of the clergy. Like the kaleidoscope, the more you turn him over the more there is to astonish the vision. Something new is always turning up. Oh, "young innocent!" thou art a proverb and a by-word for wonder. The eyes of our advisers are on you more than on "the Author and Finisher of their faith." Behold, there are very many things about thee that "the angels' ministers of God" desire to look into. But now, by way of advice, let me say: Don't fret and feel chafed at your dear, good uncles. There is much to be learned by criticism. If guilty of error, amend. Keep your eyes open, and learn from everything around you. Take advice from the king—or his fool. It matters not from whom it comes, if good. It is well to remember that "all things are not expedient;" and if by our *meant* any of our weaker brethren are offended, let us eat no more while the world stands. Be vigilant. Be prayerful. Put on the whole armor of God, and in the Lord's name thou shalt conquer.

Inducements to be a Christian.

By becoming a Christian the sinner is released from the condemnation of God's law. Infants are justified through the unconditional benefits of Christ's death; but as soon as they grow to be adults, and commit actual sin themselves, they fall into condemnation. And as none pass from infancy into adult life without committing sin, so none pass into that period of existence without falling under the curse of the law. This explains the apparently contradictory statements of St. Paul, in Galatians iii, 13: "Christ hath redeemed us from the curse of the law;" and of Christ, in John iii, 18: "He that believeth not is condemned already." The wicked are in a state of condemnation because they have not believed on the name of the only begotten Son of God. By accepting Christ they may be released from condemnation, but as long as they reject Christ they are offensive to God and exposed to eternal death. Nothing but a slight tenure of the present life intervenes between them and a realization of the awful terrors of the second death. The character of that death may be seen in the descriptions given of it in the word of God. It is a state of "everlasting punishment." There "the worm dieth not, and the fire is not quenched," and, "in outer darkness, there shall be weeping and gnashing of teeth." It is represented as awful in the extreme, and this is designed to deter mankind from pursuing that course of life that will lead to an experience of its fearful realities.

That the wicked may be saved from their condemned state, and their exposure to eternal death, should certainly be a weighty inducement to them to accept Christ as their Savior, and to "live soberly, righteously and godly in this present world."

Another inducement to become a Christian lies in the fact that it restores the soul to the image and the favor of God. By reason of sin man is estranged from God, in heart as well as in life. The soul is unlike God, and needs to be regenerated. This is effected in becoming a Christian. We "put on the new man," which, after God, is created in righteousness and true holiness; and as God's favor must rest upon everything like himself—pure and holy—so his favor rests upon us. This

favor is experienced in various ways. It secures peace and joy in the Holy Ghost. The unrenewed cannot conceive the consolation afforded to the Christian in the "love of God shed abroad in his heart by the Holy Ghost, given unto him." "It passeth all understanding," and proves a source of comfort in every condition of life. In adversity as well as in prosperity its comforting influence is realized by the Christian. The favor of God gives us an assurance that all needed blessings in this life will be given. "All these things (temporal blessings) shall be added unto you,"—Matthew vi, 33. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—First Timothy iv, 8. To the Christian God is lavish of his bounty, even in this life, and his word assures us that we can have no adequate conception of his goodness and love that will be displayed in the world that is to come. We are to live and reign with God and the holy angels; we are to inhabit the holy city, the new Jerusalem, and "drink of the river of God's pleasure" forever. In that land "there shall be no more death," "sorrow and sighing shall flee away," "God shall wipe away all tears from our eyes," and uninterrupted joy shall fill our hearts throughout eternity. What blessed promises are these! How they comfort and encourage the Christian in his glorious warfare! And shall not these blessings and promises lead the impatient to forsake his way and seek the salvation of his soul? What profit is there in sin? None whatever. It leads to the blackness of darkness. Turn, then, wayward sinner, and seek a home in the skies. "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Our earthly house must soon dissolve, and, oh! how cheering it is to know that we have a building of God, eternal in the heavens. May every soul be constrained to flee from the wrath to come, and to seek a crown of rejoicing at God's right hand.

The Pastorale.

Mr. Editor: Some while ago Bro. Abernethy had published some criticisms on the pastorate in the Advocate, and that instant I wanted to question him, but unreasonable demands upon my time in that line have made it impracticable until now. Since reading his article I have seen two articles in the two leading papers of the Methodist Episcopal Church (North) on the "Sub-Pastorate." The tendency of American thought and action is to extremes. About fifteen or twenty years ago a hue and cry was set up about pastoral inefficiency. A solution of all our troubles was sought in pastoral diligence. How they ring that short saying, "A house-going preacher makes a church-going people," in the ears of our ministry. When we were about to fall behind other denominations numerically, the reformers said it was alone for want of pastoral fidelity and activity. "They have had their reward"—that is, they have worked up the preachers to the highest point of enthusiasm. But the figures fail to show the desired result.

Now a new *foe* is being inaugurated. If Bro. Abernethy will be kind enough to read the other side of the question he may find that there are those who think the pastoral office and its duties, as of late years interpreted, belong by New Testament teaching to some one else than the "preacher in charge." Further, he will ascertain that his idea (the modern one) is a departure from the teachings and practice of original Methodism. In those bygone days, when Methodism was the wonder of earth and sky, another class of men did the work now demanded of the ministry. Restore the class leader to his original place, and educate him up to his former standard of power, and all will be well till time shall end. Our people will need to be educated backward and outward in relation to the proper work and office of a Christian minister. You will find others who can do some things, how required of the preacher in charge, far more successfully. You will make the minister more effective in the proper work of his calling. You will relieve him of an unwarranted burden, yes, a *disadvantage*, because unauthorized. You will develop an element of religious power now lost to the church. One of the chief hindrances to class meetings may be found in the fact that the leader has been robbed of his "sub-pastorate" functions. The preacher has usurped his place and stolen him of the very life of his office. Give it back to him! The New Testament and Mr. Wesley say so. "Instead of one or two nominal leaders in a membership of four or five hundred, have forty sub-pastors."

Waco, Texas.

M. H. Wells.

The Campaign in Eden and Ararat.

It would read strangely in the newspapers, this story of the summer's fighting in Asia Minor. If it were translated into the terms of ancient geography. Instead of reading that the Russian army passed the Caucasus and moved upon Erzeroum by the way of Kars, we should have sensational headings:

RAPID ADVANCE OF THE SCYTHIANS.
SUCCESSFUL PASSAGE OF THE PIKES.
THE WHOLE LAND OF HAVILAH OCCUPIED.
THE MEN OF TOGARMAH RALLIED AT THE GIRON.
FIERCE FIGHTING IN EDEN.
THE INVADERS DEFEATED IN THE MOUNTAINS OF ARARAT.

For, according to the best conjectures we can make, the scene of the murder of Abel by Cain is the scene of the struggle, in Asia, between Russian and Turk; and the fights at Delibab and Zeyin have been among the mountains from which the posterity of Noah went forth to re-people the land; while the beleaguered Russian garrison at Bayazid may sustain its patience by looking up to the magnificent double peak, clad in everlasting snow, which almost overhangs them, and which the local tradition points out as the very place where the ark rested, and where "Noah, the eighth person," waited for the alleg of great waters to abate.

It is not wise to be too minutely exact when it comes to identifying the localities of such remotely ancient geography. But this we may say with some degree of confidence: that in this plateau, at the head waters of the Euphrates and the Tigris, we are to find that country of Eden, in the eastern part of which grew the garden of paradise that was the scene of primeval history. — *Sunday School Times.*

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names. Ordinary notices should be forwarded promptly and immediately, and only points of general interest, such as will help the living. Details of funeral services, and such matters as "mourning their loss," etc., are not editing. Names, other than original or actual, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fails to appear, let a duplicate be sent instead of a complaint.

IN MEMORIAM.

JOHN SAMPEY was born in Belfast, County Antrim, Ireland, April 20, A. D. 1804, sailed for America September 12, A. D. 1824, and died in Conecuh county, Ala., July 8, 1877, aged seventy-six years, two months and eighteen days.

He left, in his own handwriting, a short biography, in which he states that his great grandfather, in company with three others of the same name, which was Samper in French, made their escape from France during the religious persecutions of the sixteenth century, and settled in Antrim county, Ireland. They united themselves with the Church of England, and took an active part in the same. His grandfather and brother being clerics, in succession, of Killyard parish church for something near a century. His relatives all lived and, so far as he knew, died in Ireland. He and his brother James were the only two of whom he had any knowledge, that ever came to America.

Soon after his arrival in Conecuh county, Ala., he was happily married to Dineella King, daughter of Rev. James King, in whom he found an admirable helper, and who still survives him.

From this union sprang a large family—three sons and two daughters—most of whom are still living. One son, Rev. William A. Sampey, for some years a member of the Alabama Conference, is still in the ministry and a member of the East Texas Conference.

Bro. Sampey, being a man of strong conscientious convictions, steadfast adherence to principle, and of strict integrity, commanded high respect in all the business relations of life, and as such his influence had a salutary effect upon all with whom he came in contact.

Being a son of the Emerald Isle, he combined the superior traits of that character to a very high degree.

As a member of society he was social, genial and kind. Every laudable enterprise found in him a true friend and strong supporter. Whenever want was to be relieved or suffering alleviated, he was always ready with money, time and influence to meet the calls and administer to their relief.

As a Mason he was a noble exponent of the ancient order. Indeed he was a Columbian pillar in the mystic temple. The eminent principles of the fraternity were beautifully blended in him.

He was baptized and reared in the Church of England, but soon after his arrival in this country he identified himself with the Methodist Church, and ever after took an active and leading part in all its interests. He loved his church, and was zealous for her glory. So much so that he was engaged in her welfare that he seemed never to know when he had done enough. If Methodism owed anything to human instrumentality for her success in this section of country, she is certainly to him much indebted.

He was several times elected lay delegate to the Annual Conference, and as often appointed in the annual board, where he was ever ready and willing to meet whatever obligations might be imposed upon him. As a steward he had no superior, and as far as his knowledge extends, no equal. In this capacity he seemed to know "no such word as fail." Owing to his energy and perseverance he held the church rarely failed to meet its obligations to the "preacher in full," and not only was he interested in the welfare of his own church, but was deeply solicited for and ready to assist all the churches on the work to cancel their arrearages. I am informed by ministers who served this circuit, when it embraced the whole of three counties, that it was his variable rule to accompany the preacher on his rounds to every appointment twice a year, in order to interpret the other stewards and to assist them in making collections. So much so that he was interested in the work of the church that he requested his wife, before he died, to pay his quarterly regularly as

long as she lived, and when she died to lay the obligation upon one of their sons.

His religion was seldom demonstrative. Occasionally his cup would run over with joy, but generally it was pure and tranquil.

His illness was of a very severe type indeed. For many years he was a sufferer, and especially did he suffer the most excruciating pain for many months, and finally was driven to the necessity of submitting to an operation for *calculus*, which was successfully done, but owing to his extreme age and feeble constitution he survived the operation but a few weeks. During all of his sickness and through all of his pain he seemed to realize the source whence it came, and was submissive, evincing a high degree of Christian fortitude. It is wonderful to see, in such hours as these, the Christian virtues crystallize into beauty and shine with a heavenly radiance.

As his pastor I visited him frequently during his illness. He always greeted me with a smile, and talked freely about his condition. He had all of his business affairs adjusted to his own notion some time before his decease. Death had no terrors to him. He was ready, temporally and spiritually. He lingered until Sunday evening, July 8, and just commenced the morning service in the church of which he had been the leading spirit, when I was sent for. I hastened to his bedside and found him rapidly sinking. As I approached he immediately recognized me, and, putting his arm around my neck, said: "Almost gone! Blessed Jesus!" Ah! that hallowed name! how sweet it sounds, especially when lisped by dying lips. Soon thereafter his pain ceased, and he calmly and peacefully passed away, pillowed upon the bosom of Jesus.

A large congregation assembled at the village church to pay the last and tribute of respect, among whom were many old servants of the deceased, who had come many miles on foot to see the last of their beloved old master. It was indeed a sad day. The church mourned, the lodge mourned and the community mourned; and well we might all mourn, for we had lost much. But "our loss is his gain." The funeral was preached by his pastor from First Corinthians xv, 47, and we laid him away in his own inclosure and on the spot of his own selection, to rest until the resurrection morn'g, and more hearts than one, I imagine, as we retired reflected the sentiment:

Servant of God, well done!
Rest from thy toiled employ;
The battle fought, the victory won,
Enter thy Master's joy.

JAMES S. BENSCHER.

DIED, at his home in Wilcox

county, Ala., August 22, 1877, Bro. J. Z. Watson, who was born in Monroe county, Ala., August 25, 1825. He joined the Methodist Episcopal Church South in 1848, and during the same year was happily married to Miss S. A. Wright, of Conecuh county, Ala. From the time of his connection with the church he was one of her officers, serving variously as class-leader, steward and Sunday school superintendent, and often as all together with a zeal and earnestness characteristic of his nature. His whole life, from the time of his connection with it, was characterized by an earnest zeal for the church. Of him it may be well and truthfully said: "He prized her above his highest joy."

I do not think that I have ever known a man more earnestly attached to the church than was Bro. Watson. He told me, in my first conversation with him as his pastor, that since his marriage he had never neglected family prayer, and never since I have been his pastor has his place in the church been vacant until his last appointment, when he lay upon his death-bed. Bro. Watson was, for a man of his years, very liberal in the support of the church. In his last illness, during the last four days of which I was with him a good deal, he was able to talk but very little, owing to excessive weakness and troubled breathing; but when I expressed my regret that he could not be with us at our protracted meeting, then going on at his church, he said: "Bro. Solomon, I can't be with you in person, but I will be in spirit. I will pray for you on my bed."

And when I asked him if he felt the comforts and consolations of his religion in his sickness, he very readily answered that he did. I then asked him if he felt that God was with him, and he said: "I think he is. Yes, Bro. Solomon, I know he is." This was my last talk with him. He left no dying testimony as to his future, but his life is too well known for any who know him to have any doubts relative to it. It is noteworthy that, though he suffered severely for seventeen days, he was not heard to murmur or complain a single time. No man from his church or neighborhood will be more missed than he. He leaves a large family, and many friends to mourn his loss.

E. W. SOLOMON, Pastor.

SISTER MARY E. MCKINLEY, wife

of Robert McKinley, and daughter of Lewis and Elizabeth Daniel, was born in Putnam county, Ga., April 29, 1822, and died at her home in Lauderdale county, Miss., May 31, 1877. Her last illness was protracted. She seemed to be sensible of her approaching dissolution. She frequently remarked: "I am not afraid to die. I am not afraid to meet my Jesus. He can make a dying bed feel soft as downy pillows are." Sister McKinley professed religion and joined the Methodist Episcopal Church when quite young, and continued a good and faithful member until God received her from the church, willing to the church triumphant above. Her husband, children and friends will all miss her, and the church has lost from its communion one who had patiently waited the summons to enter into the joys of her Lord. Of her it could be truthfully said: "She looked well to the ways of her household, and did not neglect the bread of tidings." Her children will rise up and call her blessed; her husband also, and the praise be to God.

THOMAS Y. ARMSTRONG.

MRS. ONE MAY POOLE, another mother in Israel, has gained "the shining shore." Having reached fourscore years, one bright summer's eve (July 10) after a short struggle with the king of terrors, she gently and quietly resigned her soul to the God who gave it.

She was born in Halifax county, Va. Her maiden name was Roberts. She married Mr. Roswell Poole, in White county, Tenn., about fifty-eight years ago. Her life-long partner lived the silver cord only five and a half years before. They enjoyed a happy

union for more than half a century. The greater part of her life was spent in Alabama. She moved to Choctawhatchee, Clarke county, Ala., about eighteen years ago, where she and her husband will lie in "their long, dreamless sleep" until the resurrection. Mother Poole joined the Methodist Episcopal Church long years ago, and adopted the doctrine she professed. "Her tongue was the law of kindness," and malice and guile were strangers to her lips. With her, in the beautiful language of the psalmist, "the hoary head was a crown of glory, for it was found in the way of righteousness." Her friends and neighbors all loved and honored her. All followed her remains to their last resting-place. Long will she be remembered for her sympathy, charity and motherly kindness. In the family circle her children and grandchildren will ever revere her memory, and thank God "that her days have been long upon the earth." And though we shall ever miss her endearing words and lovely example, yet "blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

ONE WHO LOVED HER.

MRS. ELIZABETH A. wife of Dr. D. H. Grace, was born in Amite county, Miss., April 16, 1816, and died in Franklin county, at five o'clock A. M., August 5, 1877. Her disease was cancer in the breast, from which she suffered almost constant pain for about seven months. She joined the Baptist Church at the age of thirteen, and lived a consistent member of the same till her death. She bore her sufferings with great fortitude, and when questioned as regards the future she always said that she was fully resigned, and ready for the time when she would be released from her sufferings here below.

DIED, in Pike county, Miss., June 25, 1877, JAMES WALLACE, only child of G. W. and Lucy Norrington, aged one year, nine months and thirteen days.

A. A.

A ship on the broad, bolsterous and open ocean needeth no pilot. But it dare not venture alone on the placid bosom of a little river, lest it be wrecked by some hidden rock. Thus it is with life. 'Tis not in our open, exposed deeds that we need the still voice of the silent monitor, but in the small, secret, every-day acts of life that conscience warns us to beware of the hidden shoals of what we deem too common to be dangerous.

O my soul, impressed with the image of God, redeemed with the blood of Christ, betrayed by faith, how-ried with the Spirit, adorned with virtues, reckoned with the angels! Love him by whom thou hast been so greatly loved. Wait upon him who hath waited on thee. Seek him who seeketh thee. Love thy lover, whose love hath anticipated thee, whose love is the cause of thine. He is the merit, the reward, the fruit, the use, the end. — *Augustine.*

MEDICAL.

FIRST DOSE.

A BOSTON POLICE OFFICER.

BOSTON, Nov. 15, 1877.

II. H. STEVENS. — Dear Sir: In the spring of 1869 I was stricken down with fever, which had long and almost hopeless run. The best medical advice being obtained, I was taken through the fever, but it left me terribly debilitated and weak, with excruciating pains in my side, back and hips. I was completely unable to move, and my complaint, and no medicine seemed to reach my case. To this condition I was persuaded to try VEGETINE. I was completely cured, and I have been growing better from day to day, and I have been able to perform my duties as a police officer, enjoying good health, and there is no doubt about the great value of VEGETINE in kidney complaint and similar diseases.

I am, sir, respectfully,

J. M. FORD, 564 Broadway.

ALL DISEASES OF THE BLOOD.

VEGETINE will relieve jaundice, cleanse, purify and cure such diseases, restoring the patient to perfect health after trying different physicians, many remedies, suffering for years. It not only cures, but if you are a sufferer, you can be cured. Why is this medicine performing such great cures? It can truly be called the GREAT BLOOD PURIFIER. The great source of disease originates in the blood, and no medicine that does not directly upon it to purify and remove, has any claim upon public attention.

SEVENTY-ONE YEARS OF AGE.

EAST MARRIETTE, Ga., Aug. 22, 1870.

Mrs. STEVENS. — Dear Sir: I am seventy-one years of age. I have suffered many years with kidney complaint, which was cured by VEGETINE. I was induced by friends to try VEGETINE, and I think it is the best medicine for kidney complaint. I have used it for many years, and it has cured me of my complaint, and never had any more. I have been able to perform my duties as a police officer, enjoying good health, and there is no doubt about the great value of VEGETINE in kidney complaint and similar diseases.

I am, sir, respectfully,

J. M. FORD, 564 Broadway.

WOULD GIVE A DOLLAR FOR A DOSE.

BOSTON, May 30, 1877.

II. H. STEVENS. — Dear Sir: I have been badly afflicted with kidney complaint for ten years, and have suffered great pain in my back, hips and side, with great difficulty in passing urine, which was often aided by very small quantities, frequently accompanied with blood and excruciating pain. I have faithfully tried most of the popular remedies recommended for my complaint; I have been under the treatment of some of the most skillful physicians in Boston, all of whom pronounced my case incurable. This was my condition when I was advised by a friend to try VEGETINE, and I could see the good effects of it. I kept on taking it, and from that moment I felt better. I should think about six bottles, taking it all, I should think about six bottles. It is indeed a valuable medicine; and if I should be afflicted again in the same way, I would give a dollar for a dose. I could not get it out. Respectfully,

J. M. FORD, 564 Broadway.

LIFE A BURDEN.

BOSTON, Nov. 2, 1877.

II. H. STEVENS. — Dear Sir: From a poor, aching back, the VEGETINE has restored me to perfect health. I have been a sufferer for years from a terrible ailment, from cancer and dyspepsia, at times rendering life almost a burden. I was advised by a friend to try VEGETINE, and I could see the good effects of it. I kept on taking it, and from that moment I felt better. I should think about six bottles, taking it all, I should think about six bottles. It is indeed a valuable medicine; and if I should be afflicted again in the same way, I would give a dollar for a dose. I could not get it out. Respectfully,

J. M. FORD, 564 Broadway.

VEGETINE IS SOLD BY ALL DRUGGISTS.

Vegetine is sold by all druggists.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

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One Year	\$1 00
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Profitable for All Things.

Godliness may bring people into
serious trouble. It has led many to
great sacrifices, and even to prema-
ture and painful death. There are
those who might have been rich but
for their consciences, and others who
might have been among the great
and successful ones of the world if
they had not renounced its vain
pomp and glory. Thousands and
millions of people have suffered im-
prisonment, torture, contempt and
death for their faith. Paul himself,
who declares that godliness is profit-
able for all things, also tells us that
he had "suffered the loss of all things"
for Christ. Probably he did
not change his mind when about to
be led out to execution.

It must be admitted that, in refer-
ence to the life that now is, godliness
has been the occasion of great suffer-
ing. And yet it is true that the
legitimate tendency of religion is to
promote temporal prosperity, and to
deliver society from the evils which
destroy life happiness. The persecu-
tions which it excites, the losses and
sacrifices which it sometimes de-
mands are things abnormal, things
which do not grow out of religion,
but that arise from the hatred of it in
the human heart. If the religion of
Christ were generally accepted and
practiced in the world it would bring
peace and joy everywhere. On the
whole, the temporal welfare of the
individual is promoted by piety. Reli-
gion, embraced early in life and
faithfully adhered to, saves from
vices that destroy health and im-
poverish the purse, and exempts its
possessor from those expensive habits
and expensiveness which the world exalts
of its votaries. Good health, indus-
try, economy, are all subserved by
piety. There are some paths to
wealth that are not open to the
Christian, but there are many others.
Into which he may enter and thrive.

The inordinate love of pleasure,
gambling and intemperance, and the
haste to be rich, have ruined the
prospects of thousands who were not
controlled by religious principles.
But in the present life property and
money are only the subordinate ele-
ments of happiness. Moderate gains,
with a contented mind, and with the
satisfactions of religious experience,
are better than great wealth, where
there is no sense of God's favor, and
hope of a blessed hereafter.

The life that now is made up of
other than material conditions. Food
and raiment and competency are a
part, but the inner life is the larger
part. The promise which godliness
has for this life is not exhausted
upon material good, but rather the
chief fulfillment may be in the con-
solation and joys of the soul. Godli-
ness is a good thing for us here. It is
adapted to the circumstances of this
world. It is what is needed for the
realization of the highest success and
happiness here. The Christian law
of self-sacrifice, if there were no
opposition to religion, and no dishon-
est competitions in business, would
have scope in works of benevolence,
and would minister to the general
well-being. We cannot too much in-
sist upon it that godliness is profit-
able for the life that now is, and that
it has promise which makes it the
fountain of all blessings to this pre-
sent world. But this is merely lucid-
dental.

The transcendent value of religion

is that it has promise of the life
which is to come. Its incomparable
superiority to worldly policy and all
mere earthly motives lies in the fact
that it secures a happy immortality.
If religion were to bring us here
nothing but toil, poverty, suffering
and disgrace, it is still to be chosen,
because it assures the everlasting in-
heritance. Bodily exercise, standing
for all godless and worldly activities
and pursuits, profits a little. It may
lead to wealth, position, fame, influ-
ence; and to the gratification of the
desires, but it reaches no further
than the grave. The athletes who
wrestled and strove for the crown of
victory that withered in a day fifty
represent those who live only for the
present world. How much wiser are
not they who strive for an incor-
ruptible crown? Suppose that godli-
ness were no better for this life than
worldliness, or that it were a thou-
sand times worse, still it is to be pre-
ferred. The weight of eternity brings
the balance down in favor of reli-
gion. That godliness is profitable for
the life that now is a small
matter, and a circumstance that does
not much affect the question.

The main point is that piety is
eternal life. Worldliness has its suc-
cesses and gratifications, and perhaps
its compensations, but they are lim-
ited to the present. They are but
momentary, and are followed by an
endless retribution. Godliness is
profitable for all worlds. It is good
for man wherever he is, in whatever
state he may be, but its crowning ex-
cellence is that it embraces the life to
come. It covers both worlds, and
bridges over the awful gulf that
yawns where unbelief draws back in
terror, and sinks into hopeless perdi-
tion.

The Gambling-Houses.

It seems that we have city ordi-
nances which prohibit public gam-
bling in New Orleans. For some
reasons the laws against gambling-
houses are not enforced. The police
is now under the control of the city
government, and the responsibility
of enforcing the ordinances rests with
the mayor and council. We are glad
to see that the *Picayune* is ven-
turing this subject, and urging the
authorities to apply the law to the
gambling dens. The gambling insti-
tutions have money and political in-
fluence, and this doubtless accounts
for the fact that they are not molested.
These gambling-houses are foun-
tains of vice and crime, and specially
seductive and corrupting to young
men. They are a disgrace to any
community that tolerates them, and
a foul blot on our Christian civiliza-
tion. The *Picayune* says:

Government is divided into three
branches. One of these makes the
law, the second interprets it, and the
third executes it.

The abolition of an existing law
rests only with the people through
their representatives. While the law
remains upon the statute books it is
binding upon all citizens, and it is
the absolute duty of the executive
branch to enforce it.

If a law is unwise, unjust or im-
practicable, it should be repealed, of
course; but while it remains unre-
pealed it is binding, and if it is dis-
regarded somebody is criminally in-
faut.

These general reflections are per-
tinent to a special abuse, which should
be reformed. We have called atten-
tion to the fact that public gambling
is practiced in this city in open viola-
tion of law, and within the knowl-
edge of the appointed defenders of
the law. We have enumerated houses
thus engaged—not because anybody
was ignorant of their location or en-
ployment, but in order to give our
complaint direct bearing, point and
application.

Owing to the political influence of
these gambling institutions, have the
city authorities concluded that it is
expedient to enforce the law? It is
time for the people who are in
favor of good morals and an honest
administration of city affairs to wake
up to the fact that the highest inter-
ests of the community are being
neglected or betrayed by those whose
business it is to protect them. After
all the promises of reform, and the
bright anticipations of a better era,
we are still the victims of a policy
that ignores the existing laws, and
that works at their habitual viola-
tion. In some way public opinion
should have such expression as to
make itself respected. The city ad-
ministration should be in the hands
of capable and honest men, of men
who are not afraid to enforce the
law against vice, and who are heartily
in sympathy with virtue and good
order.

The present state of things may be
largely owing to the attitude of in-
action and indifference which char-
acterize the better class of citizens.
They are generally content to leave
the nominations in the primary
meetings and conventions to the
ward politicians, and to those who
are intent upon the spoils of office,
and who care nothing for the moral
welfare. If the immediate responsi-
bility lies with the mayor and coun-
cil, and an inefficient police, the ulti-
mate blame rests with the people
themselves, by whose suffrages un-
faithful men are put in office. Pro-

tests against this tolerance of gam-
bling-houses in the face of the law
which prohibits them, and the pres-
sure of public opinion against this
official negligence, may have some
effect. The only effectual remedy,
however, is to raise and purify the
morals of the people, and to elect
men to office who are neither trim-
mers nor time-servers, and who have
the courage, vigor and integrity to
enforce the laws against crime of
every sort.

The fact that we have a mammoth
gambling organization called "The
Louisiana State Lottery Company,"
licensed by the State, does not, of
course, palliate the negligence of the
authorities to suppress private gam-
bling-houses. The effect, however,
upon the public sentiment is un-
favorable. Until we have a Legisla-
ture that will repeal the law that
established the Lottery Company
there will always be this obstacle in
the way of putting down gambling.
The principle is recognized and ap-
proved by a law of the State in con-
nection with an authorized monopoly
of this phase of iniquity. Gambling
regulated by law may be subject to
fewer abuses, and attended by fewer
vicious associations, than when left
to itself and divested of all restraint;
but the principle is the same, and is
far more mischievous and wide-
spread in its influences, because
sanctioned by legislation. As be-
tween the private gambling-houses
and the State Lottery, had as the
former are, we do not hesitate to say
that the latter is the more objection-
able and pernicious. The ax will not
be laid at the root of the tree until
the State Lottery is overthrown, and
the law which established it has been
repealed.

In the meantime we trust that our
people will press this matter of sup-
pressing gambling-houses upon the
attention of the city authorities.
When they find that the people who
represent the property, business, in-
telligence and moral worth of the
community are in earnest about the
matter they may be constrained,
however reluctantly, to see that the
laws are enforced.

Cost of Liquor-Selling.

We think, if we rightly interpret
the signs of the times, men are more
disposed than ever before to inquire
into the character and obligation of
public burdens. Let us particularize:
The war debt of the so-called civil-
ized nations is twenty-five thousand
millions of dollars, a most stupen-
dous, crushing and unpayable debt—
a debt, for the most part, saddled
upon the present generation by gen-
erations who have lived before us.
If my father entails a debt upon me,
along with his property, contracted
under legitimate circumstances, and
in part for my benefit, I am plainly
under obligation to pay it; but if he
entails a debt upon me, the out-
growth of dissipation or gaming,
which has largely wasted instead of
having increased the property he
leaves, I do not feel bound to pay it.
So if a past generation contracts
debts for valuable public improve-
ments, the present generation, who
are in part the beneficiaries of these
improvements, is under obligation to
pay for them; but if our grandfathers
contracted debts in carrying on cruel
and ambitious or revengeful wars, it
does not seem just that the present
generation should be taxed and op-
pressed to pay for them.

Men are waking up to the cost
of liquor-selling, and asking: Is there
no remedy? Cannot the burden be
lightened? Liquor-selling entails a
crushing taxation upon the honest
and temperate industry of the coun-
try. It is a business that enriches a
few by impoverishing many, and
oppressively taxing all. Is this right?
Shall it be indefinitely tolerated?
Suppose smallpox, cholera or yellow
fever could be sold, like alcohol, by
the retail, and that men could be
found who would open shops for
their sale, and tens of thousands in-
sane enough to purchase these fatal
plagues. There would be a great deal
of disease, a great many orphans, a
great many paupers, and large ex-
penses to nurse, medicate and bury
these victims of this extraordinary
traffic. Would the public, already
sorely wronged by the loss of many
useful lives, submit to be taxed to
pay all the heavy costs incident to
this business—the nurses, hospitals,
physicians, medicines and under-
takers? We think the outraged peo-
ple would resist, refuse, and in the
end refuse even to tolerate such es-
tablishments at all. It is a matter of
plain fact, well known to all who
have taken the trouble to investi-
gate, that the victims of alcohol are
far more numerous than the victims
of smallpox, cholera and yellow fever
put together. The actual money loss
and burden entailed on the country
by this traffic is far greater than by
the three plagues we have named.

Alcohol produces a great variety of
diseases, which render its victims
non-productive and burdensome for
months and years. It causes thou-

sands to commit business indiscre-
tions which impoverish their fami-
lies. It is the fruitful and frightful
source of most of the public crime.
A large proportion of all our ex-
penses in building jails, lock-ups,
and penitentiaries, in supporting
criminal courts and police, arise from
the liquor traffic. The question for
sober, honest, hard-working people
to answer is this: Are we going to
tolerate a business which ruins many
and taxes all, just that some liquor
dealers shall grow rich? If these
men must be tolerated in this health,
life and property-destroying busi-
ness, let them be made to bear its
burdens and carry its expenses.
They cannot, of course, wipe away
the tears they cause, heal the hearts
they wound, atone for the crime
they incite, restore the lives they
have destroyed, nor save the souls
they have ruined. These terrible
evils are beyond the liquor dealers'
power to remedy. But they could
and should be made to bear the ex-
penses their business entails. Let in-
vestigations be made into the extent
of the money burdens of liquor-sell-
ing, in police, constables, criminal
courts, hospitals, lock-ups, prisons
and penitentiaries, and let them be
taxed in proportion to their business
to meet these burdens, which the
public, who reap no benefit from this
traffic, now have to carry. This
seems to us eminently just. Society
certainly has a right to protect itself
from all sorts of assaults. "But,"
it is replied, "the business cannot
bear the burden of such a taxation."
Then let the dealers quit it. "We are
not willing to bear it for them—to
remain poor that they may grow
rich." "But such taxation would de-
stroy the business altogether." So
much the better. If the liquor dealer
cannot bear it, we are not willing to
do it, and will not if we can help it.
Let pulpits and press speak out on
this subject. Let us unite our whole
power to lift up this crushing bur-
den, and place it on the shoulders
which ought to bear it.

Damascus.

Bishop Marvin, in one of his en-
tertaining letters to the Nashville
Christian Advocate, gives the follow-
ing account of this ancient and re-
nowned city:

As we approached the city that
stands came into full view. It is
about eighteen miles square, and I
presume there is no greater spot on
the face of the earth. Trees and gar-
dens cover it with a verdure that is
indescribable. We saw it in the early
spring, when it was at its freshest
and best.

The city stands at the foot of the
mountain, just where the river Ba-
radas—the Abana of the Scriptures—
enters the plain. This is a small
stream, but rushing down from the
mountain, as it does with great
rapidity, it delivers a large amount
of water. So soon as it emerges from
the mountain it is tapped by canals,
which distribute the water in every
direction through the city, and
through the plain around and below
the city, to the Taurus, eighteen
miles east, in which it is lost.

No city could be better supplied
with water. The canals, sometimes
open, sometimes running under arch-
ways beneath streets and houses,
traverse it in every part. In walking
through the city one is often taken
by surprise, coming upon a spot
where the water rushes from under
a wall, and at every turn you will
find fountains in the bazaar, in the
market, and in alleys in the walls of
the houses. One set of canals fur-
nishes pure water for use, while an-
other serves for drainage.

All the fields and gardens in this
oasis are protected by concrete fences,
such as I have seen in southwestern
Texas, and made in the same way.
The gravel and earth are thrown to-
gether into a frame on the spot
where the wall is to be made, and
beaten down solid with a mallet.
Upon every few spadesful being
thrown in it is beaten down; thus it
becomes extremely hard. The frame
is then removed, leaving the wall
naked. These fences, or more prop-
erly walls, are two feet or more in
thickness, and five or six feet high,
so that in many cases the traveler
on horseback can scarcely see the
ground inside. They mark the gen-
eral beauty of the place very greatly,
being very clumsy, and obstructing
the view so largely.

The population of Damascus is con-
siderably over 100,000, but its build-
ings and houses are not what one ex-
pects. There is very little good
architecture here. The houses are
low, and nearly all rather shabby.
The bazaar contrasts strongly with
that of Cairo. The one very cele-
brated mosque is in a poor style of
art.

The street that is called Straight?
is sometimes ridiculed by superficial
tourists. It is not, in fact, perfectly
straight, but it is the only street in
the city which holds a persistently
straight course through from one side
to the other—a general course which
is very direct, and which the short
offsets here and there do not in-
terfere with. It is genuinely the
straight street of Damascus. In any
city having such a system of streets—
or, rather, such a *no system*—with
one thoroughfare from side to side,
but a little here and there, but
keeping a direct course throughout,
this very name would be most natu-
rally given to it.

All the prophets and patriarchs
are honored by the Moslems. You
will find in Damascus the Mosque of
the "Prophet Solomon." In fact you
have to come to this country to learn
that Abel and Seth, and almost every man whose name

appears in the Old Testament, were
prophets. I am told that the average
Arab Moslem thinks that Abra-
ham, Moses, Christ and Mohammed
all lived at the same time, all being
inspired prophets, the greatest of
whom was Mohammed. The dense
ignorance, even of men who seem to
be intelligent in many respects, in
regard to religion is beyond belief.

There is a Christian and a Jewish
quarter of the city. The Christian
population is much larger than I
supposed, and some of the leading
business men are of this faith. We
had been told that it would be worth
while to see the inside of one or two
dwellings of wealthy Mohammedan
merchants, and that there would be
no objection on the part of the pro-
prietors. Our guide, however, as-
sured us that it was impracticable,
but that we could get admission to
the private residences of some Chris-
tians. Moreover, he assured us that
the most elegant residences of the
city were the property of Christians.
But it must be understood that the
number of really elegant houses here
is very limited. The one we visited
did not impress us favorably on the
outside, though we were informed it
was the best in the city. Inside we
found things wearing an aspect of
Oriental magnificence that exceeded
our expectation. We were very po-
liteness received by a woman of thirty-
five or forty, who was, no doubt, the
housekeeper. She had an air of good
sense, and a propriety of deportment
that impressed us very favorably.
The master of the house was at Bey-
root, with his family. We were
shown seats in a very magnificent
drawing room, paved with marble
elegantly laid in mosaic, and in-
vited to take coffee, which, for want
of time, we declined.

The house was of two stories, and
the upper apartments were not at all
in keeping with the magnificence of
those below. The rooms were small,
and the plain pine doors not even
painted. What a contrast between
the part which was for use and that
which was for show!

Our guide took us to the "house of
Ananias," but we did not go in. The
Christians, scarcely less ignorant
than the Mohammedans, seem to
have no question that this modern
dwelling is the very one in which
the good Ananias lived. They will
show you also the window—the very
same window—from which St. Paul
was let down in a basket. We saw,
in fact, a number of windows from
which a man might be very well
lowered over the wall, and so make
his escape from the city. There are
many houses which have the city
wall for their back wall, with bay
windows projecting over the wall of
the city, that of the house rising a
story above. Nothing would be more
inevitable than that a man's friends
would let him down from such a
window, if he were in danger and
desired to escape.

We saw two—and only two—busi-
ness houses of good size, both of
which were wholesale establish-
ments and warehouses for grain and
provisions. They were really spa-
cious, having massive walls, and
each being surrounded by a rotunda,
having a gallery around it at the
base. The wooden work of the gal-
lery had a look of age that was in-
deed impressive. Protected from the
weather and subjected to no friction,
it still seems to be wearing out. It
looked as if it might date from the
period when Darwin's ancestors were
tadpoles. We noticed the same thing
in several places.

Among other places our guide
showed us the slave market, where
people come two days in the week to
purchase Nubian women. It was
not a market day, but we saw two of
the women that were there on sale.
They were bad stock, one of them
being lunatic, and the other affecting
innocence with so much skill as to keep
purchasers off. I was glad to see
that, though they were only an ex-
pense to their owners, they were evi-
dently treated with humanity.

There is a large school here, found-
ed and maintained by some English
ladies. It seems to be doing a good
work. The American Presbyterians
have a branch of their Syrian mis-
sion here. So far as we had time to
inquire, the work seems to be faith-
fully done, and as good a yield of
fruit appears as could be expected
from the agencies employed. But it
is only a drop in the bucket. Yet
the heaven will doubtless spread.

Before leaving our camp here we
rode out to see one of the places
where Saul was struck down by the
manifestation of the Son of God.
This locality is now just outside the
eastern gate, near the Christian
barren-ground. Formerly, I under-
stand, it was at a more distant point,
and in a different direction. It seems
to be shifted about to suit the con-
venience of those who make tradition
a trade, with very little concern
about the probable direction in which
Saul approached the city. If this is
the place, then he came by a very
roundabout way. One is perpetually
disgusted by the absence of all reason
and probability in these traditions.

Having spent Monday in seeing
the city, we broke up camp on Tues-
day morning, and started for Baalbec.
But before taking a final leave of
what is believed by many to be the
oldest city in the world, we must as-
cend the mountain and see it from a
commanding point. We soon left
all verdure behind us, and our horses
were toiling up the steep mountain
path toward the "Tomb of the Forty
Apostles." Up, up we climbed for
nearly an hour. From this elevated
point we had the city and the entire
oasis in full view. The form of the
city has been compared to a spoon—it
is much more like a huge pipe with a
long stem—a very singular contour.
This is the only striking peculiarity
discerned in the view, except that
which distinguishes this from all
other cities in the world—its rich
emerald setting.

From this position there is nothing
to mar the beauty of the gardens, the
concrete fences scarcely appearing in
the distance. It looks like a forest
the trees being distributed as so to
conceal the only dyed parts. Every-
where the slender, poplar towers
above the other trees, giving a most
picturesque expression to the land-
scape by its graceful figure, and the

dearer and more decided hue of its
foliage.

It was an event in a man's life to
touch upon this scene, and we in-
dulged ourselves in reverie for some
time. This was already an old city
when Romulus and Remus were
quarrelling over the mud huts of their
village on the Tiber, when the found-
ation of Judaea was laid, when the
Jebusite built his first rude fort on
Mount Zion. This was a center
of commerce as long as there was any
commerce. When Abram's attain
became so large as to be unwieldy,
he employed "this Eliezer of Damas-
cus," a man trained to business here,
to take charge of them. Perhaps
only Babylon was as old or older,
gone, commerce has been shifting its
centers a thousand times, nations
have come into existence, played
their great tragedies on the stage and
disappeared, while here still stands
Damascus. A hundred revolutions
have been consummated within its
walls. It has changed masters, per-
haps, ten hundred times. It saw the
dawn of history—it is likely to wit-
ness the end of time.

The Mohammedans have a tradi-
tion to the effect that the prophet, in
one of his mercantile journeys, ap-
proached Damascus, but on coming
in sight of it, up here on the mount-
ain, he exclaimed, that as no man
could have but one paradise he would
not forfeit that in the future by en-
tering this. So he never set foot in
the city. Once he had got well inside
he would have dismissed all appre-
hensions of that sort.

Books and Periodicals.

THE PREACHER'S WIFE. By an Old
Traveling Preacher. Nashville, Tenn.: Publish-
ing House of the Methodist Episcopal Church
South, 1877.

The book gives the itinerant his-
tory of Edward Morrison and his
wife. There is as much about the
husband as the wife—probably more.
And there is a good deal about the
economy of Methodism, circuit work,
revivals, and the social and religious
gossip which is incidental to soci-
ety everywhere. There are personal
sketches, and matters of local history
and events that enliven the work
considerably, and are of special in-
terest to those who are
able to identify them, or who may
be acquainted with the scenes. Car-
rie Morrison, the preacher's wife,
was helpful to her husband, cheer-
ful, hopeful and brave. Not an ex-
traordinary woman by any means,
but filling her sphere usefully, and
dying in peace. We should judge
that the outlines of the story are
from actual life, biographical and
autobiographical. With some things
there is much else to entertain and
instruct. The performance has lit-
tle literary merit, no flashes of
genius, nothing in style or matter to
immortalize the author, but it con-
tains a great deal that it would be
wholesome and profitable for our
people, our pastors and our pastors'
wives to read.

The North American Review, Sep-
tember-October, 1877, has: 1.
The Electoral Conspiracy Bubble
Exploded, by E. W. Stoughton. 2.
The Decline of the Drama, by Dion
Bonciant. 3. The War in the East,
with maps, by Gen. G. B. McClellan.
4. Perpetual Forces, by Ralph Waldo
Emerson. 5. How Shall the Nation
Regain Prosperity? part 2, by David
A. Wells. 6. New American Novels,
by Edward L. Burlingame. 7. Fair
Wages, by A. Striker. 8. Reformed
Judaism, by Felix Adler. 9. The
Recent Strikes, by Thomas A. Scott.
10. Progress in Astronomical Dis-
covery. 11. Contemporary Literature.

The reprint of the London Quar-
terly, July, 1877, from the Leonard
Scott Publishing House, New York,
has been received. It contains the
following articles: 1. The First Lord
Abinger and the Bar. 2. Recent Dis-
coveries in Art and Archaeology in
Rome. 3. Oxford Gossip in the
Seventeenth Century. 4. Economic
Laws and Economic Facts. 5. The
Science of Electricity as Applied in
Peace and in War. 6. New Guinea
and Polynesia. 7. The War in the
East. 8. The Riddale Judgment
and the Priest in Abolition. 9.
National Interests and National
Morality.

The American Agriculturist for
September has been received. This
is indeed a first-class periodical.
Published by the Orange Judd Com-
pany, New York, at \$1 50 per annum.

We have received a pamphlet
entitled Baptist Pretensions Met
and Refuted, by the Rev. B. F. Sedwick,
member of the Kentucky Confer-
ence.

On our third page will be found an
article by Dr. Hargrove, reviewing
the ninth annual report of the Free-
men's Aid Society of the Methodist
Episcopal Church. It is copied from
the New York *Methodist*, and will
richly repay a careful perusal.

Cardinal Manning has issued a
marriage compelling parties to mixed
marriages in England to content
themselves with the Catholic service
and to omit the Protestant. He also
gives the church absolute control
over the education of children.

Religion will always make the bit-
ter waters of Marah wholesome and
palatable, but we must not think it
continually will turn water into wine
because it once did.—Warburton.

Grave Doubt.

We imagine the Christian Intelligencer is not much in sympathy with camp meetings at best, but in stating some objections to them it at least exposes some abuses. The Intelligencer says:

On the other hand, there are some objections that deserve to be seriously considered and weighed. Observation has led us to revolve grave doubts whether these conventions are, on the whole, profitable and desirable; whether the disadvantages do not outweigh the advantages; whether the injury they inflict is not greater than the profit they bestow.

1. Some of these assemblies are at bottom real estate speculations. One of the chief motives of the managers is to sell lots, to let and to sell cottages. An attractive location is quietly selected, and purchased at the price of farm land, a hotel and a restaurant are erected, avenues are laid out and cottages built upon them. When these preliminaries have been effected, a programme of exercises to cover one or two weeks is arranged, men of reputation are hired for so much money, or by the inducement of a visit to a picturesque locality, with traveling expenses paid and a week's board furnished gratuitously, to come and speak, or sing, or explain their methods. The scheme and the actors are shrewdly advertised; reporters of widely-circulated journals are secured by a free journey and free board, a daily telegraphic report is paid for, and by this management a multitude of men and women is allured to the spot, the hotel is furnished with guests, the restaurant drives a thriving trade, cottages are let, lots are sold, for the throng is assured that the entertainment is to be annual, with, if possible, greater attractions, and money flows into the pockets of the promoters. Religion is used to cloak a scheme for making money. Some of the attendants, who see only the outside, are no doubt profited by what they hear; but there are many shrewd worldly men who only see at the operation, and are confirmed in their neglect of religion. By and by reports of financial mismanagement, bordering on dishonesty, and theft, are current, and the injury inflicted on the church of Christ is beyond reckoning. Dishonesty among the men who manage such a scheme is not at all surprising. When the temple of God becomes a place of business it is very sure to become a den of thieves.

2. A proper regard for the Sabbath is frequently seriously weakened. At Cottage City, on Martha's Vineyard, about a week ago, Saturday evening was devoted to a grand illumination and festival of light. The excursion steamers carried to this spectacle from 12,000 to 15,000 people, to be added to the large number already on the ground. Calcium lights, colored fires, Chinese lanterns, fire works, and so on, set the air ablaze, several military bands enlivened the occasion, there was a grand illumination of hotels and cottages. Some of the steamers contained the remainder of the night in the return trip, but thousands remained upon the ground. Not only the hotels and cottages, but the camp meeting tents were "jammed." Hundreds spent the night in walking about, talking, singing, smoking, and so forth. This was the preparation for the Sabbath. Of the meeting at Sen Cliff, on Long Island, we are informed in regard to last Sabbath: "The number who arrived on Saturday evening, taxing, as it did, the accommodation of the hotel to the utmost, was greatly augmented by the morning arrivals on the steamboat Seawanhaka and the trains of the Long Island railroad." It is not necessary to add a word of comment.

3. The association, especially of the young, with a promiscuous crowd is frequently highly injurious, especially with the crowd that flows in upon the Sabbath. 4. The speakers are deprived of the period of rest which many of them need. Prominent men, much sought after, are reported as looking fagged, and as being hoarse with much speaking in the open air. Is this the way to spend a vacation? Is it honest?

5. The people go home discontented with their sincere and earnest, and faithful but plain pastor—who is neither learned nor eloquent—and some of them begin to plot for his removal. They return home to find fault with the superintendent of the Sabbath school, so ignorant—good man or plot for his removal. They return to call the home prayer meeting stupid and a bore. They are alienated from the home church and its work. Ought Christian people to encourage these summer assemblies?

The Great French Ex-President at Home.

A Paris correspondent of one of the London journals says: "Prince von Bismarck himself like to send a telegram to M. Thiers, to congratulate him on his eightieth birthday. When Thiers received this telegram he related this incident in his negotiations with Bismarck: In February, 1871, the two statesmen were closeted in a drawing-room. The weather was so cold that it proved impossible to warm the room. They, despite the discomfort, continued to discuss the stipulations of the treaty of peace. They had been talking three hours, when Thiers showed he was exhausted; even his voice became inaudible. Bismarck said to him: 'We must pause; you need rest. Lie on this sofa, and sleep for two hours. It will refresh you, and when you awake we will resume our discussion.' Thiers asked: 'But where will you sleep?' The Prince answered: 'O, as for me, pay no attention to me. I am used to fatigue, and have no time to rest. While you sleep I shall write some dispatches and examine some papers.' Thiers stretched himself on the sofa, and was soon asleep. Bismarck presently noticed that

Thiers' legs and feet were uncovered, and he feared the venerable statesman might take cold; so he arose and softly took a Russian cloak lined with fur, and laid it over the sleeper. In two hours Thiers awoke, and the negotiations were resumed. He then persuaded Bismarck to let France keep Belfort.

Conversation turned on religion, and M. Thiers said: 'I often pray to God, and my belief in him gives me happiness. Lunatics and ignorant people alone deny his existence; but an enlightened man finds his consolation and his hope in belief of God's existence. I have sincerely defended the Christian religion as of the utmost importance to the grandeur of France, to judicious liberty, and to society itself, which but for Catholicism would be plunged into chaos. Stupid prejudices have no terrors for me, and I shall never fear to war on them, for the great and noble interests of religion, of France's grandeur, of judicious liberty, and of society are dependent on religion. Materialism is not only a piece of stupidity—it is at the same time a peril.'

Thiers' house is nearly in the same condition as it was before it was torn down by *la Commune*. He recovered all of his works of art, except the few that were in the Tuilleries at its destruction. The truth is, his house is every way more valuable now, except the associations which were connected with the old rooms. They were priceless, and are lost forever. The old house could not have cost more than \$10,000. The new house cost \$30,000, which the public treasury pays. Thiers' library was not valuable, except as having cost a great deal of money, for every one of the books in it could be replaced. He has no passion for old books and costly bindings. Books are with him tools of work. His greatest treasures were bronzes, and it is understood he has not lost one of them. He has had water color copies made of the masterpieces of Italian art. He had a large collection of these water color copies, and easily replaced those which were lost by the Commune. He has ever since 1848 kept his valuable papers in England, and has fast as he accumulates new ones they are sent across the channel. It is wonderful how many Frenchmen keep their valuable papers in England, out of the way of the police and mobs. It is no secret that Thiers has kept his works of art in the Louvre.

From the Work.

WESTVILLE, MISS.—*Mr. Editor*—We have just closed a series of meetings, in which God was pleased to bless us wonderfully. After our Quarterly Conference, at Antioch, August 15 and 16, we continued the meeting till Saturday evening, with increasing interest from day to day. Two accessions to the church, several penitents at the altar, and great interest in the church. On Sunday we commenced a meeting at Pleasant Hill, the first service being blessed with wonderful manifestations of the Spirit. The interest increased rapidly, and on Tuesday we had a glorious Pentecostal outpouring of the Holy Ghost, with nine accessions to the church at one service. Bro. Thomas C. Clark was with us until Wednesday morning. We continued the meeting alone till Saturday night, with waning interest. There were twenty-two accessions to the church.

On Saturday night, September 1, we commenced a meeting at this place, and closed last night, with surprising success. The church was greatly encouraged and revived. Ten were added to the church by profession, and four children were baptized. We had the assistance of Bro. P. A. Johnson, P. C., and Bro. W. Fanchess, L. P., of Georgetown circuit. All those added to the church were young people but one.

Yours in Christ,
G. W. BROWN, P. C.

WOODVILLE DIST., MISSISSIPPI.
CONFERENCE.—*Mr. Editor*: We are having refreshing times on this district. At Clear Creek, on the East Feliciana circuit, thirteen joined the preacher writes: "The Lord is doing great things for us on this circuit." A grand meeting has just closed on Wilkinson circuit. At Embury's school-house eighteen joined. On the Buffalo circuit many are joining. Bayou Sara circuit is being refreshed. Clinton you heard from. We are looking and praying for a great meeting soon at Woodville. I have never before seen so much interest shown about religion in this part of the country. Yours, etc.,
J. L. FORSYTH.

JACKSON, LA., Sept. 7, 1877.

ROCKY MOUNT CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor*: We have been favored with a series of protracted meetings, conducted by Bro. L. Patterson, preacher in charge. There have been about thirty-six accessions to the church, and twenty souls regenerated. The church is continually growing in grace, and its members are seemingly aroused to a sense of their duty. Indeed this is a season of refreshing. God, in his boundless goodness and mercy, has poured out the Holy Spirit abundantly upon the people. Our circuit is, spiritually speaking, in a better condition than for some time past, and the good work is still going on.
J. O. MIDDLEBROOK.

CONFERENCE SESSIONS.

CONFERENCE	PLACE	BISHOP	TIME
Denver	Denver, Colo.	McTear	Aug. 16
Western	Albion City	Marvin	Sept. 3
Kentucky	St. Louis	Marvin	Sept. 10
Missouri	St. Louis	Marvin	Sept. 17
Columbia	St. Louis	Marvin	Sept. 24
Illinois	St. Louis	Marvin	Sept. 31
Virginia	Parkerburg	Keener	Sept. 19
Tennessee	St. Louis	Marvin	Sept. 26
W. Virginia	St. Louis	Marvin	Sept. 27
Indiana	St. Louis	Marvin	Sept. 28
Ohio	St. Louis	Marvin	Sept. 29
Michigan	St. Louis	Marvin	Sept. 30
Wisconsin	St. Louis	Marvin	Oct. 1
Minnesota	St. Louis	Marvin	Oct. 2
Nebraska	St. Louis	Marvin	Oct. 3
Arkansas	St. Louis	Marvin	Oct. 4
Holston	St. Louis	Marvin	Oct. 5
East Tennessee	St. Louis	Marvin	Oct. 6
North Carolina	St. Louis	Marvin	Oct. 7
South Carolina	St. Louis	Marvin	Oct. 8
Georgia	St. Louis	Marvin	Oct. 9
Florida	St. Louis	Marvin	Oct. 10
Alabama	St. Louis	Marvin	Oct. 11
Mississippi	St. Louis	Marvin	Oct. 12
Louisiana	St. Louis	Marvin	Oct. 13
West Virginia	St. Louis	Marvin	Oct. 14
Delaware	St. Louis	Marvin	Oct. 15
Maryland	St. Louis	Marvin	Oct. 16
Pennsylvania	St. Louis	Marvin	Oct. 17
New York	St. Louis	Marvin	Oct. 18
Connecticut	St. Louis	Marvin	Oct. 19
Rhode Island	St. Louis	Marvin	Oct. 20
Massachusetts	St. Louis	Marvin	Oct. 21
Vermont	St. Louis	Marvin	Oct. 22
New Hampshire	St. Louis	Marvin	Oct. 23
Maine	St. Louis	Marvin	Oct. 24
N. Jersey	St. Louis	Marvin	Oct. 25
N. Carolina	St. Louis	Marvin	Oct. 26
S. Carolina	St. Louis	Marvin	Oct. 27
Georgia	St. Louis	Marvin	Oct. 28
Florida	St. Louis	Marvin	Oct. 29
Alabama	St. Louis	Marvin	Oct. 30
Mississippi	St. Louis	Marvin	Oct. 31
Louisiana	St. Louis	Marvin	Nov. 1
West Virginia	St. Louis	Marvin	Nov. 2
Delaware	St. Louis	Marvin	Nov. 3
Maryland	St. Louis	Marvin	Nov. 4
Pennsylvania	St. Louis	Marvin	Nov. 5
New York	St. Louis	Marvin	Nov. 6
Connecticut	St. Louis	Marvin	Nov. 7
Rhode Island	St. Louis	Marvin	Nov. 8
Massachusetts	St. Louis	Marvin	Nov. 9
Vermont	St. Louis	Marvin	Nov. 10
New Hampshire	St. Louis	Marvin	Nov. 11
Maine	St. Louis	Marvin	Nov. 12
N. Jersey	St. Louis	Marvin	Nov. 13
N. Carolina	St. Louis	Marvin	Nov. 14
S. Carolina	St. Louis	Marvin	Nov. 15
Georgia	St. Louis	Marvin	Nov. 16
Florida	St. Louis	Marvin	Nov. 17
Alabama	St. Louis	Marvin	Nov. 18
Mississippi	St. Louis	Marvin	Nov. 19
Louisiana	St. Louis	Marvin	Nov. 20
West Virginia	St. Louis	Marvin	Nov. 21
Delaware	St. Louis	Marvin	Nov. 22
Maryland	St. Louis	Marvin	Nov. 23
Pennsylvania	St. Louis	Marvin	Nov. 24
New York	St. Louis	Marvin	Nov. 25
Connecticut	St. Louis	Marvin	Nov. 26
Rhode Island	St. Louis	Marvin	Nov. 27
Massachusetts	St. Louis	Marvin	Nov. 28
Vermont	St. Louis	Marvin	Nov. 29
New Hampshire	St. Louis	Marvin	Nov. 30
Maine	St. Louis	Marvin	Dec. 1
N. Jersey	St. Louis	Marvin	Dec. 2
N. Carolina	St. Louis	Marvin	Dec. 3
S. Carolina	St. Louis	Marvin	Dec. 4
Georgia	St. Louis	Marvin	Dec. 5
Florida	St. Louis	Marvin	Dec. 6
Alabama	St. Louis	Marvin	Dec. 7
Mississippi	St. Louis	Marvin	Dec. 8
Louisiana	St. Louis	Marvin	Dec. 9
West Virginia	St. Louis	Marvin	Dec. 10
Delaware	St. Louis	Marvin	Dec. 11
Maryland	St. Louis	Marvin	Dec. 12
Pennsylvania	St. Louis	Marvin	Dec. 13
New York	St. Louis	Marvin	Dec. 14
Connecticut	St. Louis	Marvin	Dec. 15
Rhode Island	St. Louis	Marvin	Dec. 16
Massachusetts	St. Louis	Marvin	Dec. 17
Vermont	St. Louis	Marvin	Dec. 18
New Hampshire	St. Louis	Marvin	Dec. 19
Maine	St. Louis	Marvin	Dec. 20
N. Jersey	St. Louis	Marvin	Dec. 21
N. Carolina	St. Louis	Marvin	Dec. 22
S. Carolina	St. Louis	Marvin	Dec. 23
Georgia	St. Louis	Marvin	Dec. 24
Florida	St. Louis	Marvin	Dec. 25
Alabama	St. Louis	Marvin	Dec. 26
Mississippi	St. Louis	Marvin	Dec. 27
Louisiana	St. Louis	Marvin	Dec. 28
West Virginia	St. Louis	Marvin	Dec. 29
Delaware	St. Louis	Marvin	Dec. 30
Maryland	St. Louis	Marvin	Dec. 31

Publisher's Notice.

We have for a number of years sent the *Advocate* to our Bishops, missionaries in foreign fields of labor, and to some of the preachers of our acquaintance without charge, supposing that there was nothing in conflict with the acts of Congress in so doing. The Postoffice Department, however, rules that this cannot be done, and that we cannot send the paper to such persons in the packages in which the regular rate is paid—that they must be paid for at the transient rates of postage. This we would gladly do if we were able. According to their ruling:

We cannot constitute any one a subscriber by a donation of the amount of the subscription to them without paying the transient rates of postage.

We cannot send the paper to our agents, though they may have paid for it by services rendered, according to the terms of agreement, unless we pay the transient rates of postage.

We cannot send the paper to an advertiser, though it may have been a part of the contract that the paper should be sent during the time his advertisement was to be inserted, without paying the transient rates of postage.

In addition to the trouble of keeping a separate mailing list for such cases, the expense of fifty-two cents postage a year for ministers and indigent persons is more than we feel able to pay, and hope those interested will at once order the paper in the regular way, and pay or engage to pay the amount as stated in the terms to ministers of the gospel, viz: 25 cents for three months, 50 cents for six months, \$1 for one year.

As those interested will not receive the paper till ordered, and may not see it, we hope those of our subscribers who may have access to them will inform them, and especially our agents, who are entitled to the paper, but are cut off till their orders reach us.

BACK NUMBERS will be held for those who order promptly, so that their files need not be broken.

Those agents who are entitled to commissions, according to our circulars of 1876 and 1877, for subscribers sent, but have not claimed it, can order the amount placed to their credit, and applied to the payment of their subscription.

We hope all will act promptly, and oblige
ROBT. J. HARR, Publisher.

LONGEVITY.—Massachusetts statistics are by all odds the most valuable in many respects of any that come to hand. The following table shows the latest results of investigation regarding length of life among men of different employments. We assume that no discount is intended by the restricted use of the term "Gentlemen." "People who live on their incomes and don't do anything" is probably nearer the exact meaning.

Profession	Years	Years
Gentlemen	75	80
Lawyers	75	80
Physicians	75	80
Ministers	75	80
Teachers	75	80
Artists	75	80
Scientists	75	80
Writers	75	80
Editors	75	80
Journalists	75	80
Politicians	75	80
Businessmen	75	80
Merchants	75	80
Manufacturers	75	80
Traders	75	80
Professors	75	80
Engineers	75	80
Architects	75	80
Surveyors	75	80
Doctors	75	80
Preachers	75	80
Teachers	75	80
Artists	75	80
Scientists	75	80
Writers	75	80
Editors	75	80
Journalists	75	80
Politicians	75	80
Businessmen	75	80
Merchants	75	80
Manufacturers	75	80
Traders	75	80
Professors	75	80
Engineers	75	80
Architects	75	80
Surveyors	75	80
Doctors	75	80
Preachers	75	80
Teachers	75	80
Artists	75	80
Scientists	75	80
Writers	75	80
Editors	75	80
Journalists	75	80
Politicians	75	80
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Surveyors	75	80
Doctors	75	80
Preachers	75	80
Teachers	75	80
Artists	75	80
Scientists	75	80
Writers	75	80
Editors	75	80
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Traders	75	80
Professors	75	80
Engineers	75	80
Architects	75	80
Surveyors	75	80
Doctors	75	80
Preachers	75	80</

NEW ORLEANS MARKETS.

ADVOCATE OFFICE.
NEW ORLEANS, THURSDAY, SEP. 20, 1877.

MONEY.

The trade reports from all sections are most encouraging. In this city the buyers are present in great numbers, and the thoroughfares are thronged with goods in motion. In other places the activity is as great, if not greater. This is largely the result of the large crops in all sections of the country.

We quite agree with the opinion set forth in the *Evening Post*, of this city, that this general revival of trade must inevitably give employment, either directly or indirectly, to a very large amount of money, which in the past four years has sought shelter in securities, or has been held in hand to lend from day to day on demand at the money centers of the country, especially New York. No inconsiderable amount of the money which has been placed in corporate securities, because they were thought to be a safe and convenient refuge, has been lost to the owner, and the disclosures of corporate mismanagement have been such during the last two years that it is not strange that there is a very general disposition among substantial people to get their money again within their own personal control, and to use it by availing themselves of such opportunities as are within their personal observation. The enormous shrinkage of value since the panic has brought bargains within the reach of almost every person with money in every town in the country. — *New York Observer*.

COTTON.

Extracts from W. C. WATTS & CO.'S Liverpool Cotton Circular of August 24, 1877.

The Position, Etc. — The stagnation which has characterized not only the market for cotton, but nearly every department of business for so long a period, has caused a degree of depression or helplessness such as we have rarely witnessed. So far as cotton is concerned, nearly every one admits that an increased trade demand is likely to come very soon; but considering the large stock here, and our near approach to the new American crop, hopes of an improvement in prices are not generally entertained, as shown by the fact that American for delivery at any time within the next four months can be purchased here below spot quotations.

Day	Low	Ordin	Post	1
	Order	and	Order	Mill
Wednesday
Thursday
Friday
Saturday
Sunday
Monday
Tuesday
Totals

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, SEPTEMBER 27, 1877.

NO. 39.

YOUR PEARLS.

Trist not the secret of thy soul with those
Who hold their treasures with a reckless hand;
Nor to each ready ear thy thought disclose,
Nor to each smiling face thy heart's content.

Pearls from the ocean's depths too precious are
To be strewn heedlessly at the common feet;
Show not to curious eyes the hidden scar,
Nor to the winds thy sacred words repeat.

Ere under trampling hoofs thy gold shall lie—
The costly pearls of thy interior self;
Crushed the rare pearls by every passer-by,
Or given from hand to hand as vulgar stuff.

It is the lesson taught each separate heart
To shroud its gems from universal gaze;
To shine in quiet glory and apart,
Revealed alone on coronation days.

Give freely to the world its just demand
Of sympathy, of kindness, of love;
But keep reserved for one beloved hand
The pearls too pure to be trodden in dust.

All lives may know thy gentleness and grace,
All hearts thy loving power may witness;
But on few hands—on one alone—dare place
The costly ring of priceless confidence.

News of the Week.

DOMESTIC.

GALVESTON, Sept. 18.—A very severe storm of wind and rain visited the entire coast yesterday. At this place it rained and a high wind prevailed all day Sunday, and on Sunday night it increased in severity. From seven o'clock on Monday morning until noon of that day the wind blew at the rate of fifty miles per hour, and the rain fell in torrents.

The water in Galveston Bay was raised in some places to the level of the wharves, and the lower and more exposed portions of the city were under water for two or three hours. At about noon the wind moderated, the waters began to recede, and before night the sky was clear, with a strong cold northerly blowing. Very little damage was done in the city, considering the severity of the storm. Three of the compressed gas portions of their walls, and three compressed blocks were considerably damaged. No loss of life is reported, and no disaster to the shipping, except to the small class of coasters. The railroad bridges across the bay are badly damaged. It will be several days before the trains will run regularly.

A *Neiva* steamer from Rockport says the storm at that point is severe, and the propeller *Myrtle* is missing.

A dispatch from Brazos Santiago says that of that island is submerged.

MONTGOMERY, Sept. 20.—The Warrior river has risen twenty feet, and is still rising rapidly. The entire river country is submerged. The loss of crops is calamitous. The Alabama is rising slowly at this point. The rain has been of an immense quantity of cotton. It has been raining since Tuesday.

St. Louis, Sept. 20.—The steamer *Grand Republic* was burned to the water's edge, and sunk before morning. It is doubtful whether her machinery will be of any value. She was owned by Capt. Thorpe, and valued at \$150,000, and insured for \$50,000 in about twenty-five offices.

The *Carondelet* will probably be a total loss. She was owned by Capt. Hicks and three associates, valued at \$40,000, and insured for \$17,000.

JACKSONVILLE, Sept. 20.—Seven deaths from yellow fever to-day in Fernandina—all white persons. Dr. Palmer is in a very critical condition. Fifteen new cases reported to-day. The heavy rains for the past two days have caused an increase in the mortality. The weather to-day is very cool and stormy.

A contribution of \$300 from the Maritime Association of New York was received to-day; also contributions from Gainesville, Jacksonville and other points. Fifteen nurses have gone from here.

CHATTANOOGA, Sept. 21.—The abundant crops of cotton, corn and fodder in the valley of the Black Warrior, Alabama, have been entirely swept away. The river suddenly rose six or seven feet, which is within two feet of high as it was in the terrible freshet of June, 1872.

The planters had just commenced picking cotton, and had not hauled the corn and fodder from the fields. It is estimated that thirty thousand bales of cotton have been destroyed. Most of the planters are ruined, and it is doubtful if the general necessities of life can be secured now.

The town of Tusculum, Ala., is about at the head of the devastated section. The merchants had advanced heavily on these growing crops.

KNOXVILLE, Sept. 21.—The presidential party arrived at 11:30 A. M. The reception was very fine. The streets were densely jammed with people.

SAN FRANCISCO, Sept. 21.—A largely attended mass meeting of unemployed workmen was held at Union Hall to-night. The speeches were of the most incendiary character. The speakers bitterly inveighed against the Chinese, and proposed that the workmen should organize, arm and put themselves in a position to enforce their demand for the exclusion of Chinese from the country, despite the menace of the Committee of Safety, the police and the militia.

An open air mass meeting was called for Sunday, the twenty-third, and it is proposed to have a street parade of the unemployed men at an early date.

WASHINGTON, Sept. 27.—At Atlanta, yesterday, President Hayes said: "Without any fault of yours, or any fault of mine, or of any one of this great audience, slavery existed in this country—it was in the constitution of the country. The colored man was not here by his own voluntary action; it was the misfortune of

his fathers that he was here. I think that it is safe to say that it was by the crime of our fathers that he was here."

ATLANTA, Sept. 23.—The banquet last night was a great success. Speeches were made by the President Messrs. Exar, Key, Ben. Hill and Gordon. The President left for Knoxville at eleven o'clock.

WASHINGTON, Sept. 24.—Shortly before noon a fire broke out in the conservatory above the model-room of the Patent Office building, and at 12:30 the entire upper portion of the west wing of the building, fronting on Ninth street, was in flames, and the fire crept along between the ceiling and roof toward the north wing and main building on F street.

The E street side of the Patent Office was saved; the upper story of Ninth and G streets is gutted. The upper part of the building and the loft under the roof were mostly filled with immense piles of papers and documents from the bureaus in the lower part of the building, while the upper story proper, under the loft, contained probably the finest collection of models in the world, which it is impossible to replace, as many of them date back to the early days of the Patent Office. There were also on this floor large numbers of maps, and these being all in wooden cases, the fire spread rapidly from one to the other. The floors of the building are on brick arches, and consequently the lower part of the building was not reached by the fire, but the water played and havoc with the books and papers below. Belles of Gen. Washington and the original Declaration of Independence were saved. Many other articles were carried from the model room. The origin of the fire is unknown—probably from early fall fires in the office.

LYNCHBURG, Va., Sept. 21.—The presidential party had a fine reception here, and were heartily cheered en route. There were speeches, very short, en route, because the whistles blew, and quite elaborate here. The President had a reception in the parlors of the hotel this afternoon, and was called upon by a vast crowd.

To-night the visitors will be banqueted at the Norvell House, after which a German will be given in honor of the ladies of the party. The visitors leave to-morrow for Charlottesville, where they will visit Monticello, the home and burial place of Jefferson.

RICHMOND, Va., Sept. 21.—Rev. Dr. James A. Dougan, a disaffected divine of the Methodist Episcopal Church South, and president of the Randolph-Macon College, died at Ashland.

JACKSONVILLE, Sept. 21.—One death from yellow fever at Fernandina since the last report. Forty new cases to-day. The weather continues unfavorable.

FOREIGN.

LONDON, Sept. 19.—The *Times* correspondent before Plevna, September 16, says: The siege still proceeds by sap and trench. The Turks must soon be shut in entirely. The spirit in the ranks of the Russian army is admirable. Supplies are plentiful and the weather is splendid.

The correspondent of the *Times* at Shipka reports that on the seventeenth instant, after seven hours' bloody fighting, in which the Turks showed extraordinary gallantry, they at five o'clock in the evening took Fort St. Nicholas, the highest point of the Russian works, capturing five guns; but later, owing to the large reinforcements received by the Russians, and the enormous difficulty of the position, the Turks were obliged to abandon it.

LONDON, Sept. 21.—A dispatch to Reuters, dated Constantinople, ten o'clock to-night, says: It is reported here that a great battle was fought to-day at Bala, lasting from nine in the morning until seven in the evening, and that the Russians were completely defeated.

The *Daily Telegraph* has a special dispatch from Simarra, which asserts that the Russians lost 4,000 killed and 8,000 wounded in the battle.

VIENNA, Sept. 22.—The *Political Correspondence* special from Bacterost, on Saturday, says there has been severe but indecisive fighting for two days between the Czarowitz and Mehemet Ali. The Russians still hold Bala.

Another report, which is, however, so far unconfirmed, states that the Russian headquarters have retired to Sotova. Osman Pasha attacked the Greek reduction on Thursday night, but was repulsed with heavy loss.

LONDON, Sept. 23.—A great demonstration of the workmen of Northumberland and Durham was held on the town moor of New Castle, on Saturday afternoon, in honor of Gen. Grant. Twenty-two trade societies participated in a procession, which occupied twenty minutes in passing a given point. The number of persons present on the moor is estimated at from 40,000 to 50,000.

PARIS, Sept. 23.—Ernest Jean Joseph Verrier, the famous astronomer, is dead.

LONDON, Sept. 24.—Mehemet Ali's reported victory on Friday over the Czarowitz turned out to have been a defeat, but the Russians do not seem to make much of the affair. Their official bulletin merely announced the following: At the close of the engagement we held all our positions. A renewal of the attack is expected.

A Russian official dispatch, dated Gorny Studen, yesterday, says: The Turkish attack on Pzerecovia, on the twenty-first, was decisively repulsed and was not renewed. On the twenty-second the Turks retreated. Our loss was 20 officers and 400

men placed *hors du combat*; that of the enemy at least 1,000 men. Our cavalry on the road between Plevna and Solla have made two reconnoissances to learn the strength of the Turkish relief troops.

Chevet Pasha telegraphs to the Porte from Orhanee, Monday, as follows: His Pasha's division of twenty battalions of infantry, two batteries and a regiment of cavalry has entered Plevna with fresh supplies of provisions and ammunition. The work of restoring telegraphic communication is advancing rapidly.

HAVANA, Sept. 21.—Advice from San Domingo to the tenth have been received. Within the last fortnight matters assumed a serious political aspect. In the northern and eastern provinces, called Lavaca, many bloody encounters have taken place between revolutionists, headed by Gen. Bangas, and the government troops.

Crystal Springs Camp Meeting.

MR. EDITOR: As no notice of our late camp meeting has appeared in the *Advocate*, and as I may be in part responsible for this seeming neglect, being historical secretary of our Camp Meeting Association, allow me now, if you please, to give a brief account of this glorious "feast of tabernacles."

The meeting began with a sermon by Rev. H. F. Johnson, at eight o'clock P. M., August 22. Subject: "The Power and Works of Faith." Bro. Johnson was in charge of and directed the religious services during the meeting, which closed on Thursday morning, August 30, at morning prayers and the usual farewell services.

The pulpit exercises throughout were attended with power and demonstration of the Holy Ghost. Forty-six ministers were in attendance. The number of conversions, as well as could be ascertained, was about one hundred and twenty. The good work was mostly confined to such as had been seekers of religion in the church; hence the disparity in the number of additions. Only about thirty-five joined the church.

Our campus is enlarging yearly every year. We began with seven tents; we now have fifty-three. The public accommodations are being greatly improved. This great enterprise has been and still promises to be a power for good in the land. To God we give thanks, and humbly pray for his blessing upon us in the future, as in the past.

Your brother,
H. J. HARRIS.

SEPTEMBER 12, 1877.

The China Mission.

To the Sunday Schools of the Methodist Conference, and their Superintendents.

With money sent by some Sunday schools of our Conference two years ago Bro. Baughnath began a school at Nazing, China, in connection with Hinnient chapel. He is anxious that the Sunday schools of the Mississippi Conference should support and keep up that school. He wishes you to collect something for that school, and send it to me by or before our Conference meets, so that I may forward it to him direct for the school. I hope the superintendents will call the attention of their schools to this, and encourage all their scholars to give something, and send it to me by your preachers or the delegates to the Annual Conference. The amount thus sent will be acknowledged and published in the minutes. Please to let me hear from you and receive your contributions. Respectfully,
H. H. MONTAGNEY,
SUNDAY SCHOOL SUPERVISOR.

Cardinal Manning, writing to a friend in Dublin on Wednesday, says: "Halt the misery of homes arising from food, clothing, shelter, education, self-help, debt, neglect of duty, is caused by indigence in wine and the like. The sure and best cure of this is to bring up children in simple habits and to guard them against acquiring the liking for intoxicating drinks. When a liking for the taste is acquired, the temptation is at once in existence. Common sense as well as faith says: Train up children not to know the taste, and they will not be tempted. I urge this on parents whenever I can, and I have before me many happy homes in which children have grown up without so much as having ever tasted anything but water."

The Murphy temperance movement has reached what is slenderly called "the wickedest city in the world" to wit: Cleveona, Wyoming. Five hundred men have signed the pledge, and still the work goes on. Six persons united with the Congregational church on the ninth instant, four by profession from one class in one Sunday school.

Twenty Christians can fight heroically where one can suffer greatly and be strong and be still.—Dr. Cuyler.

Christians and Missions in Syria.

We copy from Bishop Marvin, in the *Nashville Christian Advocate*:

A half-hour farther brought us to the Christian village of Zibeli. This is a flourishing town of 15,000 inhabitants, lying on a slope of the mountain, on both sides of the brook El-Berhul, a copious mountain torrent which flows into the Litany. As we approached this village our eyes were delighted with the fresh, white aspect of its houses, many of which are of good size, and actually have glass windows. This goes to establish the truth of the statement, several times made to us, that the most vigorous and enterprising people of this country are the Christians. They are decidedly superior to both Muslims and Druses.

The Christians of Syria are more numerous than I had supposed, and are divided into three classes—the Maronites, who are Roman Catholics; the Catholic Greeks, who acknowledge the supremacy of the Pope of Rome; and the Orthodox Syrians, who adhere to the Patriarch of Constantinople. The Maronites are a Syrian sect which submitted to the see of Rome some centuries ago, on condition of being permitted to use the Syriac as their sacred language, and to retain the privilege of marriage for their priests. At a later day a large body of the Greeks of Syria, having quarreled with the Patriarch, were courted by Rome, giving their adhesion to the Pope, but reserving the use of the Greek ritual, and the privilege of marriage for the priests, with some other special rights, conceded at the time, but now being gradually taken away.

These Christians are scarcely less superstitious than the Muslims; yet the universal testimony is that they are a more elevated in morals and intelligence, and that they are greatly in advance in industry and enterprise, being actually the most prosperous class in the country. Their progressive character and evident increase, it is supposed, provoked in part the massacre of 1848. Since that event the Turks have been compelled by the European powers to allow a special government of the district of the Lebanon, the governor being a Christian, and under a species of protectorate of the Christian powers. Under this government a new era of prosperity has dawned upon the country, which is strikingly in contrast both with its past condition and the present condition of other parts of it. The taxes, when collected, are faithfully returned. Property is held by a secure tenure, and life is protected with some efficiency.

Yet religion among them is a mere form. A man is a Christian not on the ground of repentance and faith, but because he has been baptized and confirmed. Faith he has, in a certain sense, a faith that is very intense and bigoted—but of that faith which is a vital grasp of the atoning merits of Christ he knows nothing. The church exercises no moral discipline, a consequence of which is that the most profane and irreligious are in the church, and reckoned Christians all the same. It is a ritual religion, based on Romanism in all its details. Religion is in the ritual, not resting on any spiritual, nor even moral, basis.

Never was a reformation more needed. We were glad to find here in Zibeli two Americans of the Presbyterian Board—Messrs. Dale and March. They have been at work less than four years, but with marked success. They have organized a church, had a number of instances of most remarkable conversion, established several schools, built a house of worship, and extended the work abroad in many neighboring villages. They are men of large intelligence and great energy, and seem to be devoted to their work with single-minded concentration. They have encountered strenuous opposition from the native clergy. The Jesuits are opening opposition schools. In fact the presence of the missionaries creates an opportunity for the Jesuits, who are disgraced by the native priests, especially as they are not under control of the resident Bishops. But on the plea that their work is necessary to counteract the influence of the missionaries, they are allowed to come in with their convents and schools. Whereupon the missionaries rejoice; for the people are learning to read, and will be able to read the Bible as it becomes more and more disseminated. The Jesuits are driven to the extremity of even making a translation of the Bible for their people into the vernacular language.

At Zibeli we met Mr. Dale, who accompanied us to our camp. As we passed over the spur of the mountain he pointed out to us, across the valley of the Litany, the ruins of Chaleh, which we had not time to visit. On the way we met Mr. March, coming from a visit to some of the neighboring villages, who also turned back and accompanied us. At Shikra we came again into the Litany, and half an hour farther on was our camp, where our missionary friends dined with us, and spent the evening. We invited Dr. Schaff, and the three or four ministers who were of his party, to meet them. They were full of information, which they gave us freely, varying thus the monotony of camp life for us in a most delightful way. The occasion was as pleasant to them as to us, for in their inland stations they rarely see friends from America. They are not without some solicitude about the war which, as we have just learned, is now imminent, though they have no fears as to their own

safety. At ten o'clock we sang "All hail the power of Jesus' name!" Dr. Schaff led us in prayer, and our friends returned to Zibeli to devote their lives to the work of God in Syria. Our hearts went with them, and we did most earnestly commit them to the care of him whom they serve.

The next morning we crossed the great Lebanon range by the dilapidated, the only improved road in all Syria. It is owned by a French company, and there is scarcely a better road in the world. The diligence runs each way between Damascus and Beyroot twice a day, making the distance seventy miles in fourteen hours. The road is macadamized, being kept smooth and hard from one end to the other.

From the summit of the range Beyroot and the Mediterranean were described, left was a descent of 5,000 feet to make. There are four miles from town to town on the road. A Muslim, having come out in a truck, in hopes of getting a job, he offered to take us in a cheap, but we could not think of ending our tour of Palestine and Syria in so tame a fashion. So we mounted our faithful steeds again, and made our last ride at a brisk pace, bringing up at the New Oriental Hotel, on the very shore of the sea, with the waves dashing against the rocks immediately beneath our window.

For my part I enjoyed the saddle, and was not at all over-fatigued. It was going back to old habits, and proved to me that I was not yet disqualified for credit work. I had become quite lame during my last day's horse. He was the best walker I met with anywhere on the road. He was "tough as a pine-knot," though it could be seen that he was both lazy and head-heavy; albeit a good stout fellow, always brought him to a sense of his duty. He had but to know that it was there, and would be at it—the instant use of his hind legs was a most extraordinary quadruped, and when I remember what roads he carried me over without ever making a serious mistake, I do most freely forgive him everything I considered wrong at the time, and part from him with a feeling of gratitude and regret.

Beyroot is a city of 50,000 inhabitants, having grown to this importance from a population of 20,000 in less than thirty years. What the cause of this surprising and sudden growth into prosperity is I scarcely know. Several causes have been at work. The Christian government of the Lebanon has brought a large district of country immediately tributary to it into a new life. The French road to Damascus has made trade with the interior practically easy. It is also the headquarters of Protestant missions in Syria. One English company has brought the water of the Litany to the city, conveying it to every part, while another has lighted it with gas.

Be it noted that all this stir in the unimportant "vicinity of the place" is due to *foreigners*. This despotism country has not life enough to make a road, or construct water-works, nor, indeed, to do anything else. It would be difficult to lay out a worse government than this. It seems to have no idea of government, except as an engine for collecting taxes; nor has it the sagacity to collect the tax on principles that will enable people to pay more another year. To quote one of the blood that happens to be in their veins now is the ultimate wisdom of the Turk.

The American Board of Commissioners for Foreign Missions established missions here more than fifty years ago. The work is now in the hands of the Presbyterian Board, and a great work it is. The actual commandants do not number over one thousand, but the American reader will get no idea from that fact of the extent and importance of the results already secured. The Bible has been translated into the vernacular, schools have been opened in many towns and villages, a large printing establishment is in operation, and a flourishing college, with a medical department, is well launched.

In this mission there are: Central stations, 5; out-stations, 41; ordained missionaries, 41; female missionaries (unmarried), 6; native pastors, 3; native licensed preachers, 12; school teachers, 60; other helpers, 11; preaching places, 38; girls in boarding schools, 123; pupils in day schools, 2,107. The number of volumes printed at the Mission Press during the year, 1876-77, was: Bibles, 8,419,000.

Besides the translation of the Bible, a number of valuable text books, scientific and historical, have been prepared for schools in Arabic—a great work; for many of them will be used in native schools.

In addition to these missions, the United and Reformed Presbyterian Churches have occupied several points, and established a good many schools.

I ought to have said that the statistics given above are four years old. The statistics of this date would show a large increase in several items, and steady advance in all, for the work was never more prosperous than now.

There are, then, "The British Syrian Schools and Bible Missions," carried on by the Church of England people, with schools at Beyroot, Damascus, Tyre and other places, and 2,652 pupils enrolled. The Free Church of Scotland also has quite a large number of schools. All taken together, there is a volume of Pro-

testant and evangelist agencies and influence active here that has already quickened the country to a perceptible degree, and promises to produce a moral, intellectual and religious revolution.

The college which I have already mentioned, does not belong to the mission proper, nor to any church; yet it is founded on strictly evangelical principles; the Bible is the text book, and the fulfiling of the gospel is earnestly inculcated by all proper means. It has been built and partially endowed by Christian men in England and America, the property being held by trustees in America, incorporated under a general law of the State of New York. In 1857, the incorporators were William A. Booth, William E. Dodge, David Hordley, S. B. Chittenden, of New York, and Abner Kinsman, and Joseph S. Roper, of Boston. A special act of the Legislature, in 1861, invested them with important special privileges. The immediate management of the institution is in the hands of a local board of trustees, most of whom reside in Beyroot. Already it has done a great work, and stands head and shoulders above any educational institution in Syria. For the extent of its curriculum and the thoroughness of its instruction it has no rival. The graduates of the Medical Department already number twenty, who are the only thoroughly educated native physicians in the country.

We received very cordial attentions from Mr. Edgar, the American consul at Beyroot. He is the son of Dr. Edgar, one of the former Presbyterian pastors of Nashville, a man largely known in the South.

Our visit to Syria has been very suggestive. Here, where there was a high state of civilization, while yet the greater part of Europe was still in a savage condition, society is now in a semi-barbarous state. How is this? Why is it? Is Moslemism responsible for it? Did these countries, in rejecting Christ, recoil into stagnation and render progress an impossible thing? A mere glance at the country is sufficient to show that it is not due to physical conditions, for there is everything here to constitute the basis of the highest prosperity. Enterprise, intelligence and moral power are all that stand in the way of this what it once was—one of the most magnificent countries on the face of the earth. The Turk and the False Prophet have shed a blight upon it. In proof, see the prosperity already brought about, in less than twenty years under the Christian government of Mount Lebanon.

On the last day of our stay in Beyroot our consul invited us to ride with him to the Prussian Cemetery. There we saw a granite shaft of good size. On one side we read: "Rev. Calvin Kinsley, D. D., Bishop of the Methodist Episcopal Church. Born in the State of New York, United States of America, Sept. 8, 1812. Died in Syria, April 6, 1870, while making for his church the first episcopal tour of the globe." On the opposite face are these words: "May his tomb unite more closely Asia and America." The consul gives attention to the monument, and it is in good condition. The grounds around it are neat and very well kept.

In the rear of the Mission Press is a small cemetery in which I read the following epitaph on a small and unmarked slab, which serves as a horizontal covering of a grave: "Rev. Pliny Fisk. Died Oct. 23, 1825, A. D. 31 yrs. 9 mos. That was all. It is enough. If I am not mistaken, Pliny Fisk was the first man sent by the American Board to Syria, the forerunner of all that followed, and all that is to follow."

Protestant missions are not a failure, but a great success. We have had large co-operation of them now, from Yokohama to Beyroot. The men engaged in the work are generally of a high order of intelligence and personal force. They are the representatives of the Son of God among the heathen—and among the half-civilized found in degenerate churches. They are charged with his word, which is quick and powerful, and is proving itself to be so by incipient victories already achieved. This divine word is the sword having two edges that proceeds out of his mouth, and pierces to the dividing sunder of the joints and marrow, of the soul and spirit, being a discernor of the thoughts and intents of the heart. The nineteenth century is a new point of departure in the history of the church. It opens the missionary epoch, and is itself the outgrowth of the great revivals of the eighteenth century. These revivals are made the fruit of the Reformation, which expended itself in controversy for two hundred years, until its ideas became crystallized, and its forces defined and animated with their proper spirit.

The forces that are potential in the eternal world are coming into full expression, and he is going forth conquering the nations. Surely he will cover his hand until the last enemy is prostrate under his feet.

Periodicals.

Our Sunday school periodicals for October are crisp and fresh. We most earnestly wish that the Magazine may be in every family, and that the Sunday school teachers may use the Expository Notes. In our numerous exchanges we meet with nothing on the Lessons that so fully satisfies us. In truth, no church has a better Sunday school periodical literature than our own.

The Christian Advocate.

THURSDAY, SEPTEMBER 27, 1877.

SIMILES.

One taper lights a thousand—yet doth beam
No dimmer, giving all, but losing naught.
By one faint glimmering taper light is brought
A host of candles many-branched, that gleam
Against rich-carved chandeliers, and stream
Through painted panes with vision's splendor
Fraught.

And thus our offices of saints, fair wrought,
Whose faded hands forever praying seem,
These two things have I known, and this be-
side—
Fire kindled by a falling flame, which died,
That selfsame moment, Lord, my flame burns
low—
Great fires are kindled by a feeble spark—
Let my poor taper lighten some, whose glow
Shall bless the world when I am cold and
dark.

Saml. Mayhew.

Scriptural Holiness—No. 1.

MR. EDITOR: I do not often enjoy the privilege of preaching now, and yet I feel that I ought to be busy doing such work as I can in the Master's vineyard. My working day will soon end, and I wish to improve it as best I may. I have lately felt an unusual desire to express my settled convictions on the subject of scriptural holiness. This I propose to do not in a controversial or fault-finding spirit, but in the spirit of meekness and love. I take it for granted that all true Christians believe in a high degree of personal holiness in order to a scriptural preparation for usefulness on earth and a home in heaven; and yet there are among true Christians some conflicting and perplexing differences of opinion as to what is implied in scriptural holiness, and how and when it is to be obtained. My object is to throw what light I can upon this subject, and I am speaking to persons already justified and regenerated, and shall say but little about these great starting-points in the preparation of personal holiness. I wish to speak of what, in a good Christian experience, comes after justification and regeneration.

I propose to prove from the Holy Scriptures, and other collateral evidences, that the guilt of sin is wholly removed by justification, and its power completely broken by regeneration, so that it no longer has dominion over us, yet it sensibly remains in the heart in the form of carnal desires, tempers and passions, which at every opportunity spring up and struggle for indulgence; and hence the necessity of an additional work of grace after regeneration, called in the New Testament the "being made free from sin," redemption "from all iniquity," the being "cleansed from all unrighteousness," and many other passages of the same import.

It is not necessary to quote a title of the scriptures that prove the existence of sin in the hearts of believers after regeneration; a few will be all-sufficient to satisfy the sincere persons I address.

The first Christian church in the city of Corinth was organized by St. Paul, and for years enjoyed his personal presence and teaching, so that we may confidently believe that the members were true Christians in doctrine, experience and practice. I speak of the body of the church. Paul, in both his epistles, written many years subsequent to his pastorate among them, recognizes them as such; and yet he plainly shows that sin still remained in their hearts, good Christians though they might be as far as they had progressed.

In his First Epistle iii, 1, 2, 3, he uses this language: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?" Now let it be remembered that this epistle was written "unto the church of God;" to them that were sanctified in Christ Jesus, called to be saints; and that in the above quoted verses he calls them "babes in Christ," which shows that they had been and still were in a state of favor with God, and yet they were carnal to a very perceptible extent; sin still remained in their hearts, and manifested its presence by sinful tempers, words and actions; there was among them "envying, strife and divisions," the legitimate fruits of indwelling sin indulged in. In his Second Epistle, after still recognizing them as "the church of God" and "saints," Paul exhorts them, in the latter part of the sixth chapter, to avoid fraternal relations with unbelievers, to have no fellowship with unrighteousness, no communion with darkness, no concord with Belial, no part with infidels, and no agreement with idols, because they were the temple of the living God, and God had promised to dwell in them and walk in them. And yet this "church of God"—these "babes," these "temples of the living God"—still had sin remaining

in their hearts. Where else was it to be found in this apostolic church but in the hearts of its individual members? What sin, properly so called, did exist in their bodies and in their souls is clearly proved from the first verse of the seventh chapter: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." These Corinthian Christians had been truly converted, justified and regenerated, and yet they were not cleansed from all sin. So much of "the filthiness of the flesh and spirit" remained that they needed an additional cleansing from all this remaining filthiness in order to "perfecting holiness in the fear of God."

St. Paul exhorts the "saints at Ephesus and the faithful in Christ Jesus" to let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from them, with all malice; "and be also entreating the saints and faithful brethren in Christ" at Colosse to "put off all anger, wrath, malice, blasphemy and filthy communication." Why exhorts these saintly Christians to put off all these heart-sins if they did not remain among them? Perhaps one may say that these sins were only seen outwardly in the church, but if they existed at all in the church, where were they to be found but in the hearts of the members? I need not make further quotations of Scripture. In my next I propose to adduce some collateral evidences to prove that "roots of bitterness" do remain in the hearts of truly converted Christians until they obtain the additional blessing of "a clean heart."

Religion at Home.

There is nothing more conducive to a growth of grace than the exercise of religion at home. We often hear Christians regret the cold, lukewarm state of the church, particularly on revival occasions, when it appears difficult to awaken the unconverted portion of the congregation. We have always observed, in churches whose members are praying members at home and abroad, that revivals are more frequent and extended. The influence which a truly pious man or woman wields is unbounded. Their light cannot be hid. They may not be aware of the fact, but they are closely regarded by the world. And where they are consistent, a sacred halo surrounds them, which impresses all who come within the circle of their acquaintance. Then how important it is, when we have obtained divine favor—the precious blessing—and voluntarily assumed the solemn vows of the church, to use every exertion in our power to increase a growth of grace in our own breast, and to propagate the cause of Christ among our fellow-creatures by the exercise of piety, at home and abroad. Thus sinners may be awakened. Though there may be some who publicly denounce the Christian, yet secretly, at heart, they respect and admire him, and ere long they too are drawn to the holy influence; while, on the other hand, those only who practice their religion at church or abroad are unhappy and discontented themselves, a stumbling-stone to those who would be pious, and a by-word of derision to the wicked. The great pleasure and blessings accruing from the practice of family prayer are unspeakable. How pleasant to see the hoary-haired Christian, with his family gathered around him, offering up to God, in the first hour of the day, an humble petition for himself and loved ones; or when the mantle of night envelops the earth, when the day's labor is done, the family circle gathered around the quiet hearthstone, offering up as holy incense the evening sacrifice of thanksgiving for blessings and preservation during the day. We once heard an old man, a minister of the gospel, remark that he never prayed in his family, alleging as a reason that his children would become accustomed to family prayer and cease to appreciate the blessing. What an erroneous idea! Does not the Bible tell us plainly to "train up a child in the way he should go, and when he is old he will not depart from it." And, again: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, and with all thy strength, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Among the brightest reminiscences of our childhood are those which cluster around the family altar. To all heads of families this sacred duty belongs. Then, again, the untold happiness, the unalloyed bliss and comfort derived from secret prayer—the tongue or pen

of mortals can never describe. It is the great reservoir, from which all the minor ones are supplied. How sweet to enter into the closet, or retire to the silent grove—God's own temple—away from the busy, noisy throng and rush of life, and there, where no eye but God's can see you, hold sweet communion with our Father in heaven. Oh, the joys, the untold joys and delights of secret prayer! No Christian man or woman can possibly live in the faith in discharge of duty without the assistance of secret prayer. The half-determined, unsettled manner of living which has been adopted by many members of the church has done more to injure the cause than all the infidel writers that ever lived. We appeal to such members—in the name of all that is true and holy we implore you to awake. Look about you, on what you are doing. Remember the responsible position you occupy. You are not only retrograding yourselves, but you are impeding the progress of others, perhaps your dearest friends. You stand in the door-way, and will not enter yourselves or permit them to do so. Remember our Father's warning: "Woe unto the world because of offenses, for it must needs be that offenses come; but woe unto that man by whom they come." We entreat you to prove yourselves worthy of the position you have assumed. Employ the means and talents you possess in your Master's vineyard. Exert your influence in erasing from the church the spurious doctrines that are creeping into her sacred precincts, and sapping, as it were, the very life-blood of the primitive institution. We wish here to remind all those who wish to see Christ's kingdom prosper of the pleasant duty and great blessings derived from frequently conversing on this subject. It is a means of grace, an invaluable blessing—sometimes a means, in God's hands, of conviction to sinners, and more frequently of great assistance to the seeking his favor. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."

Should a Sinner Pray?

Some who call themselves Christians answer: No. But what saith the word? "And as he entered into a certain village there met him ten men that were lepers, which stood afar off; and they lifted up their voices and said, Jesus, Master, have mercy on us. And when he saw them he said unto them, Go show yourselves to the priests. And it came to pass that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice (like an old-fashioned Methodist) glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus said unto him, Arise, go thy way; thy faith hath made thee whole."—Luke xvii, 12-19. But suppose these lepers were not sinners, and leprosy is not a fit emblem of sin—what then? "And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him, weeping, and began to wash his feet with tears and wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment. And he said unto her, Thy sins are forgiven; thy faith hath saved thee; go in peace."—Luke vii, 37, 38, 48.

But suppose this sinner did not pray much, but wept and lamented herself at the feet of Jesus, who pardoned her sins without a formal prayer—what then? "And the publican, standing afar off, would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner. I tell you, this man went down to his house justified, the other not."—Luke xviii, 13, 14.

But suppose the word *rather* should be supplied in the text, and the meaning is that God justified this sinner from some of his sins, but did not "abundantly pardon" him—what then? "And the thief said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise."—Luke xxiii, 42, 43.

But suppose the thief was not a sinner—what then? Why, simply this: Peter said to Simon Magus, who tried to buy the Holy Ghost with money: "Repent of this thy wickedness, and pray (yes, pray) God; if perhaps the thought of thy heart may be forgiven thee."—Acts viii, 22, 23. Devils rebuke, but Jesus hears the sinner's prayer.

H. M. Moss.

Distressing Accident.

MR. EDITOR: Yesterday we performed one of the saddest duties of life in consigning to the grave the remains of Lily Gertrude, eldest daughter of our beloved pastor, Rev. R. D. Norsworthy, and his wife, Sister Jennie Norsworthy. Her death was peculiarly distressing, as it was the result of one of those unfortunate accidents of which we so often hear—the explosion of coal oil. On the morning of the fifteenth Lily, ever dutiful and devoted to her mother, arose, saying: "Be quiet, mamma. Stay with baby sister, and I will get breakfast for you quickly." She ran into the kitchen, in her night robe, intending to start the fire, and return to her dressing while the stove was heating. The fire was slow to burn, and she took the oil can, intending to facilitate matters. At once the oil ignited, communicating to the can. Her garments, we suppose, were saturated with oil, and she became enveloped in flames. Running back to her room, a pillar of fire, she was met by her mother, who threw a comfort around her, extinguishing the flame; and her garments, still burning, were torn from her. Physicians were called and remedies promptly applied, though the end was seen from the beginning. The accident occurred at five A. M. The entire surface of the body, face and limbs was burned. While the mental faculties were unimpaired, nervous sensibility was destroyed. Though scarcely fourteen years old, she was calm and composed—looked forward with an unwavering, unflinching faith to the realization of purer joys and a brighter life "beyond the sunset's radiant glow," and resigned herself into the arms of her Redeemer, patiently awaiting the change that must soon come. Her father was absent, being at a camp meeting near Morton. Telegrams were sent, and hopes entertained that he might see her alive. During the day Lily heard the deep lamentations of her mother in an adjoining room. Calling a messenger, she said: "Tell mamma not to grieve for me. All is right. I love Jesus, and he loves me." Later in the day she said to those around her: "Tell papa, if I don't live to see him, I've prayed, and am satisfied I'll go to heaven." She had been a communicant of the Methodist Episcopal Church four years. Dr. Kline, of the Presbyterian Church, was with the family, and with all the spirit of a devoted Christian administered the comforts of religion. At five P. M. her mental faculties began to yield, and at nine o'clock she passed away, uttering not a murmur to the end. Her father reached his desolate home at nine A. M. on the sixteenth, to see her buried. Her mother is suffering, mentally and physically, from burns on her hands, which are very painful, though not serious. Citizens, without regard to church or creed, pressed to the relief.

Yours, A. R. N.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow only on proper names. Ordinary notices should be forwarded promptly and intelligently. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "in our dear loss," are not edifying. Verses, either original or selected, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

All notices received are published as soon as convenient. If after a reasonable time any such communication fail to appear, let a duplicate be sent instead of a complaint.

DIED, at his residence in Esplanade county, Miss., after a long and painful illness, Mrs. R. M. SMITH, 87, aged sixty-five years, two months and twenty-two days.

Mrs. Smith was one of the oldest and best citizens of this county. She was married, under all circumstances, true to the interests of her country, and no individual felt a deeper solicitude or manifested more vital concern for the prosperity and advancement of the people among whom she lived than did Mrs. Smith.

She was a member of the Methodist Episcopal Church South, and was a most liberal contributor to the different interests of the church. Her home was the preacher's home as long as he felt inclined to remain.

She was a great sufferer for more than a year before her death. In fact for a long series of years she had undergone a great deal of physical pain, but not until a little more than a year before her death did she seem to experience so much of suffering. I was frequently with her during the last six months of her life, and she was always glad to see me come, and regretted to see me leave.

She read the Bible until it became very painful for her to look upon its pages, on account of prostration and weakness. During the three or four last months of her life she read the New Testament through very carefully.

She understood the plan of human redemption perfectly, and would frequently speak of the sufferings of our Savior and of his own as being nothing in comparison.

"The evening before he died I was standing by his bedside, with his fond and devoted companion, his attentive and affectionate son Robert, and some other members of his large, interesting family, sympathizing with him and administering to his wants, when, after repeated efforts for the power of speech was almost gone—he said, 'I want Bro. Powell to pray for me.' I asked him if he was praying. His answer was: 'All the time.' He died the next morning. His body was buried in his own family grave-

yard. His soul lives, we devoutly trust, in the paradise of God.

G. A. POWELL, Pastor.

Mrs. ROSE E. AVERILL, wife of Capt. Averill, of Algiers, La., departed this life July 12, 1877, in the twenty-seventh year of her age. Mrs. Averill was a member of the Methodist Church, in which she lived a consistent and quiet life until her death. She joined the church shortly after the death of her sainted father, the late Louis Toulzwer, Esq., whose memory in Algiers is blessed to the good of many who behold his piety and unpretentious life.

Mrs. Averill, it might be said, was just beginning life. She was young, the mother of two bright little children, over whom she watched with the care and love which only the mother's heart knows. These were her life's object. In these she saw her duty; through them she hoped to benefit the world, and had God spared her she would have spent her best efforts for them. Her prayer, as recovery appeared less hopeful, was that God might restore her for her children's sake.

Twenty-four hours before she died she seemed to exult in the triumph of faith. At two o'clock in the morning her friends thought she was dying, when to their surprise she broke forth with the shouts of a victor even in death. She spoke of the face of Jesus, which shone upon her with supernatural radiance; of the songs of heaven, which were wafted to her; of the assurance of the eternal and, without apparent fear, lingered another day among the dear associations of her home, waiting for the chariot to carry her to heaven. Hers was a triumphant death. None but Christ's children die thus. The promise, "I will be with you, even unto the end of the world," was fulfilled in the experience of this lady. She had foretold angels in heaven, whose spirits may have been hovering near to receive her into glory. Our beloved Sister Toulzwer, while called to give another daughter to heaven, yet rejoices in the consolations of Christ, and the hope of an eternal reunion with those who have preceded her.

FRANCES IDA BERGERON departed this life, at the residence of her uncle, S. J. Young, in East Baton Rouge, La., on Saturday morning, September 1, 1877. She was three years, seven months and eight days old.

She was sick but a short time, and has left a lasting evidence of having gone to glory. She was aware of her approaching departure from the beginning of her illness, so expressed herself to her sister and aunt. She talked of her past life and regretted much of her having been guilty of breaking the commandments of her Master. She wanted to go and be with Jesus. She desired to see Bro. Kendall, P. C. Although not a member of any church, she said that should be so, she would gladly go to God for her to get well. She had been in the church, and would have joined it if the opportunity had presented itself. She told her sister and brother to be good and serve God; for how happy will all be. "I die and be with Jesus," she said, "and I die and be with Jesus." She said she was happy. Later she said she had seen her father and uncle, who are both dead. Her father volunteered in the Confederate army in 1862, and died in Virginia, when she was eight a baby, and I am sure she did not remember him, only what she had been told.

S. J. YOUNG.

BRO. JOHN J. YATES was born in Richmond county, N. C., March 6, 1819, and was married to Miss Ann Yates in 1841. By her he had three sons and three daughters. She died in 1852. He was married the second time to Miss Agnes Robbins. By her he had two sons and one daughter. Shortly after marrying the first time he made a profession of religion and joined the Methodist Church, in which he lived up to the day of his death. Bro. Yates moved from North Carolina to Mississippi in 1850, and settled in Kemper county, where he lived up to the fall of 1871, when he moved to Jones county, and settled near Ellisville, where he died, August 24, 1877. He was esteemed by all who knew him, and was looked upon as being a high-toned Christian gentleman and a good citizen. He loved the church, and loved to talk about religion. It was his delight to listen to the reading of the Bible, though he could not read himself. He was a devoted husband and a kind father. During his sickness he talked about dying, and said: "I fear not death." And as Moses stood upon the top of Mount Sinai and gazed on the promised land, so he, by an eye of faith, could view the heavenly land, into which he was soon to enter, and unite with the heavenly host in giving everlasting praise to God and to the Lamb. Although his bereaved companion and children weep for him, they do not mourn as those who have no hope.

KATE L. NOBLE was born in the parish of Ouachita, La., August 28, 1852, was married to John H. McIntosh November 15, 1876, and died in Richmond parish, La., July 26, 1877. She was born of a devoutly pious mother, and raised up in the nurture and admonition of the Lord. At the session of the Louisiana Annual Conference held in Monroe, in December, 1872, she sought and found the Lord, and rejoiced in a consciousness of his forgiveness, and made application for membership in the church, but not residing convenient to a church, she was not received into it until the summer of 1874. Her life was that of a consistent Christian. She died peacefully and resignedly. Just before she died her husband asked her where she was going. Her answer was: "I am going to God, where mother is." Precious in the sight of the Lord is the death of his saints.

J. L. WAGGON.

MATTHEW A. BAIR was born in Chester district, S. C., May 6, 1806, and died near Atlanta, Ga., August 30, 1877. Very early in life he joined the Presbyterian Church, but when he moved to this State, in 1836, there being no organized church of that order, he united with the Methodist Episcopal Church South, which relation he sustained without complaint until the day of his death. Ever loyal to his country, true to his friends, devoted to his church, kind to his family, he lived respected and died lamented. The wife of his youth died in holy triumph, May 24 last, since which time

he seemed to lose all fondness for earth. He was sick but a day or two; but doubtless the messenger found him with lamp trimmed and burning, and ready to meet the issue, which he did as a Christian philosopher only can.

J. W. HEARN.

NETTIE, wife of S. F. Brown, and daughter of J. M. and P. A. Thomas, died at Haynesville, La., May 5, 1877. Sister Brown was born February 23, 1838, and embraced religion and joined the Methodist Episcopal Church South in 1863. The writer knew her intimately from infancy, and remembers her as a dutiful and amiable daughter, a bright and tractable student, an affectionate wife, a devoted mother and a genuine Christian. She possessed a remarkably happy disposition, and yielded to the sufferings of disease with Christian fortitude, resignation and hope. She expressed her willingness to go, asked all her friends to meet her in heaven, and her pure soul took its flight into the vast realms of eternity.

J. W. N.

MISS M. A. OTIS was born in Buford district, S. C., in the year 1828, and joined the Methodist Episcopal Church South in the year 1847. By nature she was gentle, amiable and affectionate. By grace she was a devout, earnest Christian. The two columns that supported the whole superstructure of her Christian life and character were integrity and uprightness. Hers was a religion of principle and consistency. Hence her religion elevated her, in all the relations of life, to a higher and more dignified position. She died in peace and triumph, in Greenville, Ala., on the twenty-seventh of June, 1877. Not a doubt or fear shadows her grave or memory.

BURRILL J., son of Joseph C. and Lucinda J. Briggs, was born January 1, 1875, and departed this life September 2, 1877. Well-nigh a year of age, so great salvation, when it is so clearly revealed in the death of a child so young as this, that a short time before he died he turned his eyes into his mother's face and said: "Happy, ma, happy," and then began to call him his little cousin, with whom he had played, and sported himself a great deal, and called three times; but little, not being present, could not answer, and little Burrill could not wait till she was brought. He said, "Good-bye, and good-bye."

JAMES M. GIBBS.

ALICE TISDALE was born October 1, 1858, was baptized in infancy by Rev. A. Hunter, and received into the Methodist Episcopal Church South by Bro. S. F. in 1874. She professed faith in death, which occurred, after a brief illness, at her father's residence, in Butler county, Ark., August 18, 1877.

MALCOLM McGRATH.

DEAN, near Port Hudson, on Thursday, August 24, 1877, Madam McCann, only daughter of E. L. and M. S. Woodside, aged seven years.

MEDICAL.

FIRST DOSE.

A BOSTON POLICE OFFICER.

BOSTON, NOV. 14, 1876.

MR. STEVENS—Dear Sir: In the spring of 1874 I was stricken down with fever, which had a long and almost hopeless run. The best medical advice I received was to take a course of Dr. Williams' Pink Pills for Pale People, which I did, and in a few days I was able to get up, and in a few more days I was able to walk, and in a few more days I was able to work. I have since taken a course of Dr. Williams' Pink Pills for Pale People, and I feel that I am now in a state of perfect health, and I am able to do all the work of a police officer.

ALL DISEASES OF THE BLOOD.

Dr. Williams' Pink Pills for Pale People, which I did, and in a few days I was able to get up, and in a few more days I was able to walk, and in a few more days I was able to work. I have since taken a course of Dr. Williams' Pink Pills for Pale People, and I feel that I am now in a state of perfect health, and I am able to do all the work of a police officer.

SEVENTY-ONE YEARS OF AGE.

EAST MASSACHUSETTS, AUG. 22, 1876.

MR. STEVENS—Dear Sir: I am seventy-one years of age, and have suffered many years with kidney complaint, weakness in my back and limbs, and a general debility in my system. I have since taken a course of Dr. Williams' Pink Pills for Pale People, and I feel that I am now in a state of perfect health, and I am able to do all the work of a police officer.

WOULD GIVE A DOLLAR FOR A DOLLAR.

BOSTON, MAY 30, 1876.

MR. STEVENS—Dear Sir: I have been afflicted with kidney complaint for ten years, and have suffered great pain in my back and limbs, and a general debility in my system. I have since taken a course of Dr. Williams' Pink Pills for Pale People, and I feel that I am now in a state of perfect health, and I am able to do all the work of a police officer.

LIFE A BURDEN.

BOSTON, NOV. 2, 1876.

MR. STEVENS—Dear Sir: I have been afflicted with kidney complaint for ten years, and have suffered great pain in my back and limbs, and a general debility in my system. I have since taken a course of Dr. Williams' Pink Pills for Pale People, and I feel that I am now in a state of perfect health, and I am able to do all the work of a police officer.

Veretone is sold by all Druggists.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, SEPTEMBER 27, 1877.

REV. LINUS PARKER, D. D., Editor.

RORT. J. HARP, PUBLISHER.

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One Year.....\$1 00
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The Man in Christ.

A very significant description is this of the state and character of the Christian. To be in Christ is to be new in him, and to have such vital union with him as is exhibited in the relation of the branches and the vine. Faith and love are the essence of this union, and there is a spiritual life in the soul which flows from Christ as its source. To be in Christ is to be free from condemnation, for there is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. We can scarcely conceive of a more exalted character and experience than are ascribed to this condition. "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." The man in Christ has forgiveness through faith in the blood of Christ, so that there is no condemnation. He is free from the law of sin and death. His relations with God are those of peace and reconciliation. His conduct is no longer under the control of sin. His walk is not after the flesh, but after the Spirit. His life is not shaped and influenced by the motions of the carnal mind; but it is altogether under the guidance of the Holy Spirit. Out of Christ, the whole man is under the way of the appetite, selfish impulses and worldly desires. After the flesh describes the motives, governing impulses and elements of the unconverted. In Christ all this is reversed, and the Spirit reigns in the soul, and brings even the thoughts into captivity to the obedience of Christ.

A new creature or creation is affirmed of those who are in Christ. It is not possible to be in Christ and retain the old and fleshly nature. The new birth is something real—a character rather than a relation. The new creature is in contrast with the old. The greatness and completeness of the change wrought is manifest. "Old things are passed away; behold, all things are become new." And these great blessings are conditioned upon being in Christ. What men are, out of Christ, we know. They are in a state of condemnation, and sin reigns in their mortal bodies, and has dominion over them. What men are, in Christ, we know equally well. The testimony of Scripture is explicit.

Does experience answer to this testimony? Is there condemnation? Is the walk fleshly? Are the old things still present? Are there some lingering and festering traces of an unrenewed nature? Not to be in Christ is to be out of him, and beyond the shelter and refuge of the cross. And yet the marks of the new life are plain. We may be in the seventh rather than in the eighth of Romans, and are still exclaiming: "O wretched man that I am! who shall deliver me from the body of this death?" There is no safety but in Christ, and the soul in Christ is not condemned, is a new creature. If experience is below this mark, it must be raised to the scriptural height: Let us not overlook the fullness of the description. Pardon, a renewed nature, conduct under the guidance of the Holy Spirit. This is the man in Christ, the only really safe and Christian man in the world, and the only man who has such a

hold on Christ as will give him final acceptance. Paul, in speaking of himself, says: "I know a man in Christ above fourteen years ago." The living believer is in Christ; the dead are "the dead in Christ." The line is drawn everywhere. It is a relation established by faith, an experience of the innermost consciousness of the believing heart, and a character pure and radiant with all Christ-like graces.

The term, in Christ, is one of the manifold and luminous descriptions of the Christian character, and one that adds something to our apprehension of what Christianity is. It is a distinct and independent view of what is given substantially in other expressions, and it throws a peculiar light of its own upon the question of our personal interest in Christ. Hence the carefulness and clearness of the inspired word in exhibiting the fact and its import. It would seem to imply much more than is ordinarily thought to belong to Christian attainment, and which, if so applied, would cut off many who claim to be Christ's disciples. And yet, for anything that we can see to the contrary, the man in Christ, the uncondemned, the new creature, in whom old things have passed away, and in whom all things are become new, is simply a Christian man. It is not of anything out of the ordinary experience, it is not something exceptional in the domain of grace, but of plain, every-day religion, that these wonderful things are declared. It is the man in Christ, as distinguished from the man out of Christ, who is said to be without condemnation, and in whom all things are become new.

The Gourd and the Worm.

God prepared a gourd to shelter and comfort the prophet, and he also prepared a worm to gnaw the gourd. We have bountiful harvests almost matured, but the worm and the drouth and the storm come in and cut short the fruits of our toil. The country has in it apparently all the elements of prosperity. Climate, soil and productiveness are all favorable. But there is straitness everywhere. Merchants break, planters are burdened with debt, farmers barely live. We may bemoan that the troubles are always overstated, but there are drawbacks to the coveted success. With peace between the sections of the country, with tranquillity and security in the local governments, still the good times return slowly.

The gourd and the worm exhibit the economy of Providence, and its methods in the world. God prepares the good, and also the disaster that comes to reduce the measure of our gains. Job was instructed out of the whirlwind. When Jehovah spoke from the cyclone he was heard, and his admonitions and reproofs were heeded. There is a gracious purpose in these dispensations, and a beneficent end. He who gives also takes away. Our dependence upon God is part of the lesson. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Unbounded prosperity certainly does not conduce to godliness. The more God blesses men the more they forget him, and the more reckless, worldly and sensual they become.

If there had been no worm, no storm, no drouth this year, would God have received due acknowledgment, and would the tithes have been brought into his storehouse? Some idea may be formed of what people can give by what they are able to lose. They live and get along when half is taken by disaster; but if all had been saved they would have pleaded inability to respond adequately to the calls of benevolence and religion. There are Christians who, after these casualties have taken half of the crop, still have enough left to meet their wants, and to keep them in comfort and affluence. But what God has taken by force they could never have spared to the calls of conscience and duty. As we are not good and faithful stewards we cannot be trusted over much. As the good things of this life are likely to be perverted, and made to minister to avarice and lust, the measure of them must be restricted.

These checks upon accumulation and upon hoarding, which come in the form of war, commercial panics and unfavorable seasons, are needful so long as men are godless and unthankful. No sooner do we begin to rejoice in the prospect of prosperity, and feel that the gourd is throwing its beneficent shelter over us, than the worm is prepared to wither and blast our sanguine expectations. What sort of a world would this be if there were no drawbacks to the accumulation of wealth? Would it gain in virtue and piety if no disasters were ever to sweep over it, and if the fields of the husbandmen were never blighted? The great trouble is that men are, for the most part, without God in the world. They do not

see his hand in the preparation of the gourd, nor in its taking away. The one is the result of their own industry, and calls for no thanksgiving; the other is a chance that has happened to them, and calls for no repentance. And yet it is God's method of restraining worldliness and teaching dependence, of rebuking ungodliness and awakening conscience, to give lavishly, and also to strip us of the treasures in which we trust.

The godless perversity of human nature is in nothing more strikingly exhibited than in the manner in which people meet their providential losses. Not much is said about what God, in his great mercy and forbearance, has left them; but the losses are magnified, and are the inexhaustible theme of a murmuring and discontented spirit. A shortened crop pays off all that is due to benevolence and religion, and the right to be selfish and churlish is assumed as springing from the wrong that Providence has inflicted upon us. Men are glad of the gourd, but they are apt to be wroth and angry when it is withered. Prosperity is their due, but any degree of adversity sours the temper, and stirs up rebellion and distrust.

And so the gourd and the worm are repeated in all generations, in all seasons, and in all times. The goodness of God in bounteous giving and in disciplinary privation are exhibited every year. Until we honor God with our substance, and learn to recognize his hand in our blessings, there will always be a worm prepared to rebuke our ingratitude, and to remind us that God is the source of every good and of every perfect gift.

From England.

MR. EDITOR: All the various branches of Methodism here have had an increase in their membership during the Methodist year, which has just closed. Some hundreds were added to the Irish Wesleyan body; nearly a thousand to the Methodist New Connection; 1,415 to the Bible Christians; several thousands to the Methodist Free Churches; 5,000 to the Primitive Methodists, and a large number to the Wesleyan body.

For the first time laymen united with the ministers in the Irish Wesleyan Conference, and next year the union with the Primitive Wesleyans is expected to be consummated. Lay representation is no unlitig prelude to a consolidated Methodism in the land of St. Patrick. When the union is accomplished there will be but one Methodist Church in Ireland, with the exception of a few Methodist New Connection and Primitive Methodist congregations, which exist in one or two places in the North; and possibly these few congregations may agree to be incorporated with the united church. The Primitive Methodists, however, are opposed to union. One of their leading ministers, the Rev. George Lamb, at their late Conference in England, referred to the union in Canada, and spoke very strongly against the Primitive Methodists of the Dominion joining it.

The New Connection is the oldest, and the Methodist Free Churches the youngest of the minor Methodist denominations. Both had their origin in disaffection and controversy with the principles and polity of Wesleyanism, and both began with a large number of seceders from the parent body. The numerical strength of the youngest exceeds that of the oldest. The Rev. A. Holliday was elected president of the Assembly of the Methodist Free Churches, and the Rev. J. Medhurst was chosen to preside over the Methodist New Connection Conference. The New Connection has several D. D.'s among its clergy; the other has none.

The Primitive Methodist and Bible Christian bodies occupy a position as to age between the two other denominations named. Primitive Methodism can hardly be termed a secession, for it had its origin with a class of seven or eight persons collected out of the world. It is true Hugh Bourne and William Clowes, the founders, under God, of the denomination, were expelled from Wesleyanism for irregularities of zeal and method; but none went out after them, nor did they attempt to induce any to follow them. Their co-workers and successors were men of a like spirit, and pursued their course in the same way. The growth of this body has been marvelously rapid. Its president is a South, and its ministry includes two D. D.'s, and they are brothers. The recent Bible Christian Conference is the fifty-ninth of that body. Seventy ministers and nine lay representatives composed it. The Rev. T. Ching Penwarden was elected president; and the Rev. J. Cleverdon Honey secretary.

The Wesleyan Conference assembled this year in Bristol. The assembly received a deputation of Non-conformist ministers, who conveyed to the Conference the fraternal regards of the churches which they

represented. One hundred and five years ago a deputation of Conformist ministers waited upon John Wesley in the same town and asked him to alter the minutes of his Conference. He shook hands with them, sung and prayed with them, and continued in the same course as before. When the vacancies in the Legal Hundred, which were unusually many, had been filled up, five ministers were nominated for the presidency, and the Rev. W. B. Pope, D. D., was elected by a large majority—205 votes were recorded for him, and 162 for Dr. Rigg, Dr. H. W. Williams was re-elected secretary.

For the first time a Bishop of your church appeared on the platform of the British Conference, with the fraternal greetings of your large communion. Dr. Marvin was cordially received, and heard with great interest and attention. His address was admirable, eloquent and able, and at its close Dr. Panshion, in a most complimentary and friendly address, moved "that the Conference cordially welcome the esteemed brethren who have come as the representatives of the Methodist Episcopal Church South, and is gratified to renew fraternal intercourse with that numerous and important branch of the Methodist connection." Dr. James seconded the resolution, which was unanimously and enthusiastically adopted.

A plan of lay representation was accepted, to take effect next year. The exclusively ministerial Conference will continue as it is, and when it has finished its business the mixed Conference will meet, and discuss and settle the questions with which the laity are deemed competent and qualified to deal.

One or two ministers resigned their places in the Wesleyan ministry because they had embraced the theory of conditional immortality. This produced a warm and vigorous discussion. One prominent and learned member of the Conference thought the discipline should not be pushed so far as to necessitate the resignation of ministers who hesitated to believe in eternal punishment, but not one of his brethren supported his comprehensive toleration. Dr. Osborn said: "If any of our ministers doubted or rejected the doctrine which lay at the very foundation of their union, then his place was outside and not inside the Methodist Conference." Mr. Hughes, in appealing for his larger liberty, said that there were several Wesleyan ministers "who had doubts upon the doctrine, and who for some reason—probably lack of courage or talent—had not publicly declared their doubt." This statement was received with impudence and dissent. The president was very explicit. "If closed his address thus: 'They were never safer than now, and the nebulous clouds which were at present floating around them would be dispersed, and then their theology would be all the brighter.'"

Thirty-three ministers died during the year, among whom were several men of mark and distinction. But young men are coming forward to take their places. The succession is not likely to fail to Methodism.

AGOST 1877.

A Bishop's Reception.

On September 4 a reception was given, in St. Louis, to Bishop Marvin. The St. Louis Republic of September 5 gives the following account of the interesting occasion:

The Rev. Enoch M. Marvin, Bishop of the Methodist Church South, and a resident, for most of his life, of St. Louis and vicinity, has lately returned from an episcopal visit to the missions in Asia and Africa. The members of his denomination and personal friends in other denominations in the city united last evening in giving him a welcome reception. The place where the reception was held was the St. John's Methodist Church, corner of Locust street and Ewing avenue. The edifice is one of the largest in the city, and yet it had not capacity enough to hold the hundreds who wished to be admitted to the reception. About eight hundred persons, fully one-half of them ladies, succeeded in getting into the church.

The pulpit front was decorated with large and beautiful bouquets, and wreathed on the wall back of the stand were the words: "Welcome Home."

The pulpit chairs were occupied by the following clergymen in the order named: The Rev. J. W. Lewis, presiding elder of the St. Louis district; the Rev. Mr. Berryman, of Charleston, Mo., the minister longest in the St. Louis Conference of the Southern Methodist Church; Bishop Marvin, to whom the reception was given; the Rev. B. St. James Fry, of the Northern Methodist Church, and editor of the *Central Christian Advocate*; and the Rev. Mr. Headley, of the Southern Methodist Church, of Potomac, Mo.

In the pews directly in front of the pulpit the family of the Bishop were seated, and in the first four rows of pews were seated, as special guests, the clergymen and laymen who are in the city to attend the Conference of the Southern Methodist Church.

The next row of pews was occupied by the official members, trustees, stewards and class leaders of the Southern Methodist churches in St. Louis. The rest of the pews were free to those persons who could get into the church.

The exercises for the occasion opened with the congregation, led by Prof. J. W. Spink,

lin, singing the hymn, "All hail the power of Jesus' name!"

The Rev. Mr. Headley offered prayer. The Rev. Mr. Lewis, as chairman of the meeting, made an address explanatory of the meeting. The Rev. Mr. Fry delivered a eulogistic address of welcome, and was followed by the Rev. Mr. Berryman, who narrated personal incidents in the life of the Bishop.

Bishop Marvin made a short speech in response to the addresses. He referred incidentally to his old friends he saw around him, and then gave a few incidents showing the condition and progress of the missionary work in the countries he had visited. He stated that the principal question, and one which he was asked more frequently than others since his return, was: Did he believe that the world was progressing toward evangelization under the tenets of the Protestant churches? He could conscientiously answer that he did, and was convinced in his opinion by hearing and seeing the world-wide use of the English language, the vehicle by which Protestant Christianity was being carried into heathen countries. Two hundred years ago, statistics informed him, only twenty millions of people spoke that language, and now there are one hundred and twenty millions of the world's population using the English language. The railroads in China and India cause the advance of the English tongue through those countries. In the public schools in Japan the Readers used are translations of one common over the United States. In China the English history of Europe is being translated for the use in colleges there, and many other things show the progress of the English language.

After the close of the Bishop's remarks the special guests and a large number of the congregation were ushered into the parlors of the edifice, where the ladies of the St. John's church presented the assembly with an excellent supper on a number of tables beautifully decorated with flowers in towering stands. A committee of introduction made the hundred visiting clergymen at home. At midnight the reception terminated.

The Death of Henry Rogers.

The Christian public of this country, says the *Standard*, will share in the grief of that of England occasioned by the death of Mr. Henry Rogers, author of the "Eclipse of Faith," and various following books of great excellence and popularity. Mr. Rogers belonged to the great "Congregational body" of England, and was one of its chief champions and ornaments. Originally destined for the medical profession, he was, however, induced to devote himself rather to the ministry, and would have achieved great honor in it but for a defect of his voice, which eventually turned him into literary and educational services, in which he achieved the brilliant success he justly claimed in the pulpit.

He was able, and distinguished himself in several roles—as an editor, as a reviewer, as a teacher, and as an essayist. Thrice and for a series of years he was connected with Non-conformist colleges as a professor of philosophy and mathematics, and for six years he was president of the Lancasterian Independent College, near Manchester, and professor of dogmatic theology there. He was a popular contributor to the *Edinburgh Review*, and, as he commenced his work in it soon after Jeffrey and Sydney Smith, and other stars had set, he shared with Macaulay for awhile the chief honors of that great organ; and made himself famous by a succession of brilliant papers, none of which are remembered, perhaps, before those on "Reason and Faith." If we except a single one on "The Vanity and Glory of Literature," which charmed, by its power and pathos, all the cultured minds of England. It was in 1852 that he gave to the public his memorable book, "The Eclipse of Faith," and we remember vividly the impression it produced upon our mind, and the wide and wonderful influence it had in disarming skeptical forces among general readers. His "Defense of the Eclipse of Faith" called out by the fierce assaults of the skeptical critics of his views, was only less of a success than the "Eclipse" itself, and the "Grayson Letters" presented his remarkable genius in an aspect of most fascinating humor. He published in 1858, a "Life of John Howe," which has been republished. We have omitted to refer to his vigorous and trenchant papers on "Tractarians," which, however, were in proof of the boldness and keenness of his intellectual powers, and excited a great deal of attention.

Prof. Rogers shrank from notoriety, and was retiring in his habits, though never ingenuit. Skeptical by temperament, his faith was the outcome of a fierce inward mental struggle, which greatly exalts it in our regard. This quite remarkable Christian scholar and author lived to the good age of almost sixty-eight years. He has done as much, we think, if this is not, indeed, an under estimate of his service—as any other man of this century to present the great topics of human reason and Christian faith to their true and essential relation to each other, and to throw around the doctrines of Christianity the charms of the highest culture and the sweetest graces of intellectual beauty, thus commending them to minds whose taste naturally might be greatly averse to their consideration.

PRAYER FOR MISSIONS.—The General Conference of the Protestant Missionaries of China, assembled at Shanghai, May 10-21, 1877, unanimously adopted the following resolution: Resolved, That the first Sabbath in October be set apart for special prayer for the revival of the work of God throughout the empire of China, and that we earnestly request all the churches of Europe and America to unite with us in the observance of this day.

Rev. R. B. Alston, of the Little Rock Conference, and pastor at Camden, Ark., died August 28.

Rev. Dawson Phelps, of the North Alabama Conference, died September 4, 1877.

Death of Rev. Dr. Duncan.

A telegram, Richmond, September 24, announces the death of Rev. James A. Duncan, D. D., president of Randolph-Macon College. At this writing we have no other information than that afforded by the press dispatch: that he died at Ashland. If this news be true it will fall with sorrow, deep and universal, upon our church. Dr. Duncan was among the chiefest men of our Israel, with scarcely a peer in eloquence and power as a preacher, and an acknowledged leader in the councils and enterprises of Southern Methodism. He was born in Norfolk, Va., in 1830, graduated at Randolph-Macon College in 1849, and the same year entered the Virginia Conference. For several years he was editor of the *Richmond Christian Advocate*, and we believe for the last nine years he has been president of Randolph-Macon College. At the General Conference in Memphis, in 1870, he lacked but a few votes of being elected Bishop. Dr. Duncan was genial and cheerful, a conversationalist of rare attraction, and a born orator, equally at home on the platform, in the city pulpit, or in the camp meeting stand. As an educator and head of one of our most important literary institutions, his death will prove a most serious calamity. He was one of our fraternal messengers to the General Conference of the Methodist Episcopal Church in 1876, and the admirable address which he delivered on that occasion was a model of manly eloquence. Truly—and sadly we say it—a great man and a prince in Israel has fallen.

At our quarterly meeting, Plaquemine and Grosse Tete circuit, held in the False river neighborhood on the fifteenth and sixteenth instant, was found a new church sufficiently completed to be used and dedicated. This church has been built through the untiring efforts of the pastor, Rev. T. R. Fauntleroy, and the liberality of the people. It is the first and only white Protestant church edifice in that rich and beautiful country. It will be finished during the fall and paid for, and will cost about \$1,000, exclusive of the ground, which is the gift of Mrs. McCosland, a generous lady who resides on False river. On Sunday morning, at the dedication, we had the sacrament of the Lord's Supper, and a society of eighteen members was organized. At another appointment on this circuit, Livonia, the old church has been moved and reconstructed at considerable cost. Bro. Fauntleroy has many reasons to be encouraged in his work. We trust the people will not fail to support him in his arduous and useful labors. The storm came on after our meeting on Sunday night, increasing until Wednesday morning. We were very comfortably housed during its continuance under the hospitable roof of Bro. G. M. Hamilton, on Bayou Poydras. The storm prostrated the cause and injured the cotton to a considerable extent. To the latter the worm had already done much damage, so that there was disaster upon disaster. We hope, however, that the damage will not prove as serious as some apprehend. The new church is situated at the junction of False river and Bayou Poydras, about six miles from Hermitage landing, on the Mississippi river, and was dedicated as Harmony Methodist Episcopal Church South. May it be a means of peace and salvation to that community.

President McVoy informs us that Centenary Female College, Summerville, Ala., will open its fortieth session October 1. We are glad to learn that the prospects are good for an increased patronage this session. Competent and experienced teachers have been secured both for the art and the literary department, and also for the music department. Centenary deserves to prosper, and should be well patronized, especially by the Methodists of Alabama.

We deeply sympathize with Rev. R. D. Nursworthy and his wife in their very distressing bereavement. Their daughter, Lily, about fourteen years of age, was fatally burned by coal oil on the morning of the fifteenth of September. Lily was a Christian, and died in great peace.

FLORIDA CONFERENCE.—Bishop Pierce, in compliance with a resolution of the late session of the Florida Conference, has appointed the next session to meet November 14. The place of the session is Tampa, Fla.

The Temperance Reformers of England are justly proud of recent accessions to their platform. Among them are Canon Willberforce, Cardinal Manning and seven of the Queen's chaplains.

Prof. John Darby died, at the residence of his son-in-law, W. H. C. Price, in New York, September 1.

Man doubles all the evils of his fate by meditating upon them.

NEW ORLEANS MARKETS.

ADVOCATE OFFICE.
NEW ORLEANS, Tuesday, Sept. 25, 1877.
COTTON.
NATIONAL COTTON EXCHANGE OF AMERICA.
Official Report of the Cotton Crop of the United States for 1877.
NET RECEIPTS AT UNITED STATES PORTS.

Port.	1876.	1877.
New Orleans	1,191,386	1,134,083
Batavia	48,521	48,521
Madras	3,013	3,013
Calcutta	416,117	284,417
Savannah	425,400	524,721
Wilmington	113,318	84,432
Norfolk	605,842	468,183
Baltimore	10,421	18,774
Port Royal	10,421	29,634
Philadelphia	10,421	10,421
Providence	10,421	10,421
Chesapeake Bay, etc., not included at Norfolk	74,235	30,106
Port Royal	13,061	17,924
Other minor ports	13,151	3,671
Total	4,053,081	4,053,611

Port.	1876.	1877.
New Orleans	81,221	81,221
Batavia	1,191,386	1,134,083
Madras	48,521	48,521
Calcutta	3,013	3,013
Savannah	416,117	284,417
Wilmington	425,400	524,721
Norfolk	113,318	84,432
Baltimore	605,842	468,183
Port Royal	10,421	18,774
Philadelphia	10,421	10,421
Providence	10,421	10,421
Chesapeake Bay, etc., not included at Norfolk	74,235	30,106
Port Royal	13,061	17,924
Other minor ports	13,151	3,671
Total	4,053,081	4,053,611

STOCK AT UNITED STATES PORTS, AUGUST 31.

Port.	1876.	1877.
New Orleans	21,339	29,472
Batavia	4,761	5,343
Madras	2,416	4,072
Calcutta	2,886	1,831
Savannah	4,761	5,343
Wilmington	4,761	5,343
Norfolk	4,761	5,343
Baltimore	4,761	5,343
Port Royal	4,761	5,343
Philadelphia	4,761	5,343
Providence	4,761	5,343
Chesapeake Bay, etc., not included at Norfolk	4,761	5,343
Port Royal	4,761	5,343
Other minor ports	4,761	5,343
Total	127,331	111,717

DAILY MOVEMENT OF NEW ORLEANS, NEW YORK AND LIVERPOOL MARKETS.

Day	Low	High	Open	Close	Settle	Mark	Receipts	Exports	Stock
Monday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Tuesday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Wednesday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Thursday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Friday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Saturday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Sunday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Monday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Tuesday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Wednesday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Thursday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Friday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Saturday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2
Sunday	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2	11 1/2	10 1/2

COTTON STATEMENT.

Block in New Orleans	Block in Liverpool
Block in New Orleans	Block in Liverpool
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Block in New Orleans	Block in Liverpool

He only is great who has the habits of greatness—who, after performing what none in ten thousand could accomplish, passes on like Samson, and tells neither father nor mother about it.—Lafayette.

The wealth of a man is the number of things which he loves and blesses, which he has loved and blessed by.—Carlyle.

Report of Dealers' Cash Prices.

AT WHICH COUNTRY ORDERS CAN BE FILLED.
REVISED AND CORRECTED WEEKLY.
AGRICULTURAL IMPLEMENTS.

ARTICLES	FROM	TO
Cotton scrapers	14 00	15 00
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SEWING MACHINES.

THE SINGER AGAIN TO THE FRONT!!
Great Reduction in the Prices

WORLD-RENOVED. SINGER FAMILY SEWING MACHINE! FOR CASH!!

The Singer Manufacturing Company, ever awake to the interests of the public, have determined to put the price of their Machines within the reach of every man, woman and child in the land.
The Genuine Singer Sewing Machine is now offered at Prices Below the Regular Ones or Any Other.
The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no other excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

BEWARE OF Worthless Imitation Machines.
The Singer Will Last a Lifetime.
Send for Circular and Cash Prices.

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No. 91 Canal Street, New Orleans, La.

Special Notices.

A Gem worth Reading—A Diamond worth Seeing!
SAVE YOUR EYES!
Restore your Sight!
THROW AWAY YOUR SPECIFICS!
By reading our Illustrated PHYSIOLOGY AND ANATOMY OF THE EYE SIGHT. Tells how to Restore Impaired Vision and Overlooked Eyes, how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.
WASTE NO MORE MONEY BY ADJUSTING THICK GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages mailed free. Send your address to us also.

Agents Wanted,
Dents or Ladies. \$5 to \$10 a day guaranteed. Full particulars sent free. Write immediately to DE J. BAILL & CO., (P.O. Box 957.) No. 205 West 33d Street, New York City, N. Y.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.	EUFALIA DIST.—FOURTH ROUND.
Removal	Oct. 21
Glennville	25
Glennville	25
Glennville	25
Glennville	25
Glennville	25
Glennville	25
Glennville	25
Glennville	25
Glennville	25
Glennville	25

MISSISSIPPI CONFERENCE.

Providence circuit at Providence	Sept. 21, 23
Brookhaven station	29, 30
Raymond's route at Raymond	O. C. 6
Spring Ridge circuit at Perry	13, 14
Georgetown circuit at Jefferson	20, 21
Hayti-Pierre circuit at Tabernacle	27, 28
Brandywine circuit at Abbeville	Nov. 3, 4
Lytle's circuit at Lytle	10, 11
Crystal Springs circuit	17, 18
Hennrich and Wesson, at Leesburg	24, 25
Frankfort station	Dec. 1

W. L. C. HUNNICUTT, P. E.

21

LOUISIANA CONFERENCE.

MALARIAL POISON.

A NEVER-FAILING ANTIDOTE!

LOUISIANA CONFERENCE.

Mogore and Delhi, and Trenton.	Oct. 6, 8	13, 14
Sank Ridge.		13, 14
Bayville.		24, 24
Wilmington.		27, 28
Floyd.	Nov. 3, 4	3, 4
Lake Providence.		10, 11
Lakeport.		17, 18
Ten-B.		24, 25
Waterford.	Dec. 1	1

James L. Whitely, P. M.

Religious Notices.

over Chronic Intermittent and Relittent Fever and the engorgements of the Liver and Spleen often attending them, and, indeed, in all diseases of MALARIAL ORIGIN, that they are regarded as the best and most efficacious of all the remedies in respect to all such cases. There are, however, a few tested cases of this character, in which they have proved prompt and decided relief, after a failure of medical skill and of the most noted mineral waters of the mountains of Virginia.

Religious Notices.

The camp meeting on Bayou Flaggon will begin on Friday before the third Sunday in October. Ministers are especially invited. People are expected to come prepared to sustain themselves. (57) J. L. P. SHEPARD, P. C.

A CAMP MEETING will be held at Union camp ground, Clark, Miss., Mississippi Conference, commencing on Friday night before the third Sunday in October.

WELCOME HOME CAMP MEETING, six miles southwest of Columbia, commences on Friday before the first Sabbath in October. Preachers are especially invited. People within reach will be expected to take care of themselves. (57) J. L. P. SHEPARD, P. C.

WELCOME HOME CAMP MEETING, six miles southwest of Columbia, commences on Friday before the first Sabbath in October. Preachers are especially invited. People within reach will be expected to take care of themselves. (57) J. L. P. SHEPARD, P. C.

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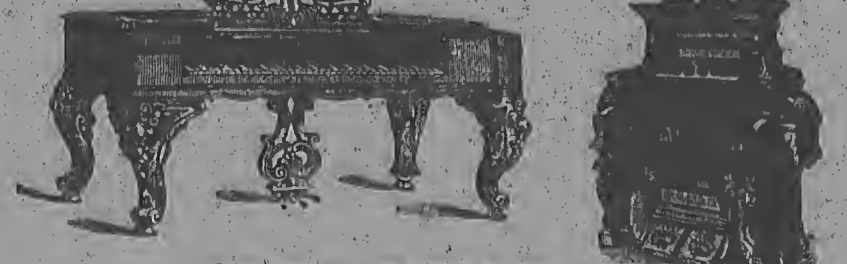
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MISCELLANEOUS.

PHILIP WERLEIN,
NO. 135 CANAL ST., TOURO BUILDING, NEW ORLEANS.
PIANOS, ORGANS, MUSIC & MUSICAL INSTRUMENTS.

BEST QUALITY, COMBINED WITH CHEAPEST PRICE, to such a degree as to defy competition here in New Orleans or elsewhere.



SOLE AGENCY FOR
CHICKERING & SON'S, DUNHAM & SON'S, HARRIS & CO.'S, J. F. HALE & CO.'S
PIANOS, ORGANS.
My guarantee covers not only five years, but if in ten years any defect in the construction of the instrument should be shown the money will be refunded or the instrument replaced with a new one. It is to your advantage to trade with a reliable and responsible house at home, rather than with a stranger in a distant city, where the goods are of no more value than the paper on which it is written or printed. Further particulars on the subject of our application.

PRICE LIST OF J. J. MARTIN'S
GREAT DEPOT,
NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OO LONG, BLACK—35c, 40c, 45c, 50c, 55c, 60c, 65c, 70c, 75c, 80c, 85c, 90c, 95c, 1.00, 1.05, 1.10, 1.15, 1.20, 1.25, 1.30, 1.35, 1.40, 1.45, 1.50, 1.55, 1.60, 1.65, 1.70, 1.75, 1.80, 1.85, 1.90, 1.95, 2.00, 2.05, 2.10, 2.15, 2.20, 2.25, 2.30, 2.35, 2.40, 2.45, 2.50, 2.55, 2.60, 2.65, 2.70, 2.75, 2.80, 2.85, 2.90, 2.95, 3.00, 3.05, 3.10, 3.15, 3.20, 3.25, 3.30, 3.35, 3.40, 3.45, 3.50, 3.55, 3.60, 3.65, 3.70, 3.75, 3.80, 3.85, 3.90, 3.95, 4.00, 4.05, 4.10, 4.15, 4.20, 4.25, 4.30, 4.35, 4.40, 4.45, 4.50, 4.55, 4.60, 4.65, 4.70, 4.75, 4.80, 4.85, 4.90, 4.95, 5.00, 5.05, 5.10, 5.15, 5.20, 5.25, 5.30, 5.35, 5.40, 5.45, 5.50, 5.55, 5.60, 5.65, 5.70, 5.75, 5.80, 5.85, 5.90, 5.95, 6.00, 6.05, 6.10, 6.15, 6.20, 6.25, 6.30, 6.35, 6.40, 6.45, 6.50, 6.55, 6.60, 6.65, 6.70, 6.75, 6.80,

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, OCTOBER 4, 1877.

NO. 40.

A MOSLEM MELODY.

Oh, dear! what can the matter be?
Dear, dear! what can the matter be?
Oh, dear, what can the matter be?
Turkey is chasing the Bear!

He promised to pummel the Turk in a minute,
And now the Bear scolds—why, the mischief is
in it!

His ears droop, although he was first to begin it,
It's running away, I declare!

Dear, dear! what can the matter be?
Don't you think Bearie ever will falter be?
Prospects of victory couldn't much falter be
If he was dead in his lair.

He promised to make it a middum ramble;
He promised to go fast as pony could amble;
He promised to gobble up Shumla and Stam-
boul.

And knock down the miscreants there.

Dear, dear! what can the matter be?
Why should the Turkey be mad as a hatter be?
Where can the Bear who is going to spit her be?
Turkey is chasing the Bear.

New York Graphic.

News of the Week.

DOMESTIC.

WASHINGTON, Sept. 26.—Gen. A. C. Jones, who has just returned from an extended tour through the Southern States under the auspices of the Department of Agriculture, represents that everything throughout the South bears the appearance of growing prosperity, that cities are reviving their former trade, that the plantations and farms have a look of thrift, the people have more heart and hope than at any time since the war, and that the colored population is at work with good wages.

Contented and happy, Louisiana, Mississippi, Georgia and South Carolina with their great staples, but in a short time supply the markets of the world. Gen. Jones will soon make a formal report to Commissioner Le Duc.

NEW YORK, Sept. 26.—A San Antonio dispatch says: An Austin special to the San Antonio Express states that not only one but several regiments will be organized immediately for active service on the Rio Grande.

Gen. Ord has gone to Austin to consult with the Governor.

WASHINGTON, Sept. 27.—Postmaster General Key does not believe the statement that the Confederate flag was displayed during the reception at Atlanta, where, Mr. Key says, the enthusiasm was greater than anywhere else.

The War Department building is not fireproof; but a commission found that every precaution was taken against such a calamity as befell the Interior Department.

A grand council with the Indians was held in the East Room. There were twenty-five savages. They were painted and wore feathers. The speeches were in the usual style. Big Roads said: "Great father (alluding to Hayes) I have had some promise from the President, and have been looking for it ever since."

Little Wound said: "We want religion and a Catholic priest."

He Dog said: "I am a northern Indian, but I am a wise man in that country. I want my people to be raised right and to be quiet, and we want to know which is the widest road for us, and which is the best way to live. You get rich, and that is what I want to do, and I want to do it the way you do."

The conference was adjourned to tomorrow. Mrs. Hayes made the acquaintance of the savages. The Star says she received them graciously, and they bowed with the politeness of dancing-masters when shaking hands.

GALVESTON, TEXAS, Oct. 1.—The latest special from the Rio Grande gives no information of a collision between the Mexican and Federal troops, although it is thought that the Indians on Mexican soil. Reinforcements have been sent to Shafter. There are now eight companies on the Mexican side. Gen. Talcott, commanding the Mexican forces at Piedras Negras, has ordered his officers to keep on the trail of the Americans until they recross the river.

CHICAGO, Oct. 1.—Information received by telegraph from the Department of the Missouri leads to the belief that the Apaches of Arizona, who recently fled from their reservations, will be obliged to surrender before long. Two Apache chiefs have already concluded to surrender. All the available troops in New Mexico are operating against them.

P. H. SHERIDAN, Oct. 1.—It is reported that four deaths from yellow fever occurred at Port Royal yesterday, and that a number of citizens have left that place.

JACKSONVILLE, Oct. 1.—A dispatch from Fernandina says: Fifteen new cases of yellow fever to-day—eleven white and four colored—one death from fever since the last report. Mr. James K. Hild, of New York, a member of the Sanitary Committee, is among the new cases to-day. Medical assistance has been asked from Jacksonville and Charleston. The weather is stormy and unfavorable.

FOREIGN.

LONDON, Oct. 1.—The Times' Madrid correspondent, reviewing actual effects in that presidency from famine and diseases consequent on famine, says: The registered deaths of the present year up to the end of June were 370,000 above the average. This, according to the opinion of the district officers, does not represent more than two-thirds of the actual mortality, and we have further to add the deaths which have occurred since, and have not yet been officially reported. The correspondent's conclusion is that not less than 750,000 persons have fallen victims, and even these figures will probably be largely increased before the famine and its after-wave of suffering have finally passed away.

The Standard's correspondent with the Turkish army telegraphs from Plevna: Osman Pasha's losses from the Russian cannonade are exceedingly light, but on the day when he retook the redoubt on the Lofsch road he lost 3,000 men. There are now (September 23) only 1,900 wounded at Plevna.

The Standard's Bucharest special says: Gen. Tollen's opinion of the situation at Plevna has been laid before the Grand Duke Nicholas. It is understood he declares that siege operations on the most extended scale are requisite for the capture of the place.

The Czarowitz visited Gorny Shuden on Saturday to relinquish command on the left flank and resume command of the Imperial Guard.

The second Turkish convoy for Plevna returned to Orkonia, the Romanian cavalry having captured eight wagons of grain.

The Grand Duke Nicholas has the liver complaint.

From the Work.

DELHI DISTRICT CONFERENCE. DELHI, LOUISIANA.—Mr. Editor: The eleventh session of the District Conference of Delhi district, Louisiana Conference, convened at Winnsboro, September 13, 1877, the presiding elder, Rev. James L. Wright, presiding.

There have been a great many revival meetings throughout this district. Sinners have been convicted and converted, and the church has been built up in her most holy faith.

There have been three hundred accessions to the church during the present conference year, and among them a goodly number from the Sabbath school have been admitted into the church of Christ.

Within the bounds of this district the habit of intemperance or drunkenness among church members has almost entirely disappeared, there being only two cases mentioned before the conference, and these will be dealt with as the law directs; but we are sorry to say that intemperance in another form has manifested itself. Though the cases are few, still it is the duty of the church to take cognizance of this growing sin, and do all in her power to correct the evil existing, and prevent its extension. This intemperance is the habitual use of opium and morphine.

The intoxicating pleasure of dancing has almost ceased to exist, there being only a few instances where this practice has been persisted in; and if the progress of the church in this direction, during the part of the conference year already past, is a criterion from which we may judge, the future is truly bright.

The following is an extract from the report on missions: "Much has been done during the past year, in the way of missionary effort, in behalf of those who are near by, and yet have not before this had access to the privileges and ordinances of the church of God. The reports from the various parts of the district show that many waste places have been tilled so successfully that already fruit has been gathered into the garner. Those who for years have had no tidings from Heaven are now eagerly listening to men of God preaching the gospel of reconciliation and salvation, and the blessed hope of everlasting life has been awakened in bosoms that throbbed only with the life that now is. The influences for good which have been put in motion in these waste places have reacted beneficially upon those places where the gospel has been steadily preached. There are still untilled fields that must be entered and cultivated. Almost the whole of two large parishes are vacant. Now is the time for us to enter and take possession. We ought to recognize the call of God in the fact that from many points in these parishes the people are sending us word to come and bring the gospel. In order to do this, and to do it quickly and to do it effectively, your committee recommend the following:

"Resolved, That we request our presiding elder to use his influence with the Bishop and his cabinet, and the Conference Board of Missions, to secure an appropriation of as much

of the home missionary fund as shall be necessary, in his judgment, to supplement the support of the preacher in charge who shall be appointed to the Texas circuit."

The amounts collected for the support of the different church institutions have not been very large, but the prospects are thought by the majority to be good.

The following brethren were elected lay delegates to the Annual Conference: J. H. Brigham, H. P. Wells, W. E. Rapp and Joseph Gorton. Alternates—P. A. B. Williams and A. S. Helmick.

REPORT OF THE COMMITTEE ON CHURCH PERIODICALS.

Resolved, That the Delhi District Conference does most heartily endorse and recommend the NEW ORLEANS CHRISTIAN ADVOCATE.

Resolved, That we will exert ourselves to increase its circulation by obtaining new subscriptions.

Resolved, That we will in particular make special efforts to collect the accounts now due the ADVOCATE in our several circuits.

Resolved, That we do recommend to the reading public Dr. Hedges's Southern Quarterly Review.

At the evening service on Sunday there were twelve applicants for admission into the church—eighteen during the conference session. The meeting was continued, and was going on when your correspondent left.

JAS. DIEFFENBART, Secretary.

ST. HELENA CIRCUIT, MISSISSIPPI CONFERENCE.—Mr. Editor: We have eight churches on the circuit, and the most of the time preaching at Greensburg on Wednesday nights. We have held revival meetings at nearly all the churches, and God has greatly blessed the people. The church has been revived, sinners converted, and during the year, up to this time, there have been one hundred and forty additions to the church, and others are waiting to be received. Our beloved presiding elder, Bro. James A. Godfrey, has just closed a meeting at this place, which was a very interesting meeting. There were nine additions to the church. The dear brethren on this circuit are doing all they can to pay up their assessment to all the claims of the church; and by the way, they are in a few days to begin building a parsonage for the circuit. In addition to this good church news, the enterprising citizens of this place are building up a good school for boys and girls, under the management of Prof. S. S. Norwood.

JAS. S. PARKER, P. C. GREENSBURG, LA., Sept. 27, 1877.

RALEIGH CIRCUIT, MISSISSIPPI CONFERENCE.—Mr. Editor: God has very graciously visited us with his convicting and converting power. We have gone through our round of protracted meetings, except at Raleigh, which resulted in over forty accessions, and as many conversions. The membership was greatly revived. Class and prayer meetings were also revived, at least in some of the churches on this work. Family altars were erected where they had not heretofore existed. Thanks to our brethren for assistance rendered.

R. A. SIBLEY, Pastor.

ANACOCO CIRCUIT, LOUISIANA CONFERENCE.—Mr. Editor: Our officials are now at work. The lay members are getting in the spirit, and the work is gloriously reviving. We have received about seventy members up to this date. We are now holding a protracted meeting at Holly Grove. The Lord is greatly blessing our dear brothers and sisters, and converting their children. The altar is crowded with penitents. We are having a happy time.

Yours, R. M. BLOCKER, P. C. ANACOCO, LA., Sept. 24, 1877.

BELLEVILLE CAMP MEETING, DESOTO PARISH, LA.—Mr. Editor: Our camp meeting at Belchah has just come to a close. We had a glorious time. During the meeting twenty-two joined the church, and forty made bright confessions. Our next camp meeting is to embrace the fourth Sunday in October, 1878, commencing on the Friday before.

Yours, K. W. T.

ORVILLE CIRCUIT, ALABAMA CONFERENCE.—Mr. Editor: We have had a fine work of grace on this charge. Religious services of interest and profit have been held at all the appointments. During these meetings there have been forty-five additions to the church, and five earlier in the year, making in all fifty addi-

tions to the membership of the charge.

J. W. SMOOKS.

SEPTEMBER 25, 1877.

NORTH BOSSIER CIRCUIT, LOUISIANA CONFERENCE.—Mr. Editor: We have had some glorious meetings on this circuit up to date, and the work goes on. Up to the writing of this we have received forty-six adults into the church, and baptized twenty-five children. We hope to increase this number largely by conference.

Pray for us and ours.

G. M. L. P. C. BENTON, LA., Sept. 25, 1877.

DePressense on Renan.

It is the highest possible tribute to the character and scholarly position of the Protestant leader, Edmund DePressense, that on the appearance of each new attack on Christianity from Ernest Renan, French believers, Catholic as well as Protestant, look toward him as the defender of the faith. DePressense's "Life of Christ" is justly counted the best antidote in the French language to Renan's Life of Jesus; and in several volumes of primeval church history he meets the successive volumes of the brilliant heresiarch.

Renan's latest work, on the "Origins of the Gospels," is the fifth in the series which began with the Life of Jesus. Dr. DePressense devotes to it a brief letter, in which he characterizes the main points of the work as follows:

"M. Renan has exerted a great influence over the cultivated classes of French society, not only on account of his marvelous gifts as a writer, but also by the originality of his style. He very skillfully undermines Christianity while he professes in his praise; he buries it in flowers. His method of procedure consists in falsifying the true character of the gospel, while he bestows ardent eulogies on a Christianity not that of the apostles, but a creation of his own, which he desires to pass for the true."

Dr. DePressense traces the infidelity of Renan to his origin in superstition. He was born in a superstitious little town in Brittany, and passed long years in training for the Roman priesthood in a Sulpician seminary, where, we may mention in passing, he was a classmate of Father Hyacinthe. Dr. DePressense does not suggest the parallel, which nevertheless is worth considering, between Voltaire trained by the Jesuits and Renan trained for his destructive career by the hands of Sulpician priests. He was habituated thus to an edifying conception of Christianity, embodied in the image of a beautiful maiden crowned with flowers; and he was accustomed to be tolerant of pious frauds. His notion of Christ and his gospel is the product of this education:

"Never by possibility could such a conception of the gospel history as that of M. Renan have originated in a Protestant country. There the opposition to Christianity may be very strong and ardent, but it can never transform Christianity itself into a sort of golden legend, harking altogether in seriousness and sincerity. M. Renan has repudiated Catholicism; but he still wears its fetters, as is very evident from his method of thinking and feeling. With him the sentiment of the beautiful has completely taken the place of the moral sentiment. He never sets the good in contrast to the evil, but always the beautiful, the ugly, in contrast to the beautiful. Religion is, in his view, only a poem more or less successful; he does not regard it at all in its aspect as a redemption, a law of holiness."

The new volume is, in this respect, like its predecessors. He takes up in this portion of his history the subject of the sources of Christianity, and investigates the circumstances under which the synoptical gospels were written, reserving the fourth gospel for treatment in a subsequent volume.

"It is remarkable that he places the date of their composition between the years 60 and 80. This result—so important for the credibility of the gospel history—is in our day generally accepted, even by the negative school of criticism. The time seems past for the hypothesis that the gospels were the result of a sort of mythological development, taking form gradually, and only attaining completeness in the course of the second century. Strangely may have known before his death that his system was universally rejected. It would seem that, after admitting so early a date for the gospels, and acknowledging that St. Mark wrote his almost at the dictation of St. Peter, and that St. Luke was indeed Paul's companion in captivity, M. Renan was bound to admit that these gospels, written so soon after the events they record, may have a real historical value, and give a true representation of Christ himself. It is easy to understand the hypothesis of the formation of a myth, if the gospels are the production of a late date, but it is incomprehensible if they are records written by companions and eye-witnesses of the Lord. M. Renan, therefore, who repudiates the idea of a sort of parallel growth, a popular, impersonal mythology, is compelled (in his determination to reject without examination all the miraculous elements in primitive Christianity) to suppose that the evangelists themselves fabricated the entire portion of their narratives which bears the impress of the supernatural, and knowingly and intentionally forged fables about their

Master. Thus he does not scruple to say that St. Luke has manipulated, as he pleased, the entire history, and in certain particulars has simply invented. The sublime scene of the three crosses, the pardon of the penitent thief, and some of the most touching words of the dying Savior, are the fabulous offspring of the evangelist's brain. I ask: Is it possible to commit a graver psychological error than this? Mr. Renan admits that Luke belongs to the same generation which saw the Christ. He himself loves and worships him as his God and Savior, and yet he does not hesitate to put fictitious words into his lips in the last and most sacred hour of his redemptive work. How can we reconcile adoration on the one hand with this strange and sacrilegious freedom on the other? There is something utterly shocking in such a contradiction; but, as I have said, M. Renan does not perceive it, because with him the moral sense is absorbed in the aesthetic. He accepts anything that can enhance the beauty of the gospel, even though it be a lie."

The simple statement of such a theory should be its sufficient refutation; it requires no argument to reduce it to an absurdity. Even the French mind, always tolerant of brilliant trifling, begins to see this. We have the competent testimony of Dr. DePressense on this point in these closing words:

"For the present, M. Renan has ceased to exert much power over our intellectual world. The religious struggle has become so serious that men cannot allow themselves to be distraught even by so distinguished a trifler."—Christian Union.

OUR MEXICAN BORDER WORK.—Rev. Joseph Norwood, missionary to the Mexicans on the Rio Grande, says the Texas Christian Advocate of September 23 is now making a tour throughout our church in the interest of his important work. He is endeavoring to build houses of worship at Reynosa, Rio Grande City and Jackson's settlement. At the last-named place his labors have been blessed by a revival which resulted in over thirty accessions to the church. The congregation at this point will be composed of both Mexicans and Americans. The services will be conducted each day in Spanish and English. At Reynosa and Rio Grande City the churches will be under the charge of native Mexican missionaries, and worship will be conducted in Spanish. The success of our missions on this western border has been remarkable. The seal of the Spirit of God is upon our work in this recently opened field. Bro. Norwood and his fellow-laborers have our warmest sympathies and prayers, and we most earnestly commend him and the work he represents to the large-hearted friends of the gospel he may encounter. He bears with him letters from Bishop Keener, who has charge of our Mexican mission work, authorizing him to call on our friends for aid in building these houses. The day will come when all will rejoice that they have any interest in this work, which is being so signally owned of God.

"HIGH CHURCHISM" AND "THE GRACE OF LIBERALITY."—Mr. Editor: These unpretentious little pamphlets were written by the Rev. J. M. Boland, of the North Alabama Conference, and have been highly recommended by the church. Allow me space to speak simply of their fruits on my circuit. During the year I have baptized eighty children. Many of them were under strong Baptist influence. Some of these children have since been converted, and are now members of our church. Their parents were convinced of their error by reading "High Churchism Run Mad." Every church where "The Grace of Liberty" has been circulated will pay twice as much missionary money as any year previous, and my assessment will be paid in full. Let every preacher send at once to A. H. Redford, agent, Nashville, Tenn., and get a supply of these indispensable pamphlets.

JOHN L. FERGUSON.

CAMP MEETING POSTPONED.—Mr. Editor: Please announce, through the columns of the ADVOCATE, that on account of the equinoctial rains causing the streams to be very much swollen, the camp meeting at Elm's chapel, St. Stephen's circuit, Alabama Conference, was postponed until the nineteenth of October—Friday before the third Sunday. It is to be conducted on the self-supporting plan. Ministers of the gospel are cordially invited. Conveyance will be furnished for them at Cliftonville, Ala. Yours truly, etc., J. C. JOHNSON, P. C. ST. STEPHEN'S CT., ALA. CONFERENCE, September 27, 1877.

And all is over below!

It was a common saying among the Puritans: "Brown bread and the gospel is good fare."

Death of Mrs. M. C. Turrentine.

MR. EDITOR: It becomes my sad duty to announce through your columns the death of Sister Turrentine, wife of Rev. M. C. Turrentine, of the Alabama Conference, which occurred at the residence of Bro. Ramsey, at Notasulga, on the fifth of September, 1877.

Her maiden name was Julia Flowers. She was born in Brunswick county, N. C., December 22, 1818, educated in the city of Wilmington, and converted at Brunswick camp ground, in that State, during a meeting conducted by Bro. Turrentine in 1837. On the seventeenth of August, 1849, they were united in marriage. Her end was just what might have been expected from her life—calm, peaceful, trusting. For her there were no terrors. She died well.

Her health had been steadily declining during the year, and about three weeks ago she was carried to Notasulga for treatment; but the disease was such that no medical skill could avail, and on last Saturday evening she died.

On Sunday afternoon, accompanied by my wife and two of my church members, I went down to attend her funeral services. Dr. Andrews was away on his district and could not be there; but Sister Andrews, Bro. Ross, Bro. and Sister Butt and others got on the cars at Auburn, and we all went down, feeling that in this affliction each had sustained a personal loss. Especially was this true with our wives. They were going to drop a tear over the last resting-place of one who for many years had borne meekly and without complaint the burden and heat of the day; and who at last, worn down by labor and care, had fallen in the work, to die in sight of heaven. "Brave, blessed women! As I looked upon them I thought of their past trials, toils and sufferings in the cause of the Master, and my eyes moistened. Within three years each one of them has nearly sighted the other shore, and now they go to stand beside the bier of their departed companion in arms, draw inspiration from her record, and consecrate themselves anew to the work which the Master hath given them to do. I thought of their future. What is it to be? They are to be homeless wanderers, going up and down through the earth. A woman's heart, untraveled, fondly turns toward the graves of her ancestors, and in death she desires to sleep near the ashes of her lost children and kindred. This will be denied them. One will fall here, another there. Their husbands can make no purchase of the children of Beth, but will bury them by the wayside. Laying them in the grounds of a stranger, and stopping but a little while to bedew their graves with tears, they will bear the stern call of duty, and, departing, leave them there until the resurrection morn. Out of one hundred and thirty-one traveling preachers in the Alabama Conference, one hundred and five are or have been married men. These men have buried thirty-five wives—a large mortality. Let the church inquire why it is so. Sisters, you cannot go to conference. There is no room for you there. It is not given you to meet your comrades to talk over the trials and triumphs of the year. You are not wanted; they say. Well, go to the funerals. As it is your lot, so there may you learn how preachers' wives can die. None will grudge you the mourner's place here. The joy will come after a while. A large concourse was present. Nearly every appointment on the circuit was well represented, showing well for the devotion of the church to their aged pastor. We found our venerable brother in tears, but not unmannered. For fifty-six long years he has ministered consolation to others. It is his to receive it now. And it is given him to rejoice in tribulation. His two children as he urges his weeping children to dismount their sorrow for him, saying: "My children, the Lord will take care of me." Though old and gray-headed, God hath not forsaken him, but hath enabled him to show forth his strength unto this generation.

I cordially commend him to the sympathy of the brethren, and ask that they remember him in their devotions.

R. B. CRAWFORD. CRAWFORD, ALA., Sept. 17, 1877.

Conclusion is a clock, which in one man strikes aloud and gives warning, in another the hand points silently to the figure, but strikes not; meantime hours pass away, and death hastens.

The Christian Advocate.

THURSDAY, OCTOBER 4, 1877.

FOR THE ADVOCATE.
MY HOME IN THE LAND BEYOND.

BY ISAAC M. MAYNARD.

O tell me no more of the lands I've seen,
Though beautiful, I own,
Where the mountains blue and valleys green,
Where the flowers bloom and the birds are seen,
Mine eyes are on another land,
And there I'm surely bound;
For on yon hills a shining band,
In the golden land beyond.

Its mountains all are tipped with gold,
And to each lofty vale
The sunbeams sleep, while flowers unfold
Their faces to the gale,
Ambrosial, soft the winds do blow,
Aolian music round,
There's heaven above, around, below,
In the glorious land beyond.

"Immortal life" above the brow
Of every hill and mountain,
I read on yon high forehead now
The words I here recount.

"Immortal life" Yea, all who come,
And worthy here are found,
Shall find in this fair land a home,
Sweet home, in the land beyond.

A land where peace forever reigns,
And joys forever new,
Where care and sorrow, anguish, pain,
Never rack the body through;
No tears nor sighs! O glorious thought!
Death cannot pass the bound
Of this bright land our Saviour bought—
The heavenly land beyond.

With his own life he bought that land,
Our home for ever,
And shall I from his sacred land
Refuse that glory?

No! Let me haste, my self prepare,
That worthy I be found
To enter heaven, and welcome share
Its home in the land beyond.

Come, all ye weary dwellers here,
Who long for happy days,
Where eyes shall never know a tear,
Nor feel life's thorny ways,
Make haste to join the glorious throng,
Sons of God's all-potent hand,
An angelic band with him and song,
To my home in the land beyond.

Scriptural Holiness—No. 2.

The first collateral evidence I adduce to prove that sin, in the form of evil desires, tempers and passions, remains in the heart after regeneration, is the nearly universal experience of all truly converted men and women. I am aware of the fact that if their deliverance from the guilt and dominion of sin is instantaneous—as is most generally the case—and they are suddenly filled with the peace, love and joy that usually succeed a sudden and well-marked conversion, they feel such a freedom from sin, in all its forms, that they think it is all fully and finally separated from them; but in nearly all such cases it is seldom long before, in well-circumstances temptations, they feel the inward presence and attempted uprising of (it may be) pride, the love of the world, envy, malice, anger, wrath, and other unholinesses and passions. Sometimes the conviction of the presence of these heart-sins is so strong and clear that they are led to fear that either they were never truly converted, or in some unknown way they have forfeited and lost the blessing; and they are ready to inquire: "Can I possibly be a child of God and yet feel in my heart so much that is contrary to his nature, his will and his word?" This almost universal experience of those who are truly "born of God" is an additional evidence that sin, like so many roots of bitterness, does still remain in the heart after conversion, until the thoroughly cleansing work is completed. It cannot be that nearly all Christians have been misled on this point of common experience, or that their consciences have been so universally morbidly scrupulous just here.

Another collateral evidence to prove that the roots of sin remain in the hearts of Christians after they become "baptized in Christ, and have their sins forgiven for his name's sake," is that so many Protestant churches adopt, as an item in their creed, not only that sin does remain in the heart after our original regeneration, but that it must necessarily remain there until death. This is particularly the case with some Calvinistic churches. We once heard a minister of high standing, both for piety and talents, affirm, in preaching a funeral sermon on the text, "Death is gain"—that, though sin necessarily remained with us until death, one of the gains of death would be its complete and final destruction. As to the necessity of sin remaining in the hearts of Christians until death, we feel assured that they are mistaken; but their general belief that sin does remain after justification grows out of their knowledge of scripture proofs, in connection with general experience and observation on this point. In my next I will present some of the convincing proofs that we may be cleansed from "all sin" whenever we seek for it in God's appointed way, and become willing to receive it upon his terms. It may be well for me to say here that the existence of sin in the hearts of believers after regeneration does not imply any necessity for the commission of sin in any of its forms, for "whoever is born of God doth not commit sin," nor does it imply any sense of guilt or condemnation, but is consistent

with a clear sense of the favor of God and a high state of spiritual holiness.
J. G. JONES.
PORT GIBSON, MICHIGAN.

A Converted Catholic.

MR. EDITOR: Having received letters from different parties asking me to explain to them by what process of reasoning I ever arrived at Methodism, and my cause for leaving the Church of Rome, I here place before you a few random thoughts, to be used as you see proper, praying that God may use them for his honor and glory.

I will begin by stating my reasons for leaving the church of my fathers. It was because the Church of Rome did not give true spiritual food to her followers. Christ's language reads thus: "I am the true bread. If any man eat of this bread he shall never die." Not so the Catholic Church. Her language is this: "If any man will perform such and such penance he shall have a free pardon." Christ offers spiritual food to strengthen our souls. She offers us a heavy yoke. Jesus claims to be the way, and the only way, of propitiation between God and man. But the Church of Rome has erected many other ways or roads, better known by the name of "saints"—stopping-places where we must pay tribute: hours spent in keeping vigils, oftentimes far into the night, before a picture of Mary, Joseph or some other canonized person. Christ, as God, claims all the human heart, and all the honor that man can give. No other creature must be placed upon the altar of our hearts but Christ alone. He must be Lord over all. But not so the teaching of the above church. Mary and others must have an equal share in all acts of devotion. Let us enter any Catholic church at the evening service—the hour when Christ shall be exposed (that is, according to the doctrine of transubstantiation.) We see the host elevated upon the throne, surrounded with lights and flowers. Surely none but Christ should reign at this hour. Alas! we are mistaken. After a short hymn the choir takes up a long litany of the blessed Virgin, calling her "the tower of David, queen of heaven," etc.; after which the priest stands up to pray, and in the very presence of that host, which he teaches is Christ, Mary receives the first prayer. Fancy yourself in the presence of the Lord of glory, and calling upon a creature to defend you—for so reads the usual prayer offered up on these occasions. If this is not sharing the temple of the living God with a creature, I do not know what is. It is the same with every mass; or if there has ever been one offered up without calling upon some of the saints, I am not aware of the fact, and I have heard a good many in my life-time. Christ teaches his disciples not to be many masters. The Church of Rome makes her chief shepherd a king, and surrounds him with a large number of spiritual princes, claiming for themselves both spiritual and temporal power, and requiring all men to become slaves to them; for what am I if I cannot use my own mind? Nothing but a slave, and the lowest type of a slave, for that once sinks me down to the level of the brute creation, always obedient to the lash of any master, not giving me as much privilege as Christ gave the Jews; for when they would not believe he told them to search the Scriptures. Or if she does allow a few to read them, she lays down bounds out of which they are not permitted to go; for when we come to certain parts the interpretations of the fathers must be received, and if our minds are not satisfied we must not say anything about it, for our dear mother (the church) says it is so, and you know it must be so. But is it so? She claims to be always the same. If this is so, where does she get the Pope's infallibility? It will not do to say the church always taught it. The church did for ages claim, as a body, that she could not err in faith or morals; but before an act or decree was blinding upon her children a council was called, composed of all the chief pastors; and when they agreed, or a majority of them, then was it received as an article of faith, and not before; and if she claims infallibility for one, she must claim it for all; and if so, how can she make them agree? for what one taught as an article of faith, his successor condemned as heresy. If we take their private lives as an example, even according to their own historians, I think a man's mind would have to be very dark indeed who could look upon them as the oracles of God. How different from the old prophets! These are a few reasons for being dissatisfied with the teachings of the Church of Rome.

And now, as regards the process of reasoning that led me to embrace Methodism, I think I can better explain it by stating what God did for me. For some years my mind was troubled, because I could not believe all that the church taught. Though all my friends belonged to it, and some of my own brothers had died within her pale, yet I could not rest. I commenced to read all that came within my reach, especially church history, hoping to find a ray of light that would give me peace. But, alas! instead of bread they gave me a stone to eat. I always laid them down with disgust. What a pity that men gifted with good minds should labor so much to prove nothing, when so many souls are seeking the bread of life!—one trying to prove that he had received ordination from Peter, the other from John the Baptist. What was all this to me? I had been brought up under the wings of apostolic succession, and what had it done for me? Years passed by—years spent in sin and sorrow, trying to drown the stings of a troubled conscience. But God had not forsaken me. Bless his holy name! I found peace where I never thought of looking for it. I shall never forget the first time I went to see a Methodist preacher—a mere nothing, as I thought. I went to see a reed shaken by the wind, and I was not disappointed; for the wind of God shook the reed, and every word went to my heart, never to be forgotten. Pride was beaten down by this weak vessel of God, and I found that God could work to the pulling down of sin, without robes and sweet-smelling incense. Here among these people religion consisted of worshipping a spiritual God in spirit and truth. After this I went very often to hear the sermons, and prayers of the Methodist people, and the more I went the more I liked them. I now thought it was time to inquire upon what ground she was built. I called for her succession list. She pointed to the blood of Jesus, and the thousands who were saved by it through her preaching. Then I asked: "What shall I do to be saved?" Her answer was: "Believe on the Lord Jesus, and you shall be saved." Bless God! no *periphrases* about it. You shall be saved! Blessed word! O that all men would learn the meaning of that word! After many struggles with temptation and fear—for I was but man—I feared to lose the love of my friends. But I knew that one of the other must be done; and the promise of God was: "If father and mother forsake thee, I will take thee up." I took Christ as my only hope; and, blessed be God, I have never repented of that net, for I find more strength to fight temptation and conquer sin, through the power of Jesus, than ever I did when going to confession. I now, by the eye of faith, beheld a present Saviour always at hand to assist, counsel and guide me in every trying hour. May God bless the Methodist Church for bringing peace to my troubled soul! May she be the means of bringing happiness to a dying world!

Yours in Christ,

P. GALVIN.

SUNBURY, CALVERTON PARISH, LA.

The Christian Religion a Unit.

True religion is one. It has always been the same in spirit, and it ever will be. For more than six thousand years it has existed without the slightest variation or shadow of turning. It has survived in the midst of mighty revolutions, the ruin of kingdoms, and the downfall of nations, and ecclesiastical despotism. The world of mankind, in the state of nature, assisted by all the powers of darkness, has labored assiduously for its annihilation, and to cast it down into the lowest depth of the sea of oblivion; and yet it is the same, and it will be, world without end. When this world has been burned up, and the judgment is past, it will retain its identity—it will still be immutable and immortal. The world undergoes many changes, both in Church and State. Our form of government, in many respects, is different from what it was a century ago, and the form of church government, in all of its branches, is continually changing, and yet the Christian religion is a unit. Pure religion is love to God. This is something in which all *real* Christians will agree, no matter how widely they differ in their opinions about other things. It is common for Christians to have religious controversies, but this arises from a difference of opinion about outward things, which are worth nothing unless they spring from love. People thoroughly understand each other when they talk about the spirit of religion; but when they speak of the outward part it is not always the case. All true Christians know exactly what it is to love God and their neighbors; but there is not a Christian in the world who can give an explanation of the nature and design of the sacrament of the Lord's Supper, or of baptism, that is satisfactory to all; and there is no doubt but that much distracting, either in the pulpit or through the press, about any of the "works of the law," by men of the same denomination, or of different denominations, is of bad tendency. There are many people who hold

ecclesiastical relations, and occupy important positions, who not in this relation through the influence of a "party spirit," and not through a higher incentive. The tendency has ever been to place too much stress upon external performances. This was especially characteristic of the Jews during the incarnation of our Saviour. There was a beautiful system of religion, without any "soul," so to speak. They passed over judgment, mercy and faith, the weightier matters of the law. At the present day, if a man professes religion, and does not have the love of Christ in his heart, he will think himself righteous, and despise others. A religion that comes short of the love of Christ is but "sounding brass or a tinkling cymbal." Hence there is one religion, and Christ is its Author and heaven is its end.

L. C. C.

FREEPORT, FLA., 1877.

FOR THE ADVOCATE.

THE FAITH.

BY L. M. LEWIS.

Arise! Thy faith hath made thee whole,
Thy poor, dejected, weary soul;
Thy faith thy Saviour's voice has heard on high:
Arise, look up! thy God is high.

Thus spake the Lord; and so might we,
Through faith, while on we bend the knee,
Tributing our hearts from slavish chains,
That curb the prayer, that makes it vain.

It is by faith the blessings come,
It is through faith we'll reach our home,
Thy faithful wings thy flight above,
Aid gains for us a Father's love.

Oh, when Spirit of love divine,
More faith around our hearts entwines—
Faith to approach the mercy seat,
While kneeling at our Saviour's feet.

TAYLOR, LA., Sept. 20, 1877.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow custom in proper changes. Obituaries should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "among their loved ones," etc., are not editing. Verses, either original or selected, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of death, with names and dates, will be published.

Obituaries received are published as soon as convenient. If, after a reasonable time, any communication fails to appear, it is considered as a withdrawal of a complaint.

Mrs. ANN M. WOODS died, after a lingering and painful illness, at her residence in Jackson, La., August 23, 1877. She was the eldest daughter of Col. Thomas S. Oswald, and the widow of the late William H. Woods, long an honored citizen of Wilkinson county, Miss. She was born in Alabama, August 4, 1821, removed to Woodville, Miss., when an infant, and was educated at Troy, N. Y. She was the mother of twelve children, nine of whom survive.

Mrs. Woods was possessed of natural mental energy, educational advantages, rare social habits, and of religious inclination, which would easily characterize her as a woman of no ordinary kind. Not only her own children, but her relatives and friends recognized her as a ready and able counselor. Since her husband's death she has managed her business affairs with a tact and success which would well become one whose duty by nature it was to attend to such things. In society her appearance was always graceful and interesting. She has been for many years a member of the Methodist Church, and was very much devoted to all the aims of grace. Her death was the most complete exhibition of the triumph of Christianity over death. Her prayer at first was that she might be spared for her children's sake, but of whom were still living, with her, and depending upon her for daily counsel. As soon, however, as it became apparent that she must die there was a perfect submission to the will of God. She gave parting messages to her children and friends, and expressed herself as perfectly willing to go. All her children, her brother, sister and a number of friends were present. Her chamber was one continuous scene of prayer, praise and rejoicing. She suffered great agony, but murmured not at her lot. Sometimes, when in her great anxiety to have the acute pain relieved she spoke quickly, she would explain that it was not impatience, but simply an earnest desire for immediate relief. Religious services were a great comfort to her. Sometimes she would join in the psalms, sometimes give vent in her feelings in exclamations of joy. It was good to be there. Many realized the truth of the sentiment:

Privileged beyond the walks of common victims
Life,
Quell on the verge of heaven,
Is the gladder where the good man meets his end.

There was a peculiar fitness to the text selected for her funeral. It was "that we do the death of the righteous, and let us also die like him." Surely the gentle regard for the feelings and welfare of others, the patience in affliction, the resignation to the will of God, the calmness and triumph at the approach of death, and the assured consciousness of a glorious hereafter, as exhibited by her, demonstrated the Christian's death to be of all deaths that can be died, the only desirable one. After services in the Methodist church her remains were taken to the old family burying ground, near Laurel Hill, and there deposited by the side of her husband to await the resurrection of the just.

C. D. ANDREWS.

Died, in Carrollton, La., July 23, 1877, Mrs. Mary E. Gottschall. The grave of God's child is ever a spot of interest. Standing upon these grassy mantelpieces, we are opening before us the glories of heaven, who look behind us stretches the green meadows of a Christian life. The children of the world will see but little of moment in the quiet life of our Sister Gottschall; not so with the children of God. We feel that we gaze into upon the records of such a life, in that life, gentle, lowly valley as it was—Jesus dwell! Born in Wilkinson county, Miss., July 11,

1839, our sister's life was not one abounding in striking incident. Married, in 1865, to the Rev. A. Gottschall, her usefulness grew with the increasing responsibilities of her life. Endowed with rare social and domestic virtues, she was the inspiration of her husband's life. In the spring of the present year she came to New Orleans, and on the morning of the twenty-third of July she went from New Orleans to heaven. During her short sojourn here, as a member of St. Charles Avenue church, she was under my pastoral care. Much to be regretted is the short time such a privilege was allowed me; for to lead such a life is to be ourselves brought nearer heaven. Her death-bed was a spot to be remembered. It was one of that long chain of Mount Tabor reaching back to the cross. The light shining there was transfiguration light.

Our sister has gone. Three of her little ones had preceded her to glory. Two sweet daughters still live. May the virtues of their mother live over again in them! May her memory, like a guardian angel, live in her home and her church, calling us to God.

"So he giveth his beloved sleep."

H.

SARAH W. HAMPTON was born in South Carolina on the fourteenth of January, 1796. Her maiden name was Tucker. She married William Hampton in 1810, and moved, in 1819, to Amite county, Miss., where she lived for a number of years, and finally moved to Emory, Holmes county, Miss., in 1836. She and her family united with the church at Emory soon after their removal to that place, for she never lived out of the Methodist Church after her union with that church in 1834, but lived a consistent member and devoted Christian until her death, which took place at the residence of her son-in-law, Rev. Stephen Johnson, near Blackhawk, Miss., June 29, 1877.

Mother Hampton was nearly eighty-two years old when she died, and had been a member of the Methodist Church about seventy years. The ties of divine love were kept kindled in her soul all her Christian life, and she died as she had lived. "I have been the pastor of Sister Hampton for several years, and always found her full of hope and of the Holy Ghost." She loved to talk about Jesus and his love. And though the infirmities of old age had come upon her mortal body, inwardly her youth was "renewed day by day," and the older she grew, if seemed, the more and more she yearned for heaven. She was confined to her bed for several weeks in her last illness, during which time it was my great pleasure to visit her and read from God's holy word—a book she loved above all others; and she the sweet songs of Zion—a service in which she took the greatest delight; and pray with her—a duty she always attempted to do. During these religious exercises she would rejoice and shout the praises of God.

At the last public service, perhaps, she ever attended the writer preached from this text: "Thou shalt love the Lord thy God with all thy heart, etc." She met me in the altar after service and said: "Oh, I love him, I love him with all my poor old soul, and I will soon be where I can love him more and praise him better. And it won't be long." She left the church happy, and I do not think ever was in her altar afterwards. But, thanks be unto God, who giveth us the victory, she worships at the altars of the church triumphant. She leaves four daughters, one son and many grandchildren to follow her as she followed Christ. The long warfare is over at last, and she has gotten the victory through our Lord Jesus Christ.

K. A. JONES.

C. C. SPARKMAN, daughter of Rev. D. and Mrs. M. Sparkman, was born in Leakey county, Miss., August 16, 1855, and departed this life, after an illness of nine days, August 26, 1877. She professed religion and joined the Methodist Episcopal Church South in early life, in which she remained and lived a consistent member until her death. From childhood she possessed a sweet and amiable disposition. Her person was very plain, humble and unassuming. As a daughter and sister she formed an important link which connected the family circle, and in these relations she cheerfully and faithfully rendered the services which were necessary to meet the demands in her sphere. Whatever her hands found to do she did it with all her might, and to her no sacrifice was too great if it would add to the comfort of her parents.

On October 16, 1876, the spirit of a darling sister took its everlasting flight from this vale of sorrow to climes beyond the swelling flood, and since that time she has not seemed to enjoy life as she did previously. On several occasions she has spoken to some of the family of wandering frequently in her dreams, with her departed sister and maidens of flowers, and said that she would see the next of the family to be deposited beneath the silent cloths in God's acre. This saying has proved true. Jesus has called again: "It is enough; come up higher."

But the summons was not unexpected to her. She became delirious two days before she died, and remained in that condition until death claimed her for his own; so she left an dying testimony, but we do not need none. Her life was subjected to satisfy all who know her that her spirit was borne away on snowy wings to the "rest that remaineth to the people of God." She left dear parents, sisters, brothers, many relatives and kind friends, who mourn her absence. May we walk by faith, and live in hope of reunion in a better land, so that when the Master calleth we may be also ready.

H. H. HARRISON.

FREDERICK GROUNDS was born in the State of Missouri, April 8, 1805. In 1824 he removed to this State (Louisiana), and settled in the neighborhood of Flat Lake, Calhoun parish. December 7, 1829, he married Miss Sidult Ware, who still survives him. In 1827 he connected himself with the Methodist Episcopal Church, and remained a most exemplary member till his death, which took place August 29, 1877.

"Uncle Freddie," as he was commonly called, was a stalwart and class-leader for many years. He was said to be faithful and true in every department of life. He had the unbounded confidence and love of the entire community where he lived, and in every other place where he was known. His influence, having a good report of them that are without. He had a kind word, a pleasant smile and a cordial shake of the hand for every one. He was a faithful citizen, a true man of God, a patient and loving husband, a

fond parent, an obliging neighbor and a warm friend.

His place in the church was seldom vacant. He was for many years a paying subscriber to the NEW ORLEANS CHRISTIAN ADVOCATE. He was permitted to attend our protracted meeting at Pine Grove, where he was happy every day. But he was attacked with sickness ere its close, which terminated soon after its death. He said more than once, as the last sands ran rapidly from the hourglass: "I'm ready." The evening before he died he called to prayers, as usual, and tried himself to pray; but being unable to finish, he called to "Alex." (a grandson) to conclude. And thus, when the last moment came, without a complaint, without a struggle, and almost without a groan, he passed away. "Mark the perfect man, and behold the upright, for the end of that man is peace."

JAMES E. BRADLEY.

MINNIE NITA, daughter of J. F. and L. A. Hutchinson, departed this life September 2, 1877, aged three years and twenty-four days. Minnie was indeed a bright, beautiful child, and loved by all who knew her. She has gone to join her sister Lena, who preceded her only one short year ago.

JOHNIE J. CASSADY, infant son of Capt. A. A. and Mrs. C. A. Cassidy, was born May 18, 1876, and died September 1, 1877, in Lawrenceville, Henry county, Ga., aged fifteen months and fifteen days. His mother died and left him when he was two weeks old. His disease was cholera infantum.

Died, on the eleventh of August, 1877, ORABIAN SMITH, infant son of N. and L. Smith, aged seventeen days.

JOHN S. FRAZER.

SIMPLICITY OF MIND.—If God indulge you with ecstasies and extraordinary revelations, be thankful for them, but be not exalted above measure by them. Take care lest enthusiastic delusions mix themselves with them; and remember that your Christian perfection does not so much consist in building a tabernacle upon Mount Labor, to rest and enjoy rare sights there, as in resolutely taking up the cross, and following Christ to the palace of a proud Caliph, to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary. Yet never read in your Bibles: "Let that glory be upon you which was also upon Stephen, when he looked up steadfastly into heaven, and said, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God.' But ye have frequently read there: 'Let this mind be in you which was also in Christ Jesus, who, made of no reputation, and took upon him the form of a servant, and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross.'—John Fletcher.

MEDICAL.

VEGETINE

PURIFIES THE BLOOD.
DENOVATES AND INVIGORATES THE WHOLE SYSTEM.

Its Medicinal Properties are Alterative, Tonic, Solvent and Diuretic.

VEGETINE is made exclusively from the juices of carefully selected herbs, roots and berries, and is entirely free from every element of alcohol, opium, narcotics, stimulants, or any other deleterious ingredients. It is a powerful blood-purifier, and cures all diseases of the blood, such as Eczema, Scabies, Psoriasis, and all other skin diseases. It also cures all diseases of the liver, such as Biliousness, Indigestion, and all other diseases of the digestive system. It is a powerful tonic, and cures all diseases of the system, such as Debility, Anemia, and all other diseases of the blood.

For Female and Infants Diseases of the Blood, such as Menstrual Disorders, Leucorrhoea, and all other diseases of the female system. It is a powerful tonic, and cures all diseases of the system, such as Debility, Anemia, and all other diseases of the blood.

For Catarrhs, Dyspepsia, Diarrhoea, Colic, and all other diseases of the digestive system. It is a powerful tonic, and cures all diseases of the system, such as Debility, Anemia, and all other diseases of the blood.

For Rheumatism, Gout, and all other diseases of the joints. It is a powerful tonic, and cures all diseases of the system, such as Debility, Anemia, and all other diseases of the blood.

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Pattern Conversions.

Some extraordinary instances of mercy to great offenders are intended as a means of encouragement to sinners in seeking salvation. We can hardly suppose that this was the only end in the conversion of the persecuting Pharisee. There was a great and special mission for him. The Lord had need of him, as a chosen vessel, and he was probably the fittest instrument for the work to which he was called. Then his own single soul was an object in itself which might justify the exhibition of the largest mercy. But beyond these there was this purpose: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe in him to life everlasting." It was a pattern of mercy, an example of long suffering, hung up in the great picture gallery of revelation, for the benefit of all sinners who should come after.

Christ intended, in the conversion of Saul of Tarsus, to exhibit an instance of the power of the gospel to save that should cover, as a precedent, the most forlorn and dejected penitent that should ever come to him for salvation. We cannot say that this design, with the apostle's words before us, was merely incidental. It was not the only, but it was at the least its main purpose. Here was a man guilty of blood, breathing out threatenings and slaughter, whose bigoted zeal had turned him into a perfect demon of hate and cruelty. It was all done through a religious intent, in ignorance of the truth, and with the approval of a perverted conscience. But there were in him those elements of wickedness, that after estrangement from God and charity, which constituted him truly the chief of sinners. The inventors of the Inquisition, and the leaders in Christian persecutions, have been men of the same spirit. The chief of sinners are they who, under religious influences, have outraged every principle of love and truth. To save such requires the furthest stretch of mercy, and when God pardons them there is hope for all. Paul's conversion was a pattern. To this degree and after this manner Christ is long suffering. It stands in the opening of the dispensation as an illustration of the promises, and as an exhibition of the power to save to the uttermost.

Other instances as related in Scripture are doubtless for patterns of the mercy of God. The history of David is one of the most striking in the Old Testament. That there could be forgiveness for such sin as his is scarcely credible. And yet it stands in the inspired record as a marvel of the divine compassion. This fact is related, and there is no apology or extenuation connected with the recital. The sin of David, considering his knowledge of God, previously deep experience in spiritual things, and his high and responsible position as the Lord's anointed, was enormous as to be almost inconceivable. In its bad influence it towers above anything we can recall in history. Worse things have been done by bad men, and by godless tyrants and unprincipled kings; but such crimes in David were like hell yawning and casting up its fires in the midst of paradise. Lust, adul-

tery, lying, ingratitude, murder and hypocrisy met in this unparalleled act of baseness. And he found mercy. The repentance and its acceptance are recorded, and the long suffering of God is most conspicuous. God, in his providential dealings with David, stamped his sin with most signal evidences of his condemnation, but the guilty king was received back into the divine favor. Have we not here a pattern, an example of mercy, to which the penitent may ever turn?

After Paul and David, we might mention Peter and the penitent thief, not as instances of so great guilt, but as exhibiting mercy bestowed upon certain types of unfaithfulness and wrong-doing. All conversions have their special significance as evidences of the truth of the gospel, and of its spiritual and regenerating power. But the conversion of great sinners especially manifests the greatness of the divine mercy. They are patterns put in the sacred history, and hung along the galleries of religious biography, to strengthen the penitent's hope, and to encourage his faith. Bunyan's account of himself in "grace abounding" presents his conversion very much in the same light in which Paul regarded his own. Col. Gardener and John Newton considered their remarkable awakenings in the same way. The Bible gives us these patterns; Christian observation and experience give us many more. Considering what kinds of sinners have been saved, and the number of them, surely there are none who may not come with boldness to the throne of grace.

And yet there is no countenance to presumption in these patterns of Christ's long suffering. None found mercy without repentance, and none obtained peace until, with contrite and believing hearts, they earnestly sought reconciliation with God. We must read the fifty-first psalm in connection with the guilt of David and his pardon; and when we study the mercy of Christ in Paul's conversion we must also recall the humility, confessions and deep self-abasement with which he referred to his previous career. The monuments of divine mercy are altogether most surprising and wonderful. But the brands plucked from the burning are probably few in comparison with those that are utterly consumed. These pattern conversions are enough to save the worst sinner from despair, and to breathe hope into the darkest soul; and they are also rare and few enough to warn us against the danger of tempting God, and of trifling with the offers of his compassion.

Here and There.

The President's visit to several points in the South was received with hearty hospitality and enthusiasm. This only proves what we have asserted over and over again: that our people are loyal, and that just and fair treatment is all that is needed to attach them to the government under which they live. Whatever their politics may be, they are patriotic, and can appreciate equitable and magnanimous dealings on the part of the administration.

A subscriber writes: "I am not a member of the church, but as my inclination is toward the Methodist, I will volunteer the advice that you tell the members of your church throughout the country to help support the church papers, instead of fashion magazines." This is good advice, and we take it. As to the fashion magazines, there are some useful things in them, and we suppose the ladies regard them as among the necessities of life. All we insist upon is "that they seek first the kingdom of God and his righteousness." Take the religious paper first, and then, if they think they can afford it, take a fashion magazine. The church paper is absolutely indispensable to the live, active, working Christian. The type of religion that is developed without it is generally feeble, narrow, worldly. The Advocate is in need of larger patronage to sustain it, it is a means of great usefulness, and those who support it are doing a most useful and benevolent work. But we urge our people to subscribe not to help us, nor to benefit others, so much as to take it for their own welfare. It is worth to them a hundred-fold more than they pay for it. Church members should never be satisfied with themselves, nor should the pastor be easy about them, until they become interested in our religious literature.

A brother writes us that some in his section have suspected that we were opposed to the doctrine of Christ's perfection, because we published and commended an article from the Methodist on "The Love Test." We cannot here reproduce the entire article, but here is the gist of it:

If one is able to say, "I do not hate my enemy, I do pray for him, and try to do him good," let him remember that the absence of hate is not love, and that even more is re-

quired than outward acts of kindness. These may or may not be the expression of the inward grace of love. It is possible to do, for a time, without love, from a sense of duty, what love would dictate. But this is not all that is implied in the command: "Love your enemies." It has respect also to the inward sentiment of love. It requires us not only to do good to our enemies, but to have the feeling of love for them.

Therefore, before any man ventures to profess to be perfect in love, he should ask himself: "Do I love my neighbor—I, *as* my enemy—as myself? Do I have the feeling, the inward impulse of love for him?" And: "Is this an abiding state of mind?" Manifestly no man can answer these questions in the affirmative on the spur of the moment. And he should not presume to do so until he has proved by actual trial that his love can stand the test of repeated insults and injuries. If he can pass through repeated trials of this kind with the spirit of Christ, and without feeling any sentiment "contrary to love," he will have an experience worth telling.

It is one thing to have glowing religious emotions under the influence of the fervors and enthusiasms of camp meeting, and be persuaded that we do love God supremely and our neighbors as ourselves; but it is quite another thing to maintain this experience amid the trials, provocations and attritions of daily life.

These, as we understand them, are cautionary words, and directed against undue haste, in professing the blessing, or of concluding that we have it, without sufficient reason. We saw nothing objectionable in the article when published, and a repudial has not changed our conviction that its words are "words of wisdom and caution." Our correspondent is probably aware that there are several schools of perfectionists in this country and in England. The divergences are considerable, and the question has shaken the Northern Methodist communion. Indeed it has been at times a firebrand of mischief and discord in some sections. There is need of carefulness that views upon this subject be held in a spirit of moderation and charity. If we have not chosen to make a specialty of this doctrine, we believe that both in writing and preaching we constantly hold up the standard of the highest attainments in the life of faith. Our manual and *prædication* on this subject are the New Testament, and particularly the Sermon on the Mount, and the thirteenth of First Corinthians. We are just now publishing a series of short articles by the venerable J. G. Jones, of the Mississippi Conference, on the subject of holiness.

A good lady in Texas has forgotten the books we recommended. As we remember, they were Faber's Difficulties of Fidelity, Nelson on Fidelity, Bishop Watson's Apology for the Bible, and perhaps some others. Richard Watson's Conversations for the Young might suit the case she has in view. It would be well to keep a catalogue of our Publishing House on hand, and select and order such books and tracts as circumstances require. Prayer for the erring one, a good example, and a word in season now and then will help, and then, if possible, lead your friend to the house of God. More sinners are convicted and converted there than anywhere else. Ordinary preaching may seem not to be the thing in this special case, but probably it is, after all.

Letter from Dr. Pierce.

THE SOUTHERN REVIEW.

MR. EDITOR: Will you let me into your Advocate for enough to confess my shame in never knowing the true history of our Wesleyan Abolitionism until the Southern Review opened my pathway, in the October number of 1876, and the July number of 1877. Thanks to Dr. Bledsoe. And let every Methodist everywhere, who wants the best defense of Wesleyan theology ever sent forth, take the Southern Review. It is impossible to defend Mr. Wesley's views, as sent forth in his doctrinal essays up to 1756. But in 1788, when furnishing articles of faith for a Wesleyan Methodist Episcopal Church, away from all entanglement with English associations, his enlightened mind gave us an expurgated creed, from which no error of high churchism can be sprung; nor any affiliation with Pelagianism charged. Now, while I am myself no more of a Methodist than I was before, I am better prepared to defend my Methodism than I was before; and I owe it to our able critical reviewer—not to anybody's commentary, or any one's defense of Mr. Wesley's theology.

Now if I was the only dunce among us, put the lash to me, as I was ignorant of what I ought to have found out long ago. But part of my object in this humiliating confession is to say that Dr. Bledsoe has fully satisfied me. An able, faithful, critical Methodist reviewer is indispensable where nice distinctions become material to the security of truth, especially abstract truths. And Dr. A. T. Bledsoe is the man for it. I am mortified with every Methodist paper

that says or does anything in disparagement of our noble quarterly.

Now let me glory a little. I did object to some of Mr. Wesley's original sin views as long ago as 1806. It did not take my head off, as I was a boy, and knew how to behave. But for many years I denounced every commentator's opinion ever uttered by these glants in the work of Scripture exegetes that ever said "Barred with him in baptism" might refer to an ancient mode of immersion; whereas, in as far as I could see, there never was in the theocratic institutions anything that approximated immersion, in the Baptist idea of it. And if John had immersed, it could not have been called an ancient mode. The Baptists, however, and very justly, too—made great capital out of it, quoting Dr. Clark's Commentary, and saying: "If the ancient mode, the right mode, of course." I am glad of two things: Of Bledsoe's fearless dissection of Wesley's theological errors, and that the closer our final creed is dissected the clearer it shines.

L. PIERCE.

SEPTEMBER 22, 1877.

Unbrotherly Sneers.

Dr. Haygood, in the Southern Christian Advocate, notices the charges made by the Northern religious press against the Church South of neglecting the religious interests of the colored people. We have paid but little attention to these false and uncharitable insinuations, because the Church South is capable of attending to her own affairs without the aid or advice of these meddlers, and because those who make them are not likely to listen to truth and reason. As for the hearing of these slanders on fraternity, it is a matter of little moment. The questions at issue have been formally adjudicated and settled, and our formal relations are such as we sustain to other Christian churches. We have no quarrel now with the Northern Church, and have nothing to do with that church. The fraternal feeling toward other denominations depends upon elements of congeniality and mutual good will. This feeling has grown somewhat during the past year between the two Methodisms, but is something we of the South need not be much exercised about so long as we mind our own business, and follow the openings of Providence in our mission as a church. Dr. Hargrove's article, already published by us, is a sufficient defense of our church, if any were needed; and from personal observation we are prepared to indorse the following extract from Dr. Haygood:

During the past few weeks there has been, in certain quarters, a new outbreak of sneers and criticism directed at the Church South in the matter of its relation to the evangelization of the Southern negroes. Even the gentlemanly and generally just editor of *Zion's Herald*, the Rev. Dr. Pierce, forgets his manners and his clarity in a recent issue. Commenting on Bishop Marvin's address to the British Conference, Dr. Pierce twits the Bishop and the church he represents, in expressing mock regrets that the Bishop, while detailing to the Conference the foreign mission work of Southern Methodism, omitted to tell our Wesleyan brethren of the great work we are doing for the negroes at our doors. We wish to say to Dr. Pierce that this is not simply bad manners, but bad morals. It is slander, in that it suppresses the truth of past history, and fails to even intimate the truth as to current and recent events. If the world depended upon the utterances of the *Herald* editor for information on the subject in hand, the glorious and blessed work of our church for the salvation of the negroes would be unknown. And Dr. Pierce is not so ignorant of the Church South as to be uninformed on this subject. If he shall excuse himself by saying his irony is directed only at the present state of things, we have to answer that common justice and honor required him either to keep silence, or else to tell his readers why the Southern Methodist Church is not at this time engaged directly in the work of home missions among the negroes. If he knows the facts he has never, so far as we have seen, thought it to state them. If he does not know them he should confine his editorials to subjects that he understands.

The Independent, which has a remarkable gift for pronouncing uncharitably on subjects it has not investigated, has quite recently set itself up as a critic of the Church South. Commenting on Dr. Hargrove's late article in the New York Methodist reviewing the last annual report of the Freedmen's Aid Society, the Independent says:

"The Church South was, therefore, doing a good work among the colored people before the war. But what are they doing for them now? Five or six years ago those of the two hundred thousand colored members who still remained in the Church South were pushed off with a separate organization; and if anything is being done for them, or for the millions of negroes who are living in ignorance and degradation, it has escaped our notice."

We quote such utterances not with the hope of opening the eyes of the willfully blind. There is, perhaps no hope. Such papers as the Independent are past hope. They never miss a chance to send an arrow at the South. And the Methodist Church South receives their special attention when anything unmanly is to be said. And it has grown

into a habit with them. Light only intensifies the blindness of prejudice.

But our people should know what these people think, and what these people say. It is not in the interests of true peace and fraternity, to sit silent forever under their misrepresentations. Silence under slander may help to patch up a peace, it does not foster genuine fraternity. We, for our part, are truly and earnestly in favor of fraternity with our Northern brethren, but we love them too well to keep silent when their knowledge of the truth might do them good. If it is not knowledge that such papers and people need, it is grace. And if we cannot instruct, we can at least exhort them.

The Independent says: "Pushed off into another organization." This is the Independent's account of the organization of "The Colored Methodist Episcopal Church in America"—an account utterly and absolutely false. Possibly the Independent knows no better. The ignorance of its class is marvelous and past finding out. But there is another point upon which the *Herald*, the Independent and other such oracles need information; for we must believe—charity compelling us—they do not know. Why did the surrender of the Southern armies and the collapse of the Confederate cause, escape to a large extent, the work of the Church South among the negroes? We answer, with a full understanding of the matter, for our residence and ministerial work was in the very midst of these reviled and slandered people: The Church South was pushed aside and pushed out of its work among the negroes by carpet-bag politicians and Northern Methodist missionaries. How was it done? By appealing to the prejudice, the ignorance and the fears of the newly-emancipated negroes. "The Church South was denounced to these negroes as a pro-slavery church. The negroes were told that the Church South would attempt to re-enslave them. We are not guessing in these statements. Thousands in the Southern States can affirm every word we have said. If it were not impolitic, in these days of "formal" fraternity," we could give names, many names, of white men in the pay and employment of the Missionary Society of the Methodist Episcopal Church, who said, time and again, all these, and worse things to the negroes. We affirm most positively that these white men, working with the Republican party, and many of them in the employment of the Mission Board of the Methodist Episcopal Church, made every possible appeal to the ignorance and prejudice of the negroes; incited every passion of hate or revenge calculated to alienate them from their old masters, to get them out of the Church South, and to keep them from the Democrats.

Moreover, we affirm that hundreds of churches built and paid for by white Southern Methodists were used, whenever they were wanted, for several years after the war for Union League meetings, in which hatred of the whites was kindled into a blaze that, but for the conservative power of the pure gospel the Southern Churches gave them before the war, would have flamed into civil conflagration.

In this state of things the Church South was powerless—a state of things those papers that employ themselves in ill-famed sneers would do well to study. We conclude this article with an incident that may "point a moral." If it does not "adorn a tale." We tell it for the especial enlightenment of *Zion's Herald*. Dr. Fowler, Dr. Rust, and the Board of Missions of the Methodist Episcopal Church, last November, when it was believed that Mr. Tilden was elected President of the United States, there was very naturally rejoicing among the Democrats. There was, we must confess, some pleasure manifested by the Democrats in the little college town where we live. Our old colored nurse, noticing the gladness of the Democrats, said to one of our family that she believed if Mr. Tilden was elected the negroes would be "put back into slavery." What was the origin of this fear? The persistent declarations that followed the war, and that have not to this day altogether ceased. The special point in this connection we invite the parties above named to consider is that in the church in this village occupied by the Methodist Episcopal Church, built by the Freedmen's Aid Society of that church; served by a preacher appointed and sustained by that church—there was held a political night-meeting, harangued by a county politician—a white Republican—who appealed to the prejudices and fears of the negroes, just as the same class of men did the first year after the war.

On the Last Quarter.

We have so often "labored" with the stewards and pleaded for the support of the preachers that we fear our readers are getting used to it. We give below, by way of variety, an excellent article from the Richmond Christian Advocate, wherein the worthy editor exhorts to diligence.

Conference is but two months distant. From what we hear of church finances generally, there must be hard work ahead for the stewards. The last quarter at hand, and only two-thirds paid! What are you going to do about it, brethren? Why, the very first thing you should do is to resolve that every dollar assessed to your charge for any purpose shall be raised. And, having formed this resolve, proceed at once to put it into execution. Overhaul the church register at every phase, and see who has and who has not paid. Visit every delinquent and show him that his Christian duty is to give to the church. Don't be put off by lying, but press the matter upon his conscience until he opens his purse and pays his dues. There is not a charge in the Conference that cannot pay every dollar due the preacher and raise the whole of every collection

called for by the Conference, if every member will faithfully do his duty.

Let us have no more pitiful, shameful reports of three or five or ten dollars from a charge of several hundred members. And, that this may not be the case, let the preachers not be afraid to teach the people plainly, and, we fear, much-neglected duty, systematic giving. It is as much a pastor's duty to instruct his flock in this as in any other Christian duty, and until it is done in every charge, we may expect the present state of things to continue, and perhaps grow worse.

It is really difficult to imagine how many of our preachers manage to provide themselves and their families with the plainest sort of food and clothes on the sums paid them by their charges. It is a problem whose solution exceeds our powers.

And yet these brethren work on, year in and year out, gather souls in revivals, build up the churches, and go on their way rejoicing. But they have many heart-pangs and many gloomy forebodings. They look at their children growing up around them and ask themselves: How are they to be educated? There is no answer to the question save that which echoes graves. Ah! it requires great faith to press onward in the path of duty, burdened, as many of our best workmen are, with yearly growing cares of this sort. If our people only knew how it cheers a man and lightens his load for them to come up nobly and promptly and meet all his wants, there is not one of them that would hold back his hand.

Brethren, the church which you are to maintain in purity and vigor is the great conservative element in this world. "Ye are the salt of the earth; ye are the light of the world." If the people of God fall of their duty there is no hope for the world. If the light which is in us be darkness, how great is that darkness! By our prayers, our works, and our gifts we are to keep the true light shining, and in this way we shall be able to show men the way of life and salvation. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Can there be a nobler ambition than this? Reader, you are a member of the church—have you this year done your whole duty in regularly sustaining every work in which the church is engaged? If not, it is not too late; begin now, and be diligent in your work. The Master will soon call you to give an account of your stewardship.

It is all too true, as we sorrowfully announced last week—Dr. James A. Duncan is dead. He was sick but a few days, and died of erysipelas, induced by an abscess in the jaw. The Richmond Christian Advocate, of which Dr. Duncan was at one time editor, comes to us, in mourning. The Baltimore Episcopal Methodist says:

It was only on the ninth of September that Dr. Duncan was last in Baltimore, whence he came frequently, and where he was very greatly beloved. On the occasion of his last visit he preached on Sabbath morning at Trinity Church, of which his friend, Rev. Dr. W. W. Walker, is the pastor. Dr. Duncan had been in the ministry for thirty years. He was the son of Prof. David Duncan, formerly of Randolph-Macon, at Boynton, Va., but now of Wolford College, S. C., who was with his son during his last hours. Prof. Duncan is now eighty-four years old.

When in Baltimore last Dr. Duncan had an operation performed on his jaw, and a bone removed by a surgeon. He contracted a cold upon returning home and inflammation set in. Erysipelas followed, which was the immediate cause of his death. The last hours of the deceased were painless and peaceful. He had been twice married. His first wife was Miss Twitty, of North Carolina, and his last was Miss Wade, of West Virginia, daughter of Rev. W. A. Wade, of the Baltimore Conference. He leaves a widow and five children.

Dr. Duncan died on Monday, September 24. From the Richmond Christian Advocate we learn:

On Tuesday, at 12:30, a special train (ordered by the president of the Fredericksburg railroad) carried the Methodist ministers of Richmond and other clergy of the city to Ashland, where preliminary funeral services were conducted by Rev. Leroy M. Lee, assisted by Rev. Dr. Charles H. Read, of the Grace Street Presbyterian church, of Richmond. The remains reached Richmond at 4 P. M., and were borne to Broad Street church, Bishop Doaggett making the funeral address. The burial was in Hollywood.

The Advocate was kept open to give even these meager particulars in this issue.

We deeply sympathize with our venerable brother and friend, Rev. M. C. Torrentine, of the Alabama Conference, in his bereavement. God will doubtless support his aged servant in this trial. In another column will be found Bro. Crawford's announcement of Sister Torrentine's death. A good and noble Christian woman has gone to her reward.

Rev. John Mathews, the laborious pastor of the Carondelet Street church, has recently had a severe attack of malarial fever, and has not been able to preach for the past three weeks. He is still very feeble, though improving, and will probably be detained from his pulpit for a week or two to come.

Rev. Dr. Marshall, of Vicksburg, spent a few days in New Orleans, and preached at the Carondelet Street church twice on last Sunday, September 30. The doctor was in good health and in excellent preaching condition.

Farm, Garden and Household.

COTTON SEED OIL.

It is well known that among what is called the Latin people of Europe, and in many other portions of the globe, olive oil or some other vegetable oil is used almost entirely for cooking; and among Jews and other people, whose religion teaches them that the hog is an unclean animal, of course lard is not used, and some other kind of grease supplies its place. With us in America corn has been so cheap and the hog so easily raised, and his lard has been such a convenient grease for so long, that we have come to look upon lard as an absolute necessity in house-keeping, and think we must have it at any price. The most of our people cannot think how a chicken or a fish could be fried or a pie crust shortened without lard; and yet the use of lard is of comparatively modern origin. Our oldest histories speak of oil as being used for cooking, and the Old Testament makes frequent mention of it, for of course the Jews could not use lard; and tallow, either of the cow or sheep, is not suitable for cooking purposes. Now what I want to tell your subscribers is that refined cotton seed oil is just as good as olive oil, and much better than most of the olive oil we get here, because it is so much fresher. In fact I am informed that for a long time the principal demand for cotton seed oil was to make olive oil out of. About six months ago I found out that a number of Hebrew families in this city were using cotton seed oil to cook with. I felt interested in the matter, and made some inquiries about it, and was assured that to shorten bread it was as good as any lard or other grease, and to fry fish or chicken or steak it was much better. I asked how it could be better, and the answer was that lard lacked a great deal of being pure grease—it contained a large proportion of stercorine and other foreign matter, and when it was heated these other ingredients that were not pure grease would commence to burn at a much lower temperature than the cotton seed oil; consequently the meat, immersed in the oil at a temperature some twenty degrees higher than the lard, could be raised, and was at once browned over, all the juices retained inside, and no odor of the grease permitted to penetrate, and the result was a much better cooked and more palatable piece of meat. I determined to try the oil, and now state, as the result of my personal experience for six months, that it is far superior to lard for every purpose of cooking, and that it is twice as cheap.

The refined oil can be bought in our market at seventy-five cents per gallon—about seven and one-half cents per pound—and one pound will go as far as a pound of lard. It is absolutely tasteless and without smell, and certainly nothing can be cleaner for the entire hull is taken off before the kernel is pressed. Now is it not a great deal better for our people to use a home-made article, like cotton seed oil, than to send their money to the West to buy lard that, so far as they know, may have been made by boiling down hogs that died of cholera, or even if made from healthy hogs, may have been handled in the filthiest manner? Everything that makes a demand for the products of the cotton plant, whether it be for the seed or the fiber, is an advantage to the cotton-growers; therefore every grower of cotton should try to encourage the use of cotton seed oil, and should throw aside any foolish prejudice. I hope this communication may attract attention to the subject.—*Editor, in Southern Plantation.*

SUCCESSFUL BEE CULTURE.

Those persons who expect to make bee-keeping a success should keep a watchful eye on their colonies, and provide them with receptacles for storing surplus honey. Careless beekeepers often lose much by neglecting to do this in season, thus condemning their colonies to a very unwilling idleness. Some bees work in boxes readily, while others do not. Those last mentioned may be induced to do so by giving them boxes containing comb, with the bees and comb in it, and put it on the lazy hive. This will generally have the required effect, for example is more powerful than precept. As fast as the receptacles are filled and the honey capped they should be removed, so that the delicately white comb may not be soiled by the travel of the bees. All pieces of white comb should be put into the surplus boxes; it can be easily fastened by putting the edge of the comb against the wire grille until it meets, and holding the boxes upside down, sticking it to the top. Where no extractor is used, the best use that can be made of the white drone comb is to cut it up and use it in this way. Too much surplus should not be given at once; the bees may not have heat enough to utilize it. Put on one box, and see if that is well filled with bees before putting on another. At night, by putting the ear against a hive, we can easily ascertain whether the bees are making much honey; if they are satisfied with their day's labor we shall hear the sweetest of all music in an apiary—the happy, satisfied hum of plenty and contentment—and the airy swarming of the sweetest perfume—an odor composed of the nectar of ten thousand flowers.

Native perfumes and whispy wincies they stole those honey spits. Pails should be taken to prevent the bees from raising an excess of drones. All old combs that are to be given to new colonies should have the drone comb cut out and worked put in its place. This can be easily done by first cutting out the drone comb, then laying the frame upon the worker comb, cutting it to fit the place where the drone comb was cut out. If it is cut a very little larger, and gently pressed into the place, it will remain without fastening. I once had a swarm that would

perish in building a drone comb, I did not want so many nurseries for

The lazy fathers of the industrious hive.

I would cut it out, and by the next day it would be built again. As a last resort I took away their worker combs, confined them to a small space in the hive, and then to save their own existence they built worker combs.

The season thus far has been favorable for agriculture, and now our hives are teeming with industrious workers. If Prof. Tice's weather prediction does not go back on us we may expect fair returns, and "all will be merry as a marriage bell."—*Pratt Farmer.*

TURNIPS FOR SHEEP.

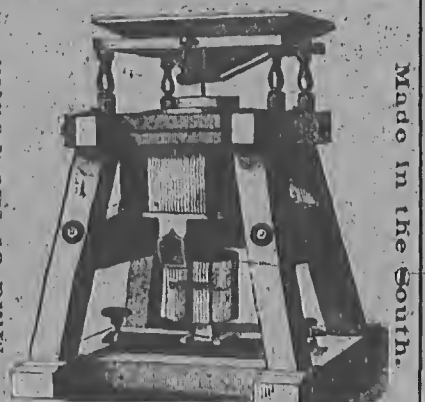
England is peculiarly adapted to the growth of grass to its greatest perfection, by reason of its moist climate. Yet there is another crop which, for sheep, is prominent above all others in that country as feed. We mean the turnip crop. The English have long since learned that turnips fed to sheep in the field not only provides the cheapest food that can be raised, but furnishes likewise the best plan by which the soil may be fertilized with the richest manure, conveniently, in proper proportion and at the least expense. The sheep are penned in upon a small portion of the field by a movable fence, and as soon as said piece of land is deprived of its crop of turnips the fence is moved to another spot. Now if the English people have a hundred or more years adopted and practiced this manner of making mutton and wool, and retaining the fertility of a soil that has been chipped year by year for generations, as more profitable than any other system, why cannot we in America follow in the path which our older and more experienced friends of the British Isles have marked out? This now is the month to sow turnip seed, and we would advise all who keep sheep to give the crop a thorough test this season. Too great care cannot be had in the preparation of the land for this crop, and the soil should be broken deep, plowed and harrowed until the clods are finely pulverized. There is no reason why sheep, for at least two months in the winter, might not be kept in splendid condition upon the turnip patch, and when taken off have the soil rich for the production of any desired crop.

The time is rapidly approaching when turnips and sheep will command more attention in the United States, and especially in the Southern portion of our republic.—*Southern Live Stock Journal.*

To prevent sweating your oven bottoms with pie juice, cut the bottom crust large enough to turn over the upper in a little roll.

MACHINERY, TIES, ETC.

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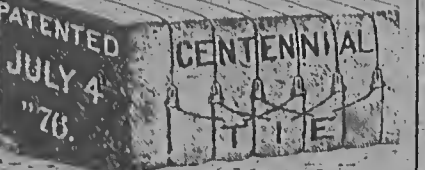


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\$55 & \$77 a Week to Agents. 210 9th St. St. Louis, Mo. P. O. VICKERY, Agents, Mo.

MISCELLANEOUS.

War! War! War!

ATTENTION!

HEADQUARTERS OF THE

Howe Sewing Machine Co. of the South, NEW ORLEANS, MAY 12, 1877.

THE HOWE

SEWING MACHINE CO.

DO THIS DAY

DECLARE WAR

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SEWING MACHINE WORLD!

REDUCING THE PRICE OF THE HOWE SEWING MACHINE WITHIN THE REACH OF EVERY FAMILY IN THE LAND.

CALL AT HEADQUARTERS—183 Canal St. to

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DR TUTT'S PILLS

Meet the wants of those who need a safe and reliable medicine. The immense demand which has so rapidly followed their introduction is evidence that they do supply this want, and prove them to be

THE MOST POPULAR PILL

ever furnished the American people. The high esteem in which they are held by the medical profession, and the fact that they are sold in every household, and in every drug store, are evidence of their superiority over all other medicines. They are sold in every household, and in every drug store, are evidence of their superiority over all other medicines. They are sold in every household, and in every drug store, are evidence of their superiority over all other medicines.

DR. C. L. MITCHELL, Ft. Meade, Fla., says: "I have used your pills, and find them to be the most reliable and effective I have ever used."

Rev. R. L. SIMPSON, Louisville, Ky., says: "I have used your pills, and find them to be the most reliable and effective I have ever used."

Gold Sick Headache & Piles 30 Years. "I am well. Gaining strength and flesh every day." R. S. Austin, Springfield, Mass.

He Defies Chills and Fever. "With Tutts' pills, we defy chills. Illinois once you a debt of gratitude." R. R. Ripley, Chicago, Ill.

Sold everywhere. Price 25 cents. Office, 35 Murray Street, New York.

TUTT'S HAIR DYE

Gray hair is changed to a glossy black by a single application of this dye. It is easily applied, and does not wash out. It is sold in every household, and in every drug store, are evidence of their superiority over all other medicines.

Country Orders for Millinery

FANCY GOODS!

All the Latest Novelties and Patterns.

OF

State Female College,

MEMPHIS, TENN.

Session will open September 1, 1877.

College of Liberal Arts, seven Professors.

College of Medicine, five Professors.

College of Law, three Professors.

The Faculty is full and experienced, instruction thorough, curriculum extensive, location healthy. Special attention paid to the religious instruction of each student. For further information address D. C. L. MITCHELL, President.

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VANDERBILT UNIVERSITY.

Organized with Four Departments:

1. Department of Philosophy, Science and Literature, with eleven Professors and two Tutors.
2. Biblical Department—Four Professors.
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NEXT SESSION.

The next session will begin on the first day of September, 1877, and end on the last day of May, 1878.

The importance to each student of being present at the opening of the session for examination and classification cannot be overestimated. Tuition in the highest Department is Free. The lowest in the Literary and Scientific Department has been reduced to \$50 a year, and in the Law Department to \$25. The Lectures in the Medical Department (text books excepted) for the entire scholastic year. For full information, and our catalogue, just issued, apply by letter to J. M. Leach, Secretary of the Faculty, Nashville, Tenn., or to G. G. HILAND, Chancellor.

CENTENARY COLLEGE,

JACKSON, LA.

Will resume its exercises on the first Monday in October, with a complete

of professors. All the branches of preparatory and college courses will be taught. Tuition in preparatory and college classes \$5, for session of forty and in private families at corresponding low rates. For particulars and a catalogue address J. M. LEACH, Secretary, Jackson, La., Aug. 9, 1877.

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TUNKEEGEE, ALA.

The next session of this institution will open on WEDNESDAY, the 1st of October, 1877.

The expenses of board and tuition for the year. All departments are filled by teachers of experience and thoroughness, who possess, and instruction in the following branches: Latin, Greek, Hebrew, English, French, German, Italian, Spanish, Portuguese, Russian, Chinese, Japanese, Hindustani, Persian, Arabic, Syriac, Coptic, Ethiopic, Sanskrit, Pali, Tibetan, Malay, Tagalog, Ilocano, and other languages. For further information address JOHN MASSEY, President, Tunkeegee, Ala.

Whitworth Female College,

BROOKHAVEN, MISS.

On the New Orleans, Jackson and Northern Railroad, 12 miles from New Orleans.

Will reopen September 20, 1877.

Number of Teachers..... 35

Number of Pupils..... 110

Number of Boarding Pupils..... 110

All the departments organized, Music, Chant and Apparatus in daily use. Charges are low. Free tuition for the poor. No extraneous allowed. Send for catalogue. J. F. JOHNSON, President.

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Session

MACHINERY, TIES, ETC.

NEW CANTON MATTINGS.
WINDOW SHADES, NEW STYLES.

BUCKEYE BELL FOUNDRY.
Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rubber Huggings, for Churches, Schools, Farms, Factories, Court-houses, Fire Alarms, Tides, and Clocks, etc. Fully Warranted.

Illustrated Catalogue at Free.

NEW ORLEANS MARKETS.

ADVOCATE OFFICE.
NEW ORLEANS, Tuesday, Oct. 2, 1877.
MONETARY.

The growing confidence leads capitalists to disburse the ready money more freely, and the market has advanced since our last report some two or three per cent. The calls are from cotton factors mainly, who are sending large amounts to country merchants. In addition to this there are considerable improvements being made in our manufacturing. Large shipments of goods and wares are arriving from New York and Philadelphia, the regular steamers being unable to supply the demand for freight room. Quotations are as follows:

EXTRAORDINARY PAPER.	10 1/2
1st paper.	12 1/2
2nd paper.	10 1/2
3rd paper.	10 1/2
4th paper.	10 1/2
5th paper.	10 1/2
6th paper.	10 1/2
7th paper.	10 1/2
8th paper.	10 1/2
9th paper.	10 1/2
10th paper.	10 1/2

CORN.	10 1/2
Gold in New York.	103 1/2
Gold in London.	103 1/2
Mexican Dollars.	85 1/2
American Halves.	10 1/2

COTTON.

Extracts from W. & W. & Co's Liverpool Cotton Circular of September 4, 1877.

The Manchester Courier, in its issue of the twelfth instant, contains an interesting article, which we epitomize as follows:—
"The limited liability principle into cotton spinning has lent a much greater publicity to the unprofitable character of the trade than in former days, when business was carried on almost exclusively by private concerns, who did not publish their affairs to all the world. The extraordinary success of some of the earlier 'limited' mills encouraged the widest and most absurd expectations, for no prospects of trade ever existed which justified the extension of spinning power witnessed in Oldham. The extreme view sometimes taken of the losses sustained by cotton spinning companies is not altogether justified. We have taken twenty of these reports at random, nineteen of which are from Oldham, and we find that if the net profits of the twenty companies are taken, and the result spread over the entire share capital, the result will be in the neighborhood of four per cent. on the total share capital invested. Individual companies may have to regret the too sanguine calculations of their promoters, yet if twenty of them, whose accounts have been examined, fairly represent the entire number, then the industry cannot be regarded as altogether unsound or unsatisfactory, considering the famine in India and the war between Russia and Turkey." To the above we would add the statement made in our last report, namely: that the low grades of cotton, such as are used at Oldham, have so far this year ruled some twelve to thirteen per cent. relatively dearer than middling American, as compared with the same period last year.

NEW ORLEANS MARKETS.

DAIRY.

COTTON.

SUGAR.

RICE.

WHEAT.

BARLEY.

OATS.

PEAS.

BEANS.

LENTILS.

MILK.

BUTTER.

EGGS.

HONEY.

SALT.

SOAP.

CANDLES.

FLOUR.

WHEAT.

BARLEY.

OATS.

PEAS.

BEANS.

LENTILS.

MILK.

BUTTER.

EGGS.

HONEY.

SALT.

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BUTTER.

EGGS.

HONEY.

SALT.

SOAP.

CANDLES.

FLOUR.

WHEAT.

BARLEY.

OATS.

Report of Dealers' Cash Prices.

COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES.

FROM 100 TO 1000.

Cotton scrapers.

Cotton sweeps.

Cotton rollers.

Cotton gins.

Cotton presses.

Cotton bales.

Cotton seed.

Cotton oil.

Cotton lard.

Cotton soap.

Cotton thread.

Cotton yarn.

Cotton cloth.

Cotton paper.

Cotton twine.

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SEWING MACHINES.

THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices.

WORLD-RENOVED SINGER FAMILY SEWING MACHINE!

FOR CASH!!

The Singer Manufacturing Co. has determined to put the price of their machines within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now offered at prices below the lowest ones of any other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap machines hawked about the country, with no claim for patronage but their cheapness.

BEWARE OF Worthless Imitation Machines.

The Singer Will Last a Lifetime.

Send for Circular and Cash Prices.

ADDRESS THE SINGER MANUFACTURING CO., No. 91 Canal Street, New Orleans, La.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing! SAVE YOUR EYES!

Restores your Sight! THROW AWAY your SPECTACLES.

By reading our Illustrated PAMPHLET, entitled "THE SIGHT" and "ANATOMY OF THE EYE," you will learn how to restore impaired vision and how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eye.

WASTE NO MORE MONEY BY ADJUSTING YOUR GLASSES ON YOUR NOSE AND EYES. FIGURING YOUR FACE. Pamphlet of 100 pages. Mailed Free. Send your address to us.

Agents Wanted.

Gents or Ladies. \$5 to \$10 a day guaranteed. Full particulars sent free. Write immediately to DR. J. BALL & CO., (P. O. Box 587), No. 206 West 34th Street, New York City, N. Y.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE. FAULTA DIST.—FOURTH ROUND.

Brooklyn circuit, at Providence, Sept. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 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ative during the day, they are always ready to shut up at night.

BY THE REV. JOSIAH BARKER, A. M.

Scriptural Holiness No. 2

5. The prayers used by God's people, both under the prophetic and Christian dispensations of the church, and which have been placed upon record by the pen of inspiration for our use, prove clearly that we may be cleansed from all sin in this life, as God would not teach us to pray for what he does not intend to give us. A few scriptural references will be sufficient for illustration. The author of the fifty-first psalm utters in prayer the following language: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I

PONTIAC, MISSISSIPPI. J. G. JONES.

So much has been said about the ignorance and low social standing of the apostles that most of us really believe that to have been the case, and so we preach it to our people, to the great detriment of historic truth, and still more to the detriment of pastoral efficiency. So prone are we to follow, without thinking, whoever may chance to trot along before us. Some shallow-pated theologian away back yonder supposed it would wonderfully elevate the omnipotent power of our Savior to show that he could not only inspire and give supernatural power to men, but could

ignorant men for such a purpose would seem to require some proof; whereas, as above stated, there is none. Moreover, all that we hear incidentally from the Lord Himself, bearing on this point, strongly supposes them all to be educated. He frequently calls their attention to the Scriptures, as though they were familiar with those writings. "Have ye not read" so and so? One of the things the apostles were to do was to teach—to expound the Scriptures; and if the Savior set the example of

Out of a family of sixteen children he survived all but four. Two of his sons are buried in Virginia, and the youngest, after passing through all this bloody carnage of Gen. Lee's campaigns, fell a victim to malarial fever, while travelling in the Mississippi swamps as an itinerant Methodist preacher. A good man has fallen after a long life that was one continued illustration of the beatitudes of our holy religion. As a man, a citizen and a Christian he was always without guile and above reproach. He never owed a cent that he did not pay, nor expected of others what he was unwilling to do himself. Perhaps no man ever lived who labored harder to live up to the golden rule, or who came much nearer attaining that perfection.

He was peculiarly blessed with an iron

JAMES H. KIDD was born in Elbert county, Ga., May 8, 1895. When a boy he moved with his parents to Shelby county, Ala. He was married to Miss Hetsey E. Salley August 12, 1924. In 1925 he professed religion and joined the Baptist Church at the Burden, Ala. In 1926 he moved to the

N. M. CHARK.

MEDICAL.

What is Vegetine?

VEGETINE, for the complaints for which it is recommended, is having a larger sale throughout the United States than any other one medicine. Why? Vegetine will Cure these Complaints.

Saves Health, Strength and Appetite.

My daughter has received great benefit from the use of the VEGETINE. Her declining health was a source of great anxiety to all of her friends. A few bottles of the VEGETINE restored her health, strength and appetite.

N. H. TILDEN.

PREPARED BY
H. R. STEVENS, Boston, Mass.

The Christian Advocate.

THURSDAY, OCTOBER 11, 1877.

THE EVERLASTING CITY.

As lies the blue below the thunder-cloud,
As lurk the snowdrops 'neath the drifted snow,
As the bright buds till April call aloud,
Hide deep within the black and leafless boughs,
So, despite care and sorrow, loss and fret,
God's loving pity guards his children's feet;
Oh, in our darkness let us trust him yet,
Whose Comforter each patient soul awaits.

Believe the rankling wound in love is sent,
Believe the grief in chattering mercy comes,
And so the bitter "why" to faith will melt,
And borrow smiles among her darlings' toms.

Watching the violet gem the grassy lane
That late in dew-drops winter chill we trod,
Let the sweet flowers preach to the lonely pain
The everlasting pity of our God.

Timothy's Magazine.

Letter from Bishop Marvin.

CONSTANTINOPLE.

The best position for a great capital, both political and commercial, in the world we inhabit is that occupied by the city of the Sultan. Any one who will take the trouble to study its geographical relations will soon convince himself of this fact. It is the center of a most remarkable system of waters, the like of which is nowhere else found. It has the great Mediterranean Sea on one hand, and the Black Sea on the other, and is on that most remarkable channel which connects the two with a depth of water at all points much more than sufficient for the largest vessels. The Mediterranean is 2,500 miles long from Gibraltar to Beyroot, with a coast line greatly extended by the Egean and Adriatic Seas. It washes the shores of Europe, Asia and Africa, and touches many of the fairest and most fertile regions of the earth. Human civilization dawned upon its shores. From immemorial ages it has been the highway of an opulent commerce. The length of its coast line, following all its irregularities, and taking its largest inlets into account, is more than 10,000 miles. On the other side the Black Sea extends from the Bosphorus to the Caucasus, bounding Asia Minor and Armenia on the north, and Western Russia on the south, having its coast line extended by the Sea of Azov, and receiving the water of the Danube, the Dnieper and the Don; opens to it a vast area and some of the richest regions of Europe. Thence of Western Asia, Eastern Europe and Northern Africa are at the very door of Constantinople, which is accessible to them by easy water communication, and is so related to the different parts as to hold the thread of their commerce in her hand. The area that she thus commands extends over a range of latitude and embraces a variety of productions which ought to give rise to the most active commerce, of which she would be the center and chief point of distribution. Then the Straits of Gibraltar and the Suez Canal open all the world to her, east and west. If the Bosphorus had been in the hands of the people who have made London, Constantinople would have been equal to two or three Londons.

Just at the end of the Bosphorus, where it enters the Sea of Marmora, is Constantinople, on the European side. As you enter from the Sea of Marmora you leave the city on your left. By the time you fairly enter the Bosphorus you see an arm of water a mile wide starting out at right angles from it on your left. It penetrates the land about ten miles, first in a direct course, and then, toward the head of it, curving to the right. This is the Golden Horn, the mouth of which is the harbor of the city, which lies on the sea on one side and on the Golden Horn on the other, with an oval point on the Bosphorus, as the shore curves around and turns up the Horn. The business front is on the Horn.

But, as at New York, there are three cities here—one on the opposite bank of the Golden Horn, called Pera, or sometimes Galata, and one on the Asiatic side of the Bosphorus, called Scutari. The principal city itself is called Stamboul by the Turks. So, on the western side of the Bosphorus there are Stamboul and Pera in Europe, with the Golden Horn dividing them, and on the opposite side Scutari in Asia. Southward from Scutari, and only a short distance from it, fronting on the sea, is the old city of Chalcedon, a place of little consequence now.

This cluster of cities is said to contain a population of 1,000,000.

The shores of the Bosphorus are bold and beautiful in a very high degree, often rising in steep elevations of three or four hundred feet, just above the city. The ground on which the city itself stands is not so elevated, but sufficiently so for the finest effect in the display of its buildings. Those which show to the best effect are the mosques, of which there are several very large ones, their domes and minarets rising above all other buildings, with a cluster of smaller domes around the base of the great one. In Stamboul there are also the buildings of the Sublime Porte—that is, the great government offices—not in a very commanding position. But the building occupied by the minister of war is some distance from the others, on a commanding site. Besides these public buildings and mosques the houses of Stamboul are generally of a poor class. The same is true of Scutari. But a large part of the city of Pera is occupied by Europeans, and in this quarter the houses will average well with those of our American cities. The East and the West are face to face here. You may pass from the streets occupied by the elegant European retail stores, cross the Golden Horn on a bridge, and in twenty minutes find yourself in the midst of an Oriental bazaar. The contrast is striking and impressive. The two civilizations are represented in the aspects of the contrasting scenes. The European shop or store, as we call it in America—with ample room, and good classification and neatly ranged on shelves, the whole place having an aspect of order and convenience, with an air of artistic arrangement, on an open street, belongs to a different world from the narrow, covered

street of the bazaar, with its little crowded shops, eight or ten feet square, having the whole front open upon the very edge of the street; or, what is often seen, the goods exposed for sale in the street itself, sometimes on a little platform, and not infrequently on a piece of canvas spread on the pavement.

In Stamboul there is no room for carriages, except on one or two thoroughfares. Even in Pera only a few of the streets are wide enough for wheels, and they are paved so badly, with stones a foot in diameter, as to make it unpleasant. Most persons get about on foot or on horseback.

We reached Constantinople on the same steamer with Dr. Schaff's party. An English gentleman and his two daughters had joined the party at Beyroot, so that we had quite a crowd together. On landing there was a little show of examining trunks by a customhouse official, and then the baggage was placed on the backs of the human animals, who were waiting for a job. A walk of half a mile up a rather steep street, paved with large stones so as to make a lumpy surface, each stone being from six to twelve inches, brought us to the Luxembourg Hotel. It is the poorest hotel in the city having any claim to respectability, a fact which we did not know beforehand. If we had the thing to do over again we would never set foot inside of it.

We were in Pera. After breakfast the whole party started out to see Stamboul on horseback. You ought to have seen us, ten men and four ladies, four of the men Americans, counting Dr. Schaff, all the other English, mounted on fat stallions that were squealing and spitting for a fight all the time. It happened that the finest one of the lot fell to me—a magnificent Arab, pure white, fat, well groomed, and so full of life that he could not hold himself still. But he was well broken, and, by nature, tractable. Besides that, he had the most powerful bit, with tremendous leverage; it almost hurt my conscience to draw upon the reins. Three hostlers went along on foot, whose business it was, when two of the horses charged upon each other, to dash in and part them. We crossed over to Stamboul, went to the Sublime Porte, and got a firman authorizing us to enter the mosques, rode through the streets an hour or two, and passed out through the old wall at the Seven Towers. How proudly my Arab did comport himself, and how anxious he seemed to whip every other horse in the crowd, yet he responded to my voice, and held with more of affection than fear apparently, so that I soon felt quite at my ease. But after we got beyond the wall some of the party set off on a gallop, but on a run of full speed I thought my Arab would go mad. He was fairly frantic with the irrepressible sense of power. To be passed and left behind by meaner horses was too much. It took the full advantage of the powerful bit to enable me to moderate him into a rapid gallop, and at that he bounded into the air, and shook his head, and kicked, so that he was a magnificent spectacle. Could an old-time Methodist preacher be condemned if he enjoyed such a moment with a sort of intoxication of delight? In fact I claim credit for not disgracing the cloth by distancing everything on the field. I scarcely know anything in the way of physical enjoyment better than the sense of being borne along by a bounding horse that scarcely feels your weight, while yet you rein him and control him at your will.

We visited all the principal mosques, though none of them are equal to the principal mosque at Cairo, for at all comparable to the mosque of Omar at Jerusalem. That of St. Sophia has a special interest for Christians, as it was built for a Christian church, and long used as such. The Moslems changed it in some respects, but the body of the building as it was made at first. In some places even the cross is to be seen, though in most instances it is more or less mutilated. It was built by the Emperor Justinian, who boasted, when it was dedicated, that he had eclipsed the work of Solomon. It is indeed a magnificent structure. But I cannot undertake to describe it. Another old Christian church, the Church of St. Irene, is now used as an arsenal. Guns and pistols and swords are stacked all over the floor, and hung thick on all the walls and columns.

We happened at Constantinople at the time of the annual meeting of the missionaries. It was an occasion of great interest, especially as the war just commenced may place some of the missionaries in the interior in difficult and even perilous situations. Their annual sacramental service was one of much interest, and constituted another occasion, of which we have enjoyed so many, in which we ought to commune with the people of God in the symbols of our Lord's death. From San Francisco, our way has been marked by sacramental opportunities. What though these be the symbols of our own immediate need? and the service not in the form we are most accustomed to? They are followers of our Lord, and this bread is broken "in remembrance of him." Moreover, they are men who have taken all to follow Christ. Our fellowship with them is deep and holy.

At the service I met the Rev. Dr. Long, of the Methodist Episcopal Church. He was the first superintendent of the Bulgarian mission of that church, but has been some years professor of natural science in the Robert College at Constantinople.

The history of this institution is a remarkable one. Mr. Robert, a merchant of New York city, a man intelligent in Oriental and missionary affairs, came to the conclusion that the cause of Christ would be served in a very effective way by the establishment of a college, under evangelized auspices, at Constantinople. He had the good fortune to secure ground near the city, on which he erected a large stone building, well adapted to its purpose. It is situated six miles from the lower bridge of the Golden Horn, on one of the most commanding summits in the vicinity, just at the head of the Bosphorus, commanding a

magnificent view of that most remarkable channel in both directions, toward the city, and toward the Black Sea. The view from the summit of the college edifice is remarkably imposing. Across the Bosphorus the Asiatic hills rise in grand masses, steamers and sails dot the water-line below, villages in quick succession lie along the shore, the palaces and suburbs of the city, on both banks, refresh the eye to the right, the Black Sea is just beyond the range of vision on the left, the hills of Europe lie in the rear, while the curve of the Bosphorus, with its deep depression between the two continents, forms a magnificent arc on the cord of which the college stands. I believe I have never known a public building in so grand a situation.

Upon the invitation of Dr. Long I spent a night at the college. There have been as many as 200 students at one time in attendance, though the number at the present is reduced to 120. The cause of the falling off is not to be sought outside of the prostration of the business of the country, which sympathizes with the universal stagnation in Europe and America, and, from local causes, is exceptionally severe in Turkey. I was informed by intelligent men that for two years there has been no business done here beyond a trade in the necessities of life.

Students come from all parts, but chiefly from Bulgaria. Three or four different languages are represented among them, and as it is necessary to have a uniform language for the college, the English has been selected. Before entering the classes the student must be able to pass an examination in that language.

This institution is not connected with any church, but is founded upon a strictly evangelical basis. The religion of the Bible is taught in it as a part of the curriculum, and the word is preached in its chapel. Its graduates go abroad everywhere, deeply grounded in the saving truths of the Christian faith.

The curriculum of the college covers the whole classical and scientific course, and it has established a reputation of thoroughness, winning in the native schools, which must, in better times command a large patronage among the higher classes. The scientific and philosophical apparatus, I observed, is very ample and in excellent condition.

In company with Dr. Schaff I attended the opening exercises in the morning. After roll-call, reading of the Scriptures in concert in English, and prayer by the Rev. Dr. Washburn, the acting president, Dr. Schaff was called upon to address the students. When "the old man" the student sat down the cheering was the loudest I ever heard in a college. As for myself, I will risk the opinion of saying that the opportunity of addressing those young men was one of the most gratifying incidents of my tour. I have rarely had a better average of faces before me, or spoken to more attentive or responsive audience. By the way, I had one great impression corrected. I had supposed that every Selah had light hair and complexion, and blue eyes. "Is many instances quite the reverse is true."

The Mohammedan patronage of the school has always been small. Just now there are none of that class. Missionary labors here have little or no access to the Moslem population. It is next to impossible for a Mohammedan to convert himself to Christianity, not only on account of the overwhelming social pressure, but also on account of official interference. It is among nominal Christians alone that anything is or can be done, so long as the Ottoman rule continues.

The Turks impress us favorably in some respects. Physically they are a fine race. After their fashion, they are cultivated. Their manners are easy and pleasant. So long as their religious prejudices are out of sight, they are polite. They are brave and self-possessed. As a matter of course, there must be great force in them to have acquired, and to retain for centuries, such faith in Europe. The time was when it seemed as if they would master the whole of Europe. True, their power has been waning for a long time now, and for a quarter of a century they have owed their continued existence, in Europe at least, to the English. For some real or fancied cause, England has thought it necessary to her general policy to keep the Sultan on the Bosphorus. But in spite of all, the work of disintegration goes on. She has lost Greece, as well as Eastern Hungary, Roumania and Servia are as good as lost. She finds little more than a match for her. It is said she is ready to give up Crete. Even in Syria the government of the Lebanon has a certain autonomy, which almost amounts to independence. In Africa she retains only a pretense of suzerainty over Egypt and the Barbary States, and it is likely it will be before these lines are printed her boundary will be changed so that both in the East and in the West she will show a diminished area upon the map.

The cause of this is inherent in the Turks themselves. They are not progressive; they are human fossils. In immediate contact with that Europe which is so vital with forces born of Christian thought, fossil Turkey must suffer disintegration. It is the order of the day to examine and scatter its relics to label them, and lay them away in museums. The Turk is a barbarian, and barbarism cannot exist in Europe. The day is rapidly approaching when it can no longer exist even in Asia; but in Europe it is already intolerable. Bulgarian massacres, under the very nose of Christian Europe, are a stain that cannot be borne. Upon no pretext of financial or imperial exigency can England continue to patronize such a government. At this moment the military of Great Britain represent the commercial and imperial instincts of the nation on the Eastern question, while Gladstone represents the conscience of the English people. The military, it is true, have had a sort of formal triumph in Parliament; but Christian civilization has the real triumph in the fact that the government is forced to declare itself neutral in the war, thus

abandoning its barbarian protege to its fate.

Events crowd upon each other in time of war, and I am well aware that before this gets into type there may be a new state of facts. In any course of eventualities, the powers, especially England, will see to it that the supremacy of the Bosphorus shall not fall into the hands of the Russians.

But the day is advancing when the empire of the Sultan will be no more. The gangrene has spread too far and struck too deep to be arrested. Even the Turks themselves feel that they are under the shadow of a swift-coming doom. The hour is inevitable, and is near, and Europe will have to assemble her ambassadors in high debate on the question of the Bosphorus must be free—must be the property of the world. So much, I suppose, may be taken as a foregone conclusion. But to whom shall Syria belong? and Asia Minor? and the European provinces? Poor preparation for self-government is there anywhere. How shall they be preserved from anarchy? How shall the advance of civilization be assured to them? Must they be partitioned among the great powers? or is local government, under the protectorate of the powers, possible? What greed of empire may not be awakened!

But above all, Constantinople—how to dispose of Constantinople? Let it be a free city, say some. Let the young kingdom of Greece have it, say others. Ah! Greece is a new destiny of empire dawning upon Athens? Who can tell? At the least, she will desire to annex Thessaly and Macedonia. With less than this she can scarcely be a respectable power.

But the future is not within my horoscope. At best, I only see men as trees, walking. The light of the present is reflected upon it dimly. But at dawn we know the sun is flaring along up toward the horizon, and that under his resplendent disk the damp and darkness of the night will vanish like the hideous phantasms of an oppressive dream. All "mephitic vapors" and stifling, miasmatic odors will be dissipated. And the dawn is upon the Levant—300 millions, drawn by celestial steel, evolving flame by very friction from his whirling wheels, but the very Sun of righteousness is mounting the sky and taking supremacy amid the signs of heaven. The doom of turbanism is in his coming.

"Mephitic vapors" of ignorance, and the petty snail of superstition, and oppression and despotism, and indolence, melted to the glow of his beneficent beams. So much we may predict with assurance; but what the effect may be in the eyes of the world I cannot declare. That must be left to diplomacy, and perhaps to war. But no diplomacy, not even war, brutal as it is, can check the swelling, saving power of that blessed gospel, whose radiance shines more and more unto the perfect day.

To-day, American life is a scene of gratulation, upon visiting the East, to find America contributing so much to the advance of the world here. By preaching the gospel, creating a literature and a public life, collecting the best West beyond the Atlantic Ocean, contributing mightily to the advancement of the world, that we have a civilization that have no equal in the world. American thought and action have been a powerful factor in the progress which led to the Berlin act, though there is so little done by Methodists. I either headstrong in this particular field, I rejoice greatly that the work is in hands so truly and deeply evangelical. The presence of God is with the American missionaries in Eastern Europe and Western Asia. My fellowship with them I have felt to be as useful as it is deep. If they do not advance the glory of my particular church, they do what is the only vital thing—they advance the glory of Christ.

But amidst it all my heart yearns for China. There is our opportunity. God himself has set before us the great and effective door there. By his help and grace we will go in and possess the land.

E. M. MARVIN.

ATLANTA, GEORGIA, MAY 17, 1877.

AVERT HAST THOUGHT?—But the prophet urges the question. "Tell me, what hast thou?" "Nothing," she replies, "but the pot of oil." She thinks she is telling her poverty. That vessel may have been empty, or so nearly empty as to have meant want, and not supply. And the last thing she suspects is that Elshah's questions are in pursuit of strength, not weakness of hope, not despair. A pot of oil? says the prophet; well, that is something; take that. It is a germ at least. It is a hint of hope. It is a bulb of faith. It is a stick picked up from the ravaged fortunes of life, to which new work shall knit itself by faith and hope. Yes, take that pot of oil—no matter whether it be empty or full—take it, poor widow, to thy closet. Shut the doors upon thee, and upon thy sons. The vessel shall speak to thee of God's kindness and care in the past. It shall prophesy of success yet to come. It shall be the symbol and sacrament to thee of that Father's love which cannot desert and most sweet when we need it most.

So the widow and her sons poured out the precious oil until no vessel remained to receive the divine abundance.

The question of Elshah is the great question of life to every man. Perhaps we need no limit when we say that God begins all success and grace for us by asking: "What hast thou?" We do not know how he can lift us up from our weakness, but by "Take upon thy feet?" Man is not saved in stupor and unconsciousness. He is not made alive while death still holds him. Some drops of blood must begin to move. The tangle of a vital current must stir the senses. Something deep in the nature must respond to the call of God, and begin its work at his bidding.

Reliance is the comeliest child of common sense.

Our Young People.

UP IN A TREE.

BY CLARA G. DOLIVER.

Little brown lady
Up in a tree,
Snatching her feathers,
Looking at me;
Up in the morning,
First peep of day,
Getting her breakfast,
Working away;
Stops by the window,
Shaking her head,
Calling me lazy,
Lying in bed.

Little brown husband,
Up in a tree,
Singing the sweetest
Ever could be;
Sings of the morning,
Sings of the air,
Sings of the sunshine
Everywhere;
Very fine dandy,
Golden and red,
Never got handsome
Lying in bed.

Four little children
Up in a tree,
Yelling and singing:
Never did see
Babies so hungry,<
Babies so bad,
Mouths so wide open,
All very sad;

Come, little mother,
They must be fed,
Soft life no longer
Lying in bed.

Little brown lady,
Would I were thee,
Housework and household
Up in a tree!

Little brown husband,
Would I were thee,
Nevermore worried
Up in a tree!

But O brown ladies,
You must be fed,
Thank God for mother
Lying in bed.

From Our Little Friends.

WAYNESBORO, MASS., AUGUST 1, 1877.

DEAR MR. EDITOR: It will soon be time for school to commence again, and our teacher will come back. I have a sweet little brother; his name is Harry Taylor. Papa has got a right smart lot of fruit this year. About a month ago papa and mamma and all the children went to spend a week with my uncles. I am learning how to cook. I can cook a real good dinner by myself. I can sew now very well. I see so many little girls and boys asking questions in the Advocate, and I will ask one too. Who passed by and saw a man blind from his birth? I love the Advocate; I love the Child's Corner. When a new Advocate comes I turn to it first. I have just learned my Sabbath school lesson. I try to attend Sunday school every Sunday. I am truly your friend,

MAY TAYLOR.

CHENAY, MISS., SEPT. 15, 1877.

MR. EDITOR: I write this letter to tell what the meaning of the word "phylacteries" is. 1. Any charm, spell or amulet, worn as a preservative from danger or disease. 2. Among the Jews, a slip of parchment on which was written some text of Scripture, particularly of the decalogue, worn by devout persons on the forehead, breast or neck, as a mark of their religion. 3. Among the primitive Christians, a case in which they inclosed the relics of the dead: It was the "plum of Jordan" that Lot chose.—Genesis xlii, 11. Now I will ask where the word "Parthenas" is found. It is in the New Testament. Your friend,

THOMAS B. REGAN.

LYNN, MASS., SEPT. 21, 1877.

DEAR MR. EDITOR: We live so far from you that I thought you would not hear how the Lord has blessed us. He has converted so many souls, and many little children have been brought into the kingdom. He has forgiven my sins for Christ's sake, and I trust that I am now a child of God. Bro. Patrel is our preacher this year. All the children love him very much, and I could not express how much I love him. Your little friend,

EMILIE RAYMOND.

MOBILE, ALA., JUNE 20, 1877.

DEAR MR. EDITOR: Tell Mattie's Waters that it was Asher whom Moses blessed, and said: "Let him dip his foot in oil." It is found in Deuteronomy xxxiii, 21. My mother has been taking the Advocate for some time. I like it very much, especially the Child's Corner. We have a very good Sunday school, and Mr. R. E. Jones is our superintendent. Rev. John A. Peterson is our pastor. I like him very much. I must now bring my letter to a close.

Your friend,

THOMAS J. YORNG.

REDFORD, CRESSKAW CO., A.C.,

JUNE 16, 1877.

DEAR MR. EDITOR: I am a little girl ten years old. I have just commenced reading through the New Testament. I am in the fifteenth chapter of St. Matthew. It was Saul who consulted the witch of Endor. You will find it in First Samuel xxviii. Now I will ask a question: Who was put in the cleft of a rock?

CLARA L. MCGEE.

BROOKVILLE, MISS., JUNE 24, 1877.

DEAR MR. EDITOR: I have found the answer to two of the questions asked in your paper. Tell Mr. Willie A. Lagrone that the word "owl"

is found three times in Deuteronomy xiv, 16, 18. I will now ask a question: Where is the word "irona" found in the Old Testament? Wishing you great success with your paper, I now close.

Respectfully,
H. DEL PORTER.

Story of Valentine Duval.

At the foot of the Vosges mountains there dwelt, many years ago, a hermit named Palémon. To him there came one day a youth who was both hungry and homeless.

"My father," said he, "if you will receive me I will be your servant, and I shall be satisfied to live on bread." All that I ask is that you will teach me to read.

The good man willingly received the boy, and they lived peacefully together for some time, until a second hermit arrived at La Rocheite with an order from the superior of Palémon to receive him as a companion.

His kind friend then gave Valentine a letter, recommending him to the hermits of St. Anne, and they took him into their retreat most willingly, confiding to him the care of their cows.

There were but four aged men at St. Anne's, whose entire fortune consisted in three cows, and the produce of a few acres of land; but their wants were small, if their charities were great, and they felt all that they needed.

It was during this sojourn that Valentine Duval began a new life. One of the hermits set copies for him to learn to write, and Valentine detached a piece of glass from his window, and, placing it upon the copy, traced the letters underneath and by this means he gained facility in writing, and as the writing was

In the library belonging to the hermitage he found an old book upon arithmetic, and it was such an amusement and delight to him that he often spent hours of the night in study. There was a wood near by where Valentine loved to sit, raising up the hemlock and the shining stars, with his mind filled with wondering thoughts. One day he was sent to Lancyville, where the fair was being held, and among a number of pictures exposed for sale, he saw a planisphere in which the stars were marked with their different names. He had but four or five francs in the world, which he willingly expended upon the purchase of this planisphere, a chart of the globe, and maps of Europe, Asia, Africa and America; feeling rich indeed when he was the possessor of such treasures. Thus, with humble perseverance, he gave his days to self-instruction, and, tating the sweetness of knowledge, looked for more.

He wished to possess a number of books, and so he made war upon the forest, and sold their skins to help him in his purchases. In this way he gained forty francs in less than a month, to his great joy.

As fast as he could go he went to the town of Nancy, and begged to be told the name of a bookseller. "Sir, I have one hundred and twenty francs to expend upon books," he said, when he found himself in the shop. "Will you kindly select for me those which are best suited to instruct me?"

The man felt a great interest in the young Duval, and put a number of volumes before him, but when the price was added up it was found to be greater than Valentine's resources. He was greatly distressed, but the bookseller only smiled.

"You shall owe the surplus," he said kindly; "I am sure you will one day repay me."

The lad hesitated, but at last consented to take his books.

"You shall never regret the confidence you have placed in me," he said; then, going back to the old hermits, he arranged his new possessions in his little cell, feeling as happy as a king.

One day, while seated in the wood, reading, with his cattle grazing close at hand, a young man, whose hunting dress betokened his rank, accosted Valentine, and was surprised to find that he was studying.

It was the Duke de Lorraine, who was so well pleased with the answers of the poor boy that he proposed to him to continue his studies at the college of Pont-a-Mousson. Valentine was delighted, although it cost him some sorrow to leave the good hermits; and his progress there was so rapid that at last his masters declared they had nothing more to teach him.

Then the Duke de Lorraine took Duval to Paris, and gave him money for the expense of traveling, making him, upon his return, his own librarian.

Now that he was prosperous, Valentine did not forget his first friends, and his generous heart would not rest until he had built a more convenient house for the hermits, buying them also a large tract of land, so that they might extend their charity to the poor.

He also purchased the little cottage at Antigny, where he was born, and here any children were received for education who were unable to pay for it.

When Francis, the son of Duke Leopold, was raised to the throne of Germany, Duval was with him, and had apartments in the royal palace; but his habits remained as simple as ever, and his time was given to study and the society of a few chosen friends. He lived to the age of eighty years; and his will contained many charitable legacies, especially for the benefit of poor children, in whom his interest was deep and true. This was the close of the life which had begun in poverty and obscurity years before. When he was a little lad, following his father's cotlin to the village grave-yard, the good cure had hidden him in God's protection. He had done so, and had sought always to keep in the divine favor; and thus a blessing upon all his efforts was given, and he remained pious, humble, and simple of heart in the midst of advancement and human esteem.—Child's Companion.

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A Piece of Brass.

In the reign of Hezekiah, and seven hundred years after it was displayed by Moses in the wilderness, the brazen serpent is mentioned in the sacred history. During this long period there is no intimation that it had been preserved. But it had been carefully kept through the journeying in the wilderness, brought into Canaan, and preserved through the wars of the conquest, the troublous times of the judges, and at last probably deposited in the temple built by Solomon, where it was found in the days of Hezekiah. We know not who authorized its preservation. Possibly not by the knowledge or consent of Moses or Joshua was it preserved. They might easily have conjectured the mischievous uses to which it would be put by a people prone to idolatry. It may from the first have been secretly in the possession of the priests, and regarded by them as worthy of preservation as the sacred memorial of a most remarkable miracle.

Besides being a reminder of God's great mercy in healing and saving the people, and delivering them from the plague of serpents, would it not also tend to humble and warn the people by keeping the record of their sin fresh in memory? The reference to the brazen serpent, by Christ, gives it a symbolical meaning greater and more important than was probably thought of by those who worshipped it. Some indistinct conceptions, however, they may have had of its character as a type, and that it was a prophetic foreshadowing of events connected with their Messianic hopes. It was natural that an object of such historical interest, related to a most signal and miraculous deliverance, and invested with the most sacred associations, should be cherished and preserved. Was it not also natural that, from regarding it merely with reverent interest, the people should at length make it an object of worship?

Such, at any rate, was the fact. When Hezekiah entered upon the work of religious reform, and removed the high places, broke the images, and cut down the groves, "he broke in pieces the brazen serpent, for unto those days the children of Israel did burn incense to it; and he called it Nehushtan"—that is, he called it a piece of brass. The good king's language must have shocked these idol worshippers exceedingly. A thing made by Moses, connected with an extraordinary miracle, and symbolical of the means of human redemption, and yet only a bit of brass! They had then been offering incense to a bit of brass no more worthy of adoration and reverence than any other bit of brass in the world. Its origin, history and use did not transmute it, did not change its chemical constituents, did not make it anything else than it was. It was a bit of brass, and nothing more.

The history of superstition repeats itself. Had the wood of the true cross been preserved it would have had its worshippers. Fragments have been kept, and the genuineness of them contended for. If we had the original cross, how it would be adored. And yet it would be a bit of wood. And what are the limitations of this symbol of our faith but bits of gold, ivory or ebony. The import we

may give them and their sacred associations do not change their character. The bread and wine of the Lord's Supper, however men may bow down and worship them, are bread and wine still. Altars, altar-cloths and vestments are so much material stuff. They are no nearer God than is the raw material before it is wrought for sacred uses. The great truths which sensible symbols express are the things to be revered, and their benefits are in these truths discerned and appropriated. There is a worship of churches as well as a worship in them; there is a worship of the Bible as well as the worship of the God of the Bible. Material things, as brick and mortar, and paper and leather, are invested with a sacredness which men do not feel for the truth and its Author. The outward conditions and forms are more than the inward and spiritual. Men are still burning incense to Nehushtan. Bits of bread, wood, gold, stone, are worshipped. This is the tendency of the human heart to pervert the objects of sacred associations, the forms of religious service, the materials of the sacraments, and the mere instruments for the promulgation of salvation.

It is well for us to divest them of all properties which they do not really possess, and to regard them as being what our senses tell us they are. God alone is to be worshipped, and in the highest and truest sense he alone is sacred. Material objects cannot represent him, and the attempt to reach him through sensuous things is perilous and vain. True reverence has reference to God, while superstition has to do with relics, symbols and forms. A true faith appropriates the truth exhibited, but rejects the grossness and absurdity of worshipping the material symbol. The brazen serpent that have come down to us are not few. Among them are the priesthood instead of a ministry, water regeneration, a real presence in the bread and wine, and the persuasion that material things are somehow transformed by religious uses.

There are traces of the brazen serpent in the hearts and worship of Christians. There is an incense of superstition, of sense-worship, and the lack of that pure and spiritual reverence for Christ which becomes his true followers. Ritualism as lately developed, and through all the ages, is the endeavor to make a god out of a piece of brass. Many of the differences of Christian sects are owing to the tendency to magnify things that are of no religious value. They are held too strenuously, the incense of bigotry is burned to them, they are magnified above God himself, and yet they are mere pieces of brass. There is nothing divine, sacred or worthy of reverence in them. We shall break in pieces the brazen serpent of Christian superstition, of bigotry, of formality? The worship of the brazen serpent shows that the germ of idolatry may be developed in connection with the symbols of the deepest religious truth, and that the truth may be forgotten while the symbol is adored. The mission of reform is to insist that a piece of brass is a piece of brass.

When It Cometh Suddenly.

Sudden death, when it comes to one in prominent position, in the midst of successful business, and surrounded by influence and wealth, is calculated to arrest attention. The death, last week, of the president of one of our banks was one of those shocks which busy people need to make them pause and think. A good citizen he was, conscientious in his religion, benevolent. He had been so long connected with the commerce and finance of the South-west that he seemed a permanent feature of our business community. To be snatched away in an hour, to vacate the bank, the home, the city almost in a moment, and to be no more as to this world, falls upon us as something of the supernatural. He was ready, we may hope, but the thousands who are immersed in business, and are not ready, have occasion to reflect.

Men engrossed in buying and selling, in managing money and struggling for wealth are apt to lose sight of the invisible. It is so, largely, of all of us. It is the disciplinary mission of death in the world that explains these instances of sudden dissolution. In old age and by slow decay death comes quietly, and makes scarcely a ripple on the surface of human thought. The condition that compels previous retirement from the active pursuits of life prepares the mind for the event, and there is no violent shock—no surprise. Besides the inevitableness of death, it would seem that a careless, absorbed and thoughtless world need to be reminded that it may come as a thief in the night.

And the same lesson is addressed to Christians and Christian ministers in the death of Dr. Duncan. We should have said of him, as we have

thought of others, that his mission was unfinished, that his life was too precious to the church and to society, and that it could not be the order of Providence that he should be taken away in the prime of his strength and usefulness. Good men may sometimes reason somewhat so about themselves. Their work is not done, they have only begun to attain to the maximum of their powers, they have just learned how to preach and to do good. Is it likely that the Master is about to call them away from the field of earthly toil? We have our grounds for concluding against the probabilities of dying soon and suddenly. In the vigor of life and health, dependent families that need our support, work for Christ that we are but now entering, and in which we are doing our best, all point to length of days. Have we not had in our minds those whom we were sure were reserved for a long course, as bright and shining lights, and they have been stricken? Immortal till our work is done, and connections that our work is incomplete, we look forward to many years.

God breaks in upon our plans and calculations, and by striking where the bolt is not looked for, enforces the salutary lesson. Death may leave a shining mark, but such marks are really few in comparison. When the good, great, successful and honored are suddenly taken, we notice it more, and are more deeply impressed. That is all. The stupid, the useless and the obscure are dying all the time. If these sudden shafts aimed at the high and notable were more frequent the moral effect would be less than it is. It is a circumstance in the disciplinary end of death. A call to be ready and a warning against being negligent of our soul's welfare are among the purposes of these dispensations.

It is also to hide pride from our eyes. The rich and great are reminded of the vanity of their pursuits, and the uncertain tenure by which they hold their possessions and honors. The good and useful are needed in the world, but God would show us that none are secure. Whatever other ends there may be in taking them away suddenly, this one is manifest. It is a lesson of warning and of admonition to the living. The reasons for long life are utterly ignored, the probabilities of it are of no value, and human plans and calculations are purposely upset. The banker letrains away from his desk, and from the study of assets and securities, with no premonition of the coming shadow. The great preacher is snatched from the pulpit and from the halls of learning as in a moment.

Is it too much to say that the world, in its absorbing pursuit of gain and wealth, needs this voice of warning? Is it wide of the truth to assert that Christians and Christian ministers require an occasional dispensation like this? The illustrations are from widely different pursuits, and furnished by the death of men wide apart in tastes, education and outward surroundings. And yet the lesson, applying, as it does, to classes very unlike, is much the same. What is our life? In one of our cemeteries there is a monument of purest marble. Its base is broad and finished, but the polished shaft is broken off at the top. It tells the story, perhaps, of a great young life rudely ended when only the foundations and the beginnings of its achievements had been realized. Our world is an unfinished monument. Man himself is a broken column. Eternity is their completion.

Stanley's Expedition and Discoveries.

Mr. Henry M. Stanley, the special commissioner of the New York Herald and the London Telegraph, has at length reached the west coast of Africa, and solved the questions concerning the sources of the Nile and the Congo. The Herald sums up the history and results of the recent explorations of Stanley as follows:

Stanley left Bagamoyo, on the mainland, opposite Zanzibar, east coast of Africa, November 17, 1874, and reached Congo, on the west coast, August 8, 1877—that is, in two years, eight months and twenty-one days. From Bagamoyo, in November, 1874, Stanley marched rapidly to ward Unyamweye, and in the middle of December passed his expedition over the Kugari river in the boat Lady Alice, which was carried with the expedition in sections. He had a pontoon bridge with him, but as the boat supported a burden of three tons he found that the company could not be covered in it with as much rapidity as was necessary. From the Kugari he pushed on to the Victoria Nyanza, which he reached at the end of February. He had then made seven hundred and twenty miles in one hundred and three days—an average of seven miles a day—which, considering the obstacles encountered, the various other difficulties and the burdens to be carried, is an instance of sustained rapidity of movement that tells an excellent story for the discipline maintained and the general effectiveness of the organization. On that march

he lost two of his three white companions—Edward Pocock and Frederick Barker—and had a severe battle with the natives. He remained in the country of the great Nyanzas upward of a year, a period well employed in the first thorough exploration ever made there, and by which was cleared up many doubtful points and made known many entirely new features. By means of the boat Lady Alice he was able to navigate the Victoria Nyanza and to make the first complete survey of its coasts. His chart of that inland sea is the only one that has any value, for he ascertained that the early but little credited observations of Speke were accurate, while the later "knowledge" acquired by Baker was merely inaccurate speculation. He was the first white man who ever visited the extensive country between the two great Nyanzas—and there he discovered a race of white men, or of men not of the negro family. In that period he also discovered the great Shimeva river—the real head stream of the Nile; and discovered and described the river which he has called the Alexandra Nile. It may be safely said that no explorer ever filled a year's time with more thoroughly useful, important and satisfactory work than was done in that twelve months by Stanley.

In this period he had filled up every blank in the history of the Nile. He had so well cleared up every doubt in regard to the Nyanzas and made their relations so plain by his new discoveries that capable geographers were satisfied that the Nile was fully accounted for by Stanley's account of the Nyanza basin. But there was still a doubt in other minds. There was the theory that the Lualaba was a Nile tributary—a theory not to be disproved by any negative observations made in the Nile basin, for the fact that an explorer could not find the point where a river entered that system would not be accepted as an evidence that it did not enter. There was but one way to resolve this final doubt to which the authority of Livingstone had given great vitality, though it no longer existed in the minds of scientific geographers. This was to go to the Lualaba and follow the course of that stream. With that purpose Stanley left the lake region for Ujiji, and thence went to Nyangwe in August, 1876. From that period until his appearance on the west coast—just one year—he was struggling to wrest this secret of nature from the most difficult wilderness that mortal perhaps ever saw; never discouraged by the impenetrable jungle, the turbulent river and the cannibal ferocity of the warlike savages that held that country. In fighting his way down that river he evidently lost a great many men, but there is as yet no record how many. He started with three hundred and he comes out with one hundred and fifteen. He had already lost one hundred and twenty six at the time he first wrote from the Albert Nyanza. But the fifty-nine thousand necessary to fill out his original number will not cover all his losses on the Congo, as he has several times and largely recruited his force in the course of his journey.

"Cameron," in Stanley's words, "had left the question of the Lualaba exactly where Livingstone left it, for the point in dispute was: Is the Lualaba the Nile or the Congo? The only way to resolve the doubt is to travel down the Lualaba along the right bank to a known point." That was a plain recognition of the case, as it was before him. It had been equally plain before Cameron and before Livingstone, but Livingstone was overtaken by death ere he had experienced the worst of the obstacles that were in that path, and Cameron, defeated a hundred miles above the point reached by Livingstone, had abandoned the investigation of the last great mystery of African geography, and moved to the coast by the line of least resistance. But Stanley's constancy, courage and indomitable spirit would not let him turn aside from what was so obviously the only method to determine this great point. He therefore kept down the river—not on the right bank, as he had planned, but on the stream itself; and this so obviously demonstrates the point he set out to determine that plain people will be at a loss to comprehend the opinion expressed by an exceedingly superior person in journalism that this demonstration needs for its validity the approval of scientific geographers. If a man gets on a boat in the Lualaba and is carried down the current of the stream until he reaches towns and places where the river he is on is known as the Congo, it is odd that it should require scientific opinion to determine that the Congo and the Lualaba are but names for the different parts of the same great river.

It was said in London when Stanley left wrote from the Albert Nyanza that he would "in two years do as much for geographical knowledge as Livingstone had done in his whole life," and that we should, when he returned, "know as much about the lake system of Central Africa and the origins of the Nile and the Congo as if they were in Europe." These prophecies are fulfilled, for so much substantial achievement in explorations in the Nile and the Congo basins is due to Stanley that all discoveries which preceded him are mere scraps of knowledge or ingenious conjectures. All the observations of Speke, Grant, Burton and Baker, Cameron, and even Livingstone himself, in the determination of the Nile and Congo problems, must yield, for importance to those of the newspaper correspondent, and Stanley's own single brilliant achievement in the discovery of Livingstone will be forgotten in the solid value of his unequalled contributions to geographical knowledge.

Our church at Baton Rouge is in the midst of a revival. The pastor, Rev. A. E. Goodwyn, writing October 3 reports thirty conversions up to that time. Rev. J. T. Sawyer, of the Louisiana Avenue church, went up to assist in the meeting on Saturday, the sixth instant.

Last Hours.

The Richmond Christian Advocate gives the following account of Dr. Duncan's death, and the causes of it:

Dr. Bagwell furnishes additional particulars. On Sunday, September 23, about dark, Dr. Duncan was seized with a chill and rigor of the system. This was followed by sudden and violent congestion of the lungs. His sufferings were intense, the spasms being much the same as in asthma in its most intense form. Dr. Bagwell was sent for at once, and, on reaching his room, found him gasping for breath. He gave a remedy which soon brought relief. Dr. Duncan then remarked that all the suffering of his life put together would not match the agony of that short struggle for breath. He soon sunk into a quiet sleep, breathing easily and naturally. His physician, after waiting an hour and a half, attempted to arouse him for the purpose of giving nourishment, but found he could not bring him back to full consciousness. He drank the contents of the cup mechanically, but neither spoke nor recognized any one. In this condition he lay until four o'clock A. M. on Monday, the twenty-fourth, when he quietly breathed his last.

From all the facts as they have been developed it is almost certain that Dr. Duncan had never recovered from the severe attack of typhoid fever which so prostrated him about two years since, at Moorfield. What he supposed to be neuralgia, what is now thought, a gradual decay of the jaw-bone. The abscess was seated near the back part of the lower jaw-bone, on the right side of the face, reaching up into the region of the nasal organs, and also severely affecting the throat and vocal organs. His food was taken in a fluid form through a tube, and that rich and musical voice, to which thousands had listened, delighted and entranced, was gone never to return in this life.

Tucent work in the lecture room, and as manager of the college, and constant preaching and lecturing during the seasons and vacations, left no time for the recuperation of his vital powers, and they gradually gave way under the strain of such a life. Dr. Duncan had a physical constitution and vital force which ought to have carried him to ninety or a hundred years. His frame was not large; he stood about five feet six inches, and at his best weighed not over one hundred and forty pounds; but his body was in every way symmetrical; his chest as round as a barrel, and his limbs small but muscular. His voice was a perfect instrument, and he had never need to tax it beyond its strength before the largest audiences. It was flexible, clear and strong; and, from a whisper to a clarion note, was all a human voice could be. But he, like many other men, laid too heavy a tax on this grand instrument. At the camp meeting on the Eastern Shore, in the delivery of his first sermon, we were impressed with his waste of energy in the stress he put upon his voice. In the two other sermons (we did not hear them) he fearfully increased the levy. We cannot doubt that this tremendous strain upon the organs of speech and the adjacent muscles within the last five or six weeks had much to do in developing the latent disease which the physicians think was lurking in his system.

He died in the harness literally, and in the work which the church gave him to do. We have heard that he said some time ago—and the remark is one he might well have made: "I have done all I can do for the college except to die for it, and if I do that may be our Methodist people will come forward and sustain it." These forebodings realized! And now what will the Methodist people do? Will they come forward and raise a monument to the name of the man who has died in the work of Randolph Macon?

Col. Thomas J. Humphries, late of Hardsboro, Miss., died at the residence of his son, Mr. C. Humphries, in Crystal Springs, Miss., on the second of October, 1877, aged seventy-four. Col. Humphries was a native of Kentucky, the son of a Methodist preacher. He professed religion two or three years ago. His end was peace. When we last saw him it was at the Seashore camp meeting. He was then in the body, but rejoicing in the love of God.

Bishop Keeber returned home from the session of the Western Virginia Conference on Friday, October 5. The Bishop's arduous year's work at District Conferences has nearly worn him down. He preaches for Bro. Mathews, at the Carondelet Street church, on Sunday next, the fourteenth instant, at eleven A. M. He is to preside over the North Alabama Conference, at Gadsden, November 7.

GERMAN MISSION CONFERENCE.—Change of Time and Place.—Owing to the generally expressed desire of the members of this Conference in Texas, and with the consent of the German preachers in Louisiana, Bishop Palmer has decided to hold the next session of the German Mission Conference in Houston, Texas, and has fixed the time for November 14. It was originally appointed for New Orleans, November 23.

Rev. C. B. Galloway, of the Mississippi Conference, delivered at the Crystal Springs camp meeting, last summer, an excellent sermon on the Providential Origin and Progress of Methodism. We are glad to announce that it has been published in pamphlet form, and we bespeak for it an extensive circulation. We are obliged to the author for a copy of this finished and edifying discourse.

The Rev. B. H. Badley, an American Methodist missionary in India, writes to the Sunday School Journal, about the Lesson Series in India. Mr. Badley is secretary of the Indian Sunday School Union. He says: "The Lessons are becoming very popular in India. Introduced in 1873, by the Rev. T. Craven, of the American Methodist mission, Lucknow, they have become widely known and more highly appreciated year by year. They are published in English, Urdu and Hindoo (three languages) at the Methodist Mission Press, Lucknow, whence the English Lesson Papers are sent out to various parts of India, some going as far as twelve hundred miles. The Urdu and Hindoo papers are sent in North India, especially by the Methodist missionaries. At Calcutta the Lessons are published in Bengali (the language of the presidency in which Calcutta lies) being prepared by the Rev. E. C. B. Hallam, of the Baptist church at Haurah, a missionary and pastor, and a firm supporter of Sunday schools. This year, for the first time, the Lessons are published in Marathi, the language spoken in the Bombay Presidency, the Rev. S. R. Wells, of Panchgani (American Board), having the honor of their compilation. Far away to the south, in sunny Ceylon, the Jaffa Religious Book and Tract Society (T. B. Smith, secretary) publishes the Lessons in Tamil, the language spoken in Ceylon and in the Madras Presidency. The society has published the Lessons for three years in the form of a quarterly lesson paper. These five languages are spoken by at least four-fifths of the people of India. The Hindoo and Urdu represent 100,000,000; Bengali, 80,000,000; Marathi, 15,000,000; Tamil, 15,000,000; in all 160,000,000. The Lessons have, therefore, had a very thorough introduction."

A correspondent in the Augsburg Teacher has the following observation to make and illustration to give on the important subject of children's reading:

Memories have almost dropped out of our modern Sunday school libraries, and many of us regret that our children will not voluntarily read them. Yet there is nothing in which a child so delights as a true story, until his taste has been perverted. My little girl of six brought home from the infant school a library book, which had been translated from the French, and had not a word of religion between the covers. Nor was there any moral teaching. It bore lightly on genteel manners, which was its only lesson. The rest was only mildly amusing. I would not read it aloud to the child, but took down, instead, a volume of fables, and read the story of "Little Henry and his Bear." What a world wide difference between the two! The frequent earnest question and the starting tear and choked voice showed how keenly Bertha was interested in the story, and for days afterward she talked of the little India boy, showing how well she had understood the story and the lessons it taught. We make a mistake when we think that only funny stories, with no point to them, are the ones to interest the children. If we read to them more deep, thoughtful stories of real lives we should mold them into very different characters.

SHELVED MINISTERS.—The Congregationalist has the very sensible remarks which follow upon a subject which has created a good deal of feeling on the part of those interested. It is probably true that ministers somewhat advanced in age have cause for complaint in the desire of churches for young and inexperienced pastors, which has developed itself of late years, while in the other professions age and experience are regarded as valuable adjuncts; but, as suggested by the paper quoted, the objection may not be against age alone. It says:

"A superannuated minister, no longer wanted, says: 'I have been guilty of doing one thing for which the church will not forgive me—I have grown old.' We think this brother is mistaken in the nature of the thing for which he says the churches will not forgive him. We suppose he refers to the number of years that have come upon him. But when such men as Dr. Bacon, Dr. Neale and Dr. Carruthers, who have passed the 'dead line' allotted to mankind, are in constant demand, and wherever they preach gather large audiences, we think churches do not consider the age of the man nearly so much as they do the age of his preaching. The late Dr. Shepard once said that a minister had a right to be considered young, and the people would never think of his age, so long as he was growthful. The fact is that mentally and socially a great many ministers are old and have come to seed long before they have reached the down-hill side of life."

One of the "experiences" given at a recent Sunday school convention in Missouri was by the superintendent of the Whitefield Sunday school. He said: "A missionary of the American Sunday School Union organized our Sunday school a year ago. It was hard work for us to keep it up, as we didn't know much about Sunday school. We didn't know tunes to sing our hymns in. I knew one on page 51 of our book about 'Little Drops of Water,' and we sang that. We tried others, but failed. The scholars used to laugh when I called out 'No 51,' for they knew what was coming. They had sung it every Sunday for three months. Well, we kept on singing that hymn. It showed us God could make big things out of little, and at the preaching last spring sixteen out of our Sunday school joined the church—all the young men but one."

Rev. Josiah Barker writes us that he has recently had good times at Brundage and Troy, Ala. Sixteen members received, several conversions, and a time of refreshing in the churches.

Farm, Garden and Household.

THOUGHTS FOR THE MONTH.

COTTON-PICKING.

The most active should now prevail in housing the crops. It is hardly necessary to urge that the pickers should keep close up with the opening cotton, because the idea of ready money in cotton is perhaps stimulant enough. Everybody knows that clean cotton—that upon which no rain has fallen—brings a better price than that which is stained and soiled by rain. Every one knows that it is easier to pick cotton in the warm, bright days of September and October than in the cold, windy and damp days when chill November's early blasts are upon us. Hence we say there is little need of urging on this point.

COTTON SEED.

is chiefly valuable for the nitrogen it contains, and this is very apt to be lost unless the rotting is carefully watched and regulated. If all the cotton seed on Southern farms was properly preserved and applied there would be no necessity for the purchase of a pound of ammonia by Southern farmers—a fact, we are glad to say, our people are rapidly realizing.

CORN.

But other crops besides cotton need attention. A considerable portion of the corn will become damaged or destroyed if not promptly housed. Ears that have fallen over on the ground will become wet and sprout—others which remain erect will be penetrated by water, and the lower parts sprout or rot. Birds and other animals will depredate upon the crop, and with the poor fences—almost everywhere to be seen—hogs, cows and mules are very sure to destroy more or less of it. Do not be content, therefore, with opening on field for the stock, but gather the crop as fast as possible. Our best farmers prefer to store it away in the shuck as a protection against the weevil and against rats.

SWEET POTATOES.

Dig before hard frosts, and, if possible, when it is dry. Some succeed well with potato-uses—others fail. The conditions of success have not been fully determined. The most universally successful method is storing in "hills" or "banks." If proper ventilation is provided for in the early part of the winter (building the "banks" around four posts sunk in the ground, so as to make a line in its middle,) a plentiful supply of dirt put on as the cold increases, and the potatoes kept dry, they are almost sure to keep well. Failure generally results from not putting on dirt enough. In this region, where the mercury descends to twelve degrees or even lower, the dirt covering should be at least one foot in thickness. Consume the early-grown potatoes first, and leave the late crop for spring use. The latter will keep better.

WEST INDIA SUGAR CANE.

will not bear frost, and should be cut in advance of any but the lightest. Especially should this be done with that intended for seed. Lay in windrows, and at first cover the exposed ends very lightly with dirt, lest it heat and the buds grow. As the weather gets colder more should be added. At the northern limits of its growth, the whole should be covered several inches thick with dirt before hard frosts set in. It would pay all who make sirup, even in small quantities, to procure saccharometers, to determine the exact point at which the boiling should cease. In practice sirup is seldom boiled exactly right—too little, with resulting fermentation in summer, or too much, with sugar as the consequence in place of sirup; and this will always be the case as long as it is a matter of guess work. By all means get the simple, inexpensive little instrument referred to and save all trouble.

WHEAT-SOWING.

According to latitude and elevation, wheat should be sown from the middle of October to the first of December—the last period being suited to the Gulf borders. Wheat succeeds best in rather cold climates, but much can be done to offset adverse influences and command success even in warm climates. We mention a few of the steps to be taken in such localities. Sow an early variety, and procure seed from a region several hundred miles north of your farm, and select varieties that have the reputation of being rust-proof. Sow on high, dry soils, which never become water-logged, and which are rather destitute of vegetable matter; pulverize the surface soil perfectly; manure moderately, but not excessively—the latter induces too much sapeliness, and favors the occurrence of rust; top-dress with a moderate application of lime—three to five bushels per acre. Seed rather heavily, to prevent thinning, and to encourage early maturing and even ripening. Sow in drills eighteen inches to two feet apart, running north and south, so as to admit sunshine and air freely.

In cooler climates maturing may be pushed farther and thinner seedling be practiced, but in other respects the above suggestions apply to the whole cotton belt. To guard against "smut" soak the seed overnight in a solution of blue stone, one pound to five bushels of seed, dissolved in sufficient water to cover the seed. Drain off the water and roll the seed in lime before sowing. Care should be taken to skim off all the light, imperfect seed which float, and it would be well, in addition, to sift out, before sowing, all grains below a certain size. Nothing is lost if half the seed are thus taken out, because the small ones can be ground into flour, and much will be gained by sowing selected seed. No farmer is willing to plant corn shelled from all parts of the ear—that from the tips is always rejected. Why should not the same be done with wheat?

BUDDING FRUIT TREES.

There are two well-established methods now in very general use among experts in fruit-culture for changing or multiplying varieties of the same class on the same tree, and both of these are simple and inexpensive. The first of these is known as *grafting*, and is only practiced on larger trees, and always in the spring before the foliage is developed. The other method, which is much more rapid, and quite as sure when properly done, is *budding*, and the time for doing this extends from the middle of July until the first of September. Whenever the bark separates easily from the wood, the buds may be set, with fair chances of success. The outfit for budding consists of some narrow strips of bass matting, such as comes on the inside of coffee-bags, and a pocket-knife with a single blade, with a small piece of ivory fastened in the end of the handle. When the incision is made the ivory is used to raise the bark up on either side, so that the bud may be pressed into place. The buds to be inserted should be cut from young, healthy trees, and always of the present year's growth that are most matured being selected. The leaves may then be clipped off the branch of buds, leaving say half an inch of leaf-stalk attached to the bud. Then with a keen-edged knife cut off each bud separately, from a half to three-quarters of an inch in length, leaving a thin slice of wood back of the eye or bud. These should be kept moist and protected from the sun or air until set; exposure even for a short time may prove fatal.

When the whole top or any part of it is to be budded over, select the spot for each bud in a smooth part of the branch, not too large, say from one to two inches in diameter. On this part make an incision through the bark in the form of the capital letter T, and raise or separate the bark on the handle of the knife. The bud may then be pressed into place, cutting off square the portion that goes above the cross incision. Then with a strip of the bass matting wrap firmly around the branch above and below the eye, fastening the end of the strip by a slip-knot. This completes the operation, which can be successfully done even by a novice in less time than it takes to describe it. P. T. Quinn, in "Midsummer Holiday Serenade."

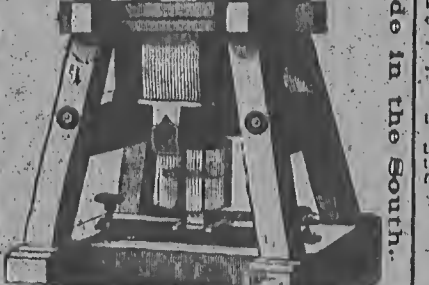
The teaching which aims to reveal and exalt "the Name that is above every name," which testifies to the fullness of God's love to man, which proclaims the reality of the great sacrifice and propitiation for the sins of the whole world, which proves the need of faith in Christ to be the condition and the germ of a complete salvation, and which identifies such faith with the dying and rising again of our spirits with Christ, is "evangelical."

The days of darkness come, and they are many, but our eye takes in only the first. One wave hides another, and the effort to encounter the foremost withdraws our thought from evils which are pressing on. If we could see them all at once we might lie down, like Elijah, under the juniper tree, and say, "It is enough—let me not live!" But patience attains her perfect work while trials unfold.

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SCIENTIFIC.

Prof. J. D. Butler, secretary of the Wisconsin State Historical Society, has lately been very successful in collecting ancient copper instruments for the Historical Society. Among them is a copper ax, weighing 4 lbs. 12 oz., the heaviest prehistoric object of copper yet discovered. Other objects are spears (one with a unilobed barb, like some bone spears), knives, beads, etc.

Prof. C. A. H. McCauley reports having lately killed on the Staked Plain a large number of rattlesnakes which had their homes in the holes of the Burrowing Owl. He examined the contents of their stomachs, to see if they fed on the young of the owl, which was then of the right size for a delicate morsel; but in no case did he find that the rattlesnake had been an unfaithful fellow-lodger.

New carnivorous plants have not turned up of late, but *Nature* refers to one in Tasmania, discovered by Dr. B. Crowther, and which it suspects to be *Drosera peltata*, which the doctor thinks lives on insects. It catches them and draws them in by the glands, as Darwin describes in his account of the behavior of our common species. Mr. Darwin thinks these European (and American) species of *Drosera* take up only water by their roots, deriving their nitrogenous matter either from the atmosphere or the insects they catch. But, as the plants grow in bogs and places where nitrogenous matter exists in the soil, there has seemed to be a chance in the minds of some that this matter may be taken up by the roots. Dr. Crowther thinks this is not likely in this species, as it grows in crevices of rocks, where there is little or none of this material. As, however, the gentleman does not seem to have been able to identify his plant, though a very common one in herbariums, he will hardly be regarded as an expert in botanical observations.

SPEED OF TELEGRAPHY.—It is a common fallacy with the multitude, the idea that the speed of what are called electrical currents along telegraph wires and cables is equal to that of free electricity. There is a constant retardation of the motion proportioned to the distance, and greatly augmented in the submarine cable by the effects of what is known as "induction." This curious principle is better known in its effect than in its nature, but it is evermore making itself apparent, either as a help or hindrance to the process of telegraphy. The retardation of the battery current in a sub-Atlantic cable is sufficient to reduce the speed of the transmitted impulse from the rate at which it moves along a clean copper wire, which is 233,000 miles a second; to a little more than 6,000 miles a second, the ratio being almost fifty to one in favor of simple wire. If it were not for this retardation, cable messages could be sent twenty-five times as fast as they are. No telegraphic dispatch, even on open-air conductors, attains the speed we have predicated of experimental wires. There is always resistance to be encountered, and consequent reduction of speed.

In one of the late government reports on ornithology the following story is told: "A gentleman who resides near Baltimore, upon one of the small inlets of the Chesapeake Bay, was recently taking a walk near the water's edge, when he noticed a fish-hawk rise from the water with a fish in his mouth, and, after getting a short distance inland, he set upon by an eagle, evidently waiting for a meal and a quiet spectator of the fishing. Being attacked and compelled to give it up, he dropped it; which the eagle, catching in the air, flew away with, apparently disregarding the pangs of a guilty conscience. The next day he noticed a repetition of the fishing operation by the hawk; and on the eagle's approach, as before, he promptly dropped it again and quickly disappeared. The eagle caught it, as before, in the air; but strangely, as he thought, let it go and it fell to the ground. Being generally interested in Nature, the gentleman concluded to go up and examine the cause of the unusual conduct of the thieving 'Emblem of Freedom,' our great North American bird. He did so, and, reaching the spot, found the supposed fish a piece of dried manure. It was the old story of 'Raven's sweet,' etc.; but at once suggests the question: 'Is there naught save mere instinct granted by Nature to her creatures?'

Men and children are like popples. You know how popples on the seashore are rounded and made smooth by being rolled against each other. It is so with many men; but now and then we find a person who is as empty as one of the crabs we find also on the seashore. The more he is rubbed by others the crisper he becomes. So, too, some of the little stones are made very pointed, and do not get rounded by the others. Let us try to have all the politeness that comes from obeying the Golden Rule.

Nothing raises the price of a blessing like its removal; whereas it was its continuance which should have taught us its value. There are three requisites to the proper enjoyment of earthly blessing—a thankful reflection on the goodness of the Giver, a deep sense of our unworthiness, a recollection of the uncertainty of long possessing them. The first would make us grateful, the second humble, and the third moderate.—*Hannah More.*

The ordinary cares and sorrows of life, though they may change and oppress the heart, and fill the eyes with tears, do not, in many instances, so quicken the energies of the soul as to break up its illusions. Just as one who glimmers may be annoyed by sounds and movements near him, and may turn uneasily from side to side, and often seem as if about to start from his couch, and yet may not be actually awakened.—*Isaac Taylor.*

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at \$2.50 per bundle, less 2 1/2 per cent. discount for cash, the General Agents hereby authorize their

Sub-Agents in this city (readers in having authority) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities from time to time, as may be required, settlements being made on delivery.

The Company having a large stock now on hand, and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the contractors ARROW TIES will be placed upon the market generally, and sold by their numerous Agents at the price hereinafore stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.

H. W. HAYNE & CO.,

GENERAL AGENTS.

DANIEL PRATT'S IMPROVED

"Revolving Head" Cotton Gin.

PATENTED JULY 15, 1873.

Price Reduced to \$4.50 Per Saw.

THIS GIN has been in use for the past four seasons, and several recent improvements have been added. It operates all the cotton in the cotton box, prevents the loss from breaking, and gives a larger yield of lint from the same amount of seed than any other gin in use. The Revolving Head lightens the draft and causes the gin to run faster with less driving power, thus doing a great deal more work within the same time while consuming less of increased power than any other gin. The seed being cleaned very close, the length of the staple is increased, producing cotton of a greater market value. The improved value given by the length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the gin in every instance. For months past by mail on application.

JOS. B. WOLFE & CO.,

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, OCTOBER 18, 1877.

NO. 42.

WEARY IN WELL-DOING.

BY CHRISTINA ROSSSETTI.

I would have gone; God bade me stay.
I would have worked; God made me rest.
He broke my will from day to day;
He read my yearnings unexpressed,
And said them nay.
Now I would stay; God bids me go.
Now I would rest; God bids me work.
He breaks my heart, tossed to and fro;
My soul is wrung with doubts that lurk
And vex it so.
I go, Lord; where thou sendest me;
Day after day I plod and mope;
But Christ, my God, when will it be
That I may let alone my toil,
And rest with thee?

News of the Week.

DOMESTIC.

CINCINNATI, Oct. 9.—Latest returns from 300 voting places in this State show Democratic gains of 6,841. This indicates the election of the Democratic State ticket by over 10,000 majority. The *Gazette's* estimate is much above these figures, while the *Commercial's* puts it about this.

COLUMBUS, O., Oct. 10.—The Republican committee have received very little news to-day, and all political information has to be obtained from Democratic headquarters. The Democratic State committee up to this hour (10 P. M.) have what are called official returns from just one-half of the counties of the State, and these show a Democratic gain over the vote of last year of 10,576.

Taking this as a basis, they claim that Blahg's majority cannot fall below 25,000, and they think a full official count will give him 28,000 or 30,000 majority. In the absence of definite information, the Republican committee concede Blahg's election by 25,000.

The Democratic committee's figures on the General Assembly are as follows:

In the House the Democrats will have 67 members, Republicans 39, and Nationals or Workingmen 3; Democratic majority, 28. In the Senate the Democrats will have 25 members, and the Republicans 10; Democratic majority, 15. This will give the Democrats 41 majority on joint ballot. It is not likely a full official count will materially change the legislative majorities claimed—not more than two or three at most. There is no excitement in the city to-night, and no crowds about the headquarters of either party.

CHICAGO, Oct. 10.—The following dispatch was received here last night:

HEADQUARTERS DISTRICT OF YELLOWSTONE, Camp on Eagle Creek, Oct. 9, 1877.

Gen. A. C. Terry, Commanding Department of Dakota.

Dear General.—We have had our usual success. We made a very direct and rapid march across the country, and after a severe engagement, and being kept under fire for three days, the hostile camp of Nez Percés, under Chief Joseph, surrendered at two o'clock to-day. I intend to start the Second Cavalry toward Benton on the ninth instant. Cannot supplies be sent on the Benton road to meet them, and return with the remainder of the command to the Yellowstone?

I hear that there is some trouble between the Sioux and the Canadian authorities. I remain, general, very truly yours,

NELSON A. MILES.

Col. and Brig. Gen. U. S. A., Commanding. As soon as the companies of the Second Cavalry, of which Gen. Miles speaks, arrive here, the commission will start for Fort Walsh.

ALFRED H. TERRY, Brigadier General.

IOWA CITY, Oct. 11.—Gear, Republican candidate for Governor, will have a plurality, not majority. The Democratic legislative gains are large, and there is much uneasiness among the Republican politicians over the rapid narrowing of their joint majority.

BOSTON, Oct. 13.—A vote was taken in the Episcopal convention at 12:45 o'clock, and the proposed amendment to the constitution to shorten the prayer book was rejected, as follows: Whole number of dioceses represented by clerical delegates, 45; yeas, 13; nays, 27; divided, 5.

Whole number of dioceses represented by lay delegates, 42; yeas, 13; nays, 24.

COLUMBUS, Oct. 13.—The indications now are that the majority of Blahg, Democratic candidate for Governor, according to the official figures, will not be less than 25,000.

WASHINGTON, October 15.—*Forty-Fifth Congress—The House.*—The vote on speaker stood: Randall, 149; Thayer, 132. Thereupon the oath was administered.

Objections were made to the swearing in of Cain and Rodney, of South Carolina; Darrall, Elam and Robertson, of Louisiana; and Pacifico, of California, and these members were requested to stand aside. All the other members and delegates were then sworn in.

The organization of the House was completed by the election of George M. Adams, of Kentucky, as clerk; John G. Thompson, of Ohio, as sergeant-at-arms; John W. Polk, of Missouri, as doorkeeper; James M. Stewart, of Virginia, as postmaster; and Rev. Dr. John Polign, of Maryland, as chaplain.

The drawing of seats for members was then proceeded with.

The question of the swearing in of the members objected to was put off until to-morrow.

SAN FRANCISCO, Oct. 15.—Advices from El Paso show the most serious and threatening state of affairs. The entire lower portion of El Paso county is in possession of a mob, and

the Americans throughout the county have abandoned their homes and fled to El Paso for safety.

Judge Howard, who killed Louis Cordis at El Paso, on the tenth instant, succeeded in making his escape to Mesilla, where he still remains. Cordis is said to have been the leader of the mob, who are all the more desperate and threatening in consequence of his death.

The sheriff of El Paso is also at Mesilla, but refuses to return with Howard, as the latter would be killed immediately by the mob, while the sheriff himself would be killed if he dares to return without Howard.

Lieut. Payne, who is in charge of a detachment of troops, says four companies will be required to suppress the mob. A large number of outlaws are encamped near the county seat; they declare they will fight the troops if the latter attempt to make arrests. Judge Blaker is en route from Fort Davis with troops to restore order.

FOREIGN.

PARIS, Oct. 9.—The great Republican meeting passed off without any disturbance. In his speech M. Gambetta said the existence of universal suffrage was at stake, and pointed out the danger which the institution would incur if, after having at the last elections, pronounced in favor of the republic, it should now give itself the lie in consequence of governmental pressure.

In that case the public peace would be compromised; for universal suffrage was possibly its own defense. It all would involve the decadence and death of the country.

M. Gambetta eulogized M. Grey as the man best fitted for continuing the work of concord, conciliation and respect for the law. He disclaimed any desire for himself, and concluded his speech with a violent attack on the clericals, who, he said, excited the fears of Europe by the presence of an anti-Republican coalition.

LONDON, Oct. 10.—The *Times* publishes special news: The Russians have commenced their parallel before Plevna, under the superintendence of Gen. Tollen. The heavy masses of troops which are being sent to Bulgaria certainly indicate their purpose to prosecute active operations during the autumn, as the Russians do not need these reinforcements to retain their present positions.

LONDON, Oct. 11.—The *Standard's* correspondent with Cheketa Pasha's headquarters telegraphs from Rodomir, near Plevna, under date of Monday, as follows: Our army occupies Teliche, and to-day it effected a junction with Osman Pasha, who took up a position on the heights of Drubuk.

There has been no fighting on our way hither, except a trifling cavalry skirmish in the plain of Lukoviza. The Russians, who were encamped there, fled at our approach. We hope to arrive at Plevna to-morrow. Reconnoissances in any direction have failed to discover a single Russian.

The *Standard's* Goltz special says an engagement took place off the Sulfina mouth of the Danube, on Tuesday, between a Russian and a Turkish steamer. The latter exploded and sank with all on board.

PARIS, Oct. 12.—A second manifesto has been issued by President MacMahon. He denies that the republican constitution is in danger, or that the government is under clerical influence, or inclined to a policy which might endanger peace; and appeals to the electors not to plunge the country into an unknown future of crisis and conflicts by returning opposition candidates.

The manifesto lays great stress on the fact that it forbids the marshal to forsake his post, and concludes as follows: "I am for order and peace."

The bureau of the historical Left have issued a counter-manifesto, asking the people to disbelieve those who declare that republican institutions are not in peril, and that the government does not obey clerical influences. The counter-manifesto declares that the official candidates are enemies of the republic.

M. Gambetta has been sentenced to three months' imprisonment and a fine of \$300 for pleading his recent address to the electors of his arrondissement.

The printer of the address has been sentenced to fifteen days' imprisonment and a fine of \$400.

St. Petersburg, Oct. 13.—An official dispatch says: On the ninth instant there was a naval engagement in the Sulfina mouth of the Danube, during which a three-masted steamer crossed a line of torpedoes laid during the night of the eighth and ninth instants. An explosion ensued and the steamer sank.

The Russian cutter *Iskander* down her things. It is supposed that all on the steamer perished.

The czar has issued a decree providing that every soldier engaged in the war may be promoted to a commissioned officer for distinguished services on passing the usual examination.

PARIS, Oct. 15.—Two hundred and eighty-four Republicans and 194 Conservatives are elected out of 400 arrondissemental seats. In 41 cases a second ballot will be necessary. The result in 10 of these is expected to be favorable to the Conservatives.

It is considered probable that the new Chamber will consist of about 220 Republicans and 210 Conservatives.

The Duke de Cozes, minister of foreign affairs, has been returned from Pigeot-Thieners, in place of M. LeFevre.

It is said the Bourne meanwhile rises, thus affirming its confidence in the government's success. A syndicate of brokers also telegraphed to the

provinces, on Saturday, as follows: "The marshal's success is regarded as certain. Rentes, 105 1/2." It is true that Bourne was touched during Saturday, probably through the efforts of the aforesaid syndicate, and for the purpose of influencing the elections, but when the Bourse closed at four o'clock rentes were 105 1/2, and business was done on the boulevards later at 105 1/2. Now that the elections are over peacefully, and Republican success undoubted, it is worthy of remark, in contrast with the official declaration of Saturday, that business was done in rentes on the boulevard this morning at 105 1/2.

LONDON, Oct. 15.—The war news is meager. The alleged Hungarian invasion of Roumania is a hoax. The Roumanians assert that deserters from Plevna report Osman Pasha's army destitute of clothing and ammunition, and scantily provisioned. Men and officers are tired of fighting and suffering, and are disposed to surrender.

From the Work.

MR. EDITOR: We were somewhat disappointed that you did not get to the Healing Springs camp meeting, though we were willing to excuse you, knowing that you are on double duty. Last year we entered a dense pine forest, and by much hard labor and considerable expense opened up a new camp ground within a few hundred yards of Healing Springs, in Washington county. The first year we built a good shed and several comfortable tents. The community was much encouraged by the success of the first year, and during the present year the ground has been greatly improved and ten new tents erected. The very liberal offer of the proprietor of the springs is considerable inducement to those who desire the benefit of that excellent healing water. They are at liberty to occupy their tents when they choose, and as long as they choose, and save hotel expenses.

Our camp meeting this year commenced on the twenty-fourth of August, and continued four days. About thirty were converted and twenty received into the church. Among those received was an old man in his ninety-third year. He professed to be converted the first time he went to the altar, and at his request was baptized at the same hour's service.

Our presiding elder, Dr. S. H. Cox, Dr. E. Wadsworth, Revs. F. R. Hill, W. I. Powers and J. C. Johnston, of the Alabama Conference, and Bro. Ellis, of the Mississippi Conference, were present, and all of them did good work in the pulpit and in the altar.

In the month of September I held a seven days' meeting in the village of Inney. The Holy Spirit was present from the beginning, and we had an old-fashioned revival. Such powerful convictions and such clear and happy conversions I have not seen in a number of years. The entire community was aroused and interested. The people left their worldly employments to worship the Lord. Sometimes long before the hour arrived to begin the service the church was crowded to overflowing. All seemed anxious to get close up, even those who had generally preferred a back seat. Nearly the entire membership of this church, and many from the churches in the surrounding country, were wonderfully blessed, and converted anew. About forty were happily converted and thirty-three united with the church. During the present year about sixty have been received on the credit, and the faith of the church greatly increased.

The planters were expecting an abundant harvest throughout the country. Their prospects were brighter than they had been in many years; but the recent heavy and long continued rains have blighted all these fair hopes. The lower lands, where the yield was abundant, are almost entirely destroyed by the overflow. It is impossible to estimate the damage. Your article on Jonah's Gourd is timely, and well suited to us in this section. Like Job, we can say, "Though he slay me, yet will I trust in him." Very truly yours,

W. H. WILD.

HEALING SPRINGS, ALA., Oct. 5, 1877.

MEMPHIS, TENN.—MR. EDITOR: We have had glorious seasons on this circuit. At all points the membership has been greatly revived, and there is now a higher tone of spirit and life than ever before known. The doctrines of the Bible have been preached with a view to the awakening of sinners, the conversion of sinners, and the entire sanctification of believers as an immediate result of preaching the truth of God. The blessed Spirit has attended the

word, and as a fruit many have been converted, and many have been made to realize the difference between "sin and uncleanness," between pardon and cleansing, in the entire sanctification of "soul, body and spirit," and now with them a masterly argument in favor of the doctrine is: their lives are blameless. We closed a meeting at this place last Monday night (or rather the rain closed it,) which was a decided success to the church. On Sabbath at eleven and at night we had sermons on sanctification. At both services the Holy Ghost was present. At the close of the services on Sabbath night seven arose as witnesses to the pardoning grace of God, and two as witnesses to the doctrine of entire sanctification of believers. The congregation was dismissed at a late hour; when, lo! the Spirit ordered otherwise, for at that juncture he came down on the people afresh, with overwhelming power, and I have never known a congregation so entirely overwhelmed. Then began the Spirit to raise up witnesses to the fact that "the blood of Jesus Christ, his Son, cleanseth us from all sin;" and, blessed be God, we now have a good-sized class on this circuit, who have "rich experiences," and the best of all, their lives are holy. Oh, that God would deepen the inquiry until the wide spread of scriptural holiness from pole to pole and from sea to sea be the result of preaching Christ is sufficient to save men from all sin, and then competent to keep them in this blessed state, "blameless," unto the end.

J. W. HEARN.

ATLANTA, GA., Sept. 21, 1877.

MR. EDITOR: The Union Springs District Conference convened at this place on the sixteenth of August. We had a most delightful and profitable session. There were several conversions before Conference adjourned. With the assistance of Bro. Mangum, Glenn and Perry the meeting was continued a week longer, closing up with about twenty conversions and eight accessions.

On Saturday before the first Sunday in September I began a meeting at Live Oak. This meeting was one of remarkable power. Convictions were deep and pungent; conversions clear and satisfactory. More than forty souls found peace. Twenty-one young men organized a young men's prayer meeting, which has been going on successfully ever since, and quite a number of them are conducting family worship at home, where formerly there was no family altar. At this meeting twenty-three joined the church.

I have held two other meetings, but not with so good results, having been broken up by the continued rain. We have general more to hold. Oh, pray that the Lord may continue to revive his work. Your brother,

E. M. THURSE.

ROSELAND, ALA., Oct. 13, 1877.

COLUMBIA, MISS.—MR. EDITOR: Perhaps your readers would like to hear from Columbia circuit. I held a meeting at Hopewell, which lasted five days, and which resulted in twenty-one accessions to the church. As to the conversions, I am not able to say how many. We had a most excellent meeting. The church and Christians were revived generally. The Holy Spirit of the Almighty was present in his convicting power. We have built a new church at Byrd's chapel, and expect to build a parsonage this fall.

C. J. PHILLIPS, P. C.

SEABOARD DISTRICT, Sept. 21, 1877.

CHINA GROVE, MISSISSIPPI CONFERENCE.—MR. EDITOR: I commenced a meeting at Barth's church on the first Saturday in September, and continued it five days, which resulted in twenty accessions and about as many conversions, with the church greatly revived. Prayer meetings and family prayer were established where they never were before, and a general looking up in church matters in that community.

Your brother in Christ,

E. HOWARD, P. C.

OCTOBER 1, 1877.

McDOWAN CIRCUIT, MISSISSIPPI CONFERENCE.—MR. EDITOR: I have closed my last protracted meeting for this year. The general spiritual condition of the work is very good. Thirty-three per cent. has been added to the membership, and we expect to have at least fifty per cent. added to the church property by the close of the year. It may be truly said that Methodism is prospering in this part of the vineyard.

R. S. RAYNER.

Buckeye, Miss., Oct. 2, 1877.

What Rum Costs.

Here are the figures as given in the address of the Society for the Prevention of Crime to the citizens of New York. Every one is able to see for himself the truth of the story they tell.

In seeking for the cause of the corruption in politics, morals and society, as well as the enormous debt and taxation of this city (and other communities,) we find among others the following facts: That there are licensed places for sale of liquor about 6,000; that there are unlicensed tippling-houses about 1,500, which include all sorts of vile dens, brothels and other places too vile to name, where liquid poisons, called ardent spirits, are sold. The number of all combined has been estimated at over 8,000. Of these, perhaps 1,500 may be allotted as taverns, inns, hotels and restaurants, having accommodations for lodgers according to the law of 1847. It is not the object of the society to interfere with those who are engaged in the business of keeping hotels and houses of entertainment for travelers and lodgers. The tippling-houses which we seek to suppress are the places where poisonous, fiery, maddening compounds, called brandy, gin, rum, whiskey, etc., are sold "to be drunk on the premises." We are not seeking to interfere with the ale and beer sellers licensed by the Excise Board, but will endeavor to impress upon the Police Board the necessity of great activity and faithfulness in the discharge of their duty in relation to unlicensed rum and beer shops.

By prompt and vigorous action, through an organization of this kind, the citizens and tax-payers can prevent the renewal of the licenses of say 4,000 of the tippling shops, as they terminate, and entirely suppress at least 1,500 unlicensed places of crime and infamy. The rum shops are the cause of at least 50 per cent. of all the crime, and the source of the greatest portion of the pauperized and criminal classes of this metropolis. Dr. Bliska Harris, secretary of the Prison Association (who is a competent authority,) estimates 80 per cent. of the crimes committed in the State to be chargeable to the tippling-houses.

That our bankers, merchants, capitalists and tradesmen may discover at a glance what we propose to do for them as rapidly as they will enable us, let us state the account thus:

By the tippling houses of America, in the City of New York.

To the corporation of the City of New York, for the expenses of the police, charities, etc., and of the criminal and insane population, and extra expenses in judicial and other departments.

By amount of Revenue lost.

By balance.

To private charities, total fines.

Estimated total.

As taxes upon the industrious citizens, to support 6,500 tippling shops in their nefarious work of ruining the bodies and souls of the tipplers. This is exclusive of the amount wasted by the frequenters of the rum shops, probably over \$20,000,000 in cash, and \$20,000,000 in wages lost through dissipation, amounting at least \$40,000,000 worse than lost, which otherwise would be expended in the markets, groceries and shops of tradesmen, in promotion of the health, comfort and wealth of families, or as capital for the industrial classes.

The Mexican Mission.

We were deeply interested, says the *Evangelical Advocate*, in the account of our missions on the Mexican border, furnished by the Rev. Joseph Norwood in his sermon last Sunday night at St. James church.

There is much interest manifested by the Mexicans to hear the gospel and to receive the Bible. At a recent meeting held in Reynosa, on the Mexican side of the Rio Grande, the congregations were large and attentive; several were soundly converted, while a much larger number are earnestly inquiring after the truth. One characteristic of the conversions among the Mexicans is their deep and active solicitude respecting the salvation of their kindred and countrymen. They begin at once the work of the missionary, and the same kindness in their hearts soon spreads to those around them. One fact in connection with this border mission shows how wonderfully it has been honored of God. Though now only in the third year of its history, yet there are nine Mexican preachers who have been converted through its instrumentality, and are faithfully at work preaching to their countrymen the blessed gospel they have found. We doubt whether any other mission field can exhibit like results. In many the faithful laborers followed on for a generation and have not witnessed as many conversions; but here the field has enlarged until half a score of missionaries are needed, and these are not trained and sent out from some center of Christendom, but raised up and sent out from the midst of the field itself.

We wish Bro. Norwood could tell the story of that Western border work in every congregation in our church. Our own heart was stirred within us as we listened to the account of the work now being done in this "cold white into the harvest." We need more of the missionary spirit. It is the spirit of a living Christianity.

Periodicals.

The catalogue of the Southern University, Greensboro, Alabama, for 1876-77, gives a hopeful and encouraging exhibit of its condition and prospects. The curriculum is extended and judicious, the professors filling the several chairs are men of experience and capacity, and the expenses as low as they well can be anywhere. The attendance during the past year was ninety-two—an increase of sixteen over the previous session. We have not heard how the university has opened this fall, but we anticipate a large advance in the patronage. We rejoice to learn that the institution is practically out of debt.

The National Repository for November has the following articles: Liberia, Illustrated; The Past; In and About Milan, Illustrated; Crabs and Lobsters, Illustrated; The Grilhood of Madame Desfaut; The Harvest Moon; Jules Michelet; Phoebe Brien's Trust; Part 1; Wasp Places and their Inhabitants; That Boy—Who Shall Have Him?—chapter 29, 27; A Dead Leaf; Pictures from Life; The Cloven Foot—A Cameronian Story; Editorial Miscellany.

The Advocate of Missions is the title of a neat monthly published by Rev. S. A. Steel, Richmond, Va. Price, 6 cents a year. The publication will be devoted to the diffusion of missionary intelligence, and the awakening of increased interest in this great work of the church. The publisher and editor, Mr. Steel, is a member of the Virginia Conference, Methodist Episcopal Church South. We wish his important enterprise great success.

We have received the annual catalogue of the Southwestern University, Georgetown, Texas, for the college year 1876-77. We are glad to see that the university is thoroughly organized, that it has able men in its faculty, and that its patronage is growing rapidly. During the last session one hundred and three students were in attendance.

Scribner's Monthly for October has: How New York is Fed, Illustrated; A Yankee Tar and His Friends, Illustrated; Hjalmar Hjorth Boyesen, Illustrated; Tyng and Tagory; Christianity and Free Thought; Experience in Postoffice Appointments; The Polyzoa, Illustrated, and other articles.

Nothing can well be finer than St. Nicholas for October. Besides the many brightly illustrations, there are a number of very choice articles. Among them we note: The Little Girl Who Grew Smaller; The French Story-Tellers; Where Had It? Caught by the Snow; A Century Ago; The Stars in October.

Appleton's Journal for October is a superior number of this popular periodical. "With Wheeler in the Storms" has six capital illustrations. Of other articles we note: Wise Women of the East; The Friendship of Birds; Good Baginians; With Conture, the Painter; Poetry as a Fine Art.

The Athenaeum is a monthly devoted to educational literature, containing original and selected articles adapted to the purposes of literary societies, educationalists and public readers. Published at Springfield, Ill. Price, \$1.50 a year. We have received the September number.

The Galaxy for October has: The Administration of Abraham Lincoln; Shall the American Girl be Chaperoned? Strange Adventure of Lieut. Yerginoff; Naval Warfare—Guns and Armor; Edwin Forrest, and other articles.

Dear Old Homestead is the title of a song, and music, by Miss Anna C. Hills, published by F. W. Delmick, Cincinnati.

The American Agriculturist for October is splendidly illustrated and replete with useful information.

The Southern Courier for October has been received. This is an excellent number.

THE YOUNG SCAMP!—Scene: Room in old castle, in which the persons of the drama are visitors. Mand: The castle is a strange, weird, old place. I wonder, now, whether this room is really haunted? Tom—Surely be. Why, I know there are skeletons hid away in all the old—skeletons! Hidden away! Where, Tom, where? Tom—Why, where they should be, of course—in ourselves!—Penny Binks.

No physician ever weighed out medicine to his patient with half so much exactness and care as God weighs out to us every trial; not one grain too much does he ever permit to be put in the scale.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

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REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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One Year.....\$1 00
Six Months.....50
Three Months.....25

Advertising the Gospel.

The best advertisements are in the exhibition of the article itself. Who wears the tailor's goods, and how do they wear? The shoemaker may stick to his shop, and last while his customers advertise his work by its fit and durability. The house, as it stands, tells the taste of the architect and the skill of the builder. Medicines have a run in proportion to the cured people who show what the remedies have done. Christ could not be hid. His miracles and his teachings were spread abroad, although he rather avoided than sought notoriety. Christianity cannot well be hid. No more can it be concealed than the light of the sun. If every believer is a light, and he is abroad in the world, the light will shine. The indignation of the Savior is to "let your light so shine." Let it. If it is in you, and if it is not purposely hindered and perverted, it will shine of itself. The idea of painful and positive effort is not in this language. Remove the obstructions, take away whatever may cast a shadow over the profession, and the light will shine. In order that a dark lantern may shine we have only to remove the slide or cover, and the beams shoot out of themselves. Christians are not to be dark lanterns, concealing their light, nor are they to be like fireflies, blazing out now and then, and disappearing in the darkness. They must not be fitful, like the street lighting of a summer night, but steadily luminous as the fixed stars.

Good lives are the gospel's best advertisements. Holiness is best seen in the man who wears it. The white raiment of the saints is exhibited in the character of the followers of Christ. Even events, by obedience, honesty and fidelity, are to adorn the doctrine. Holy and exemplary conduct identifies the truth, sets off and commends the teachings of the gospel. The true rhetoric, better than any fine discourse, and more expressive than any polish of mere words. It would seem an impossible achievement to embellish anything so exquisitely perfect and beautiful as the inspired teachings; but a pure life does it. It adorns that which in itself is the expression of the divine glory. The only thing that can add a single touch to the penillings of inspiration is the life which those teachings have quickened into holy and beneficent activity. The gospel advances itself through the lives of those whom it has converted. How does the Christian live? How do his children behave themselves? What is the order of the household and of the home?

Merchants proclaim their business in all possible ways, and use many expedients to secure and enlarge their patronage. The tradesman hangs out his wares, and dealers display what they have to sell in the most striking and attractive manner. Do they also let their light, as Christians, shine to the best advantage, and is the gospel as thoroughly advertised as is their secular business? Because there are sinners and humbugs in religion, it is more needful that the genuine and the true should not be hid. The infidelity and athe-

ism of France at the time of the Revolution, and since, has been a rebound from the superstition, corruption and tyranny of popery. In heathen countries the morals of sailors and traders from Christian lands are held up as samples of our religion, and are urged in opposition to the claims of the gospel. The counterfeit article is abroad in Christian communities. "If that man is a Christian, I wish never to be one. Look at those unprincipled speculators, and bank defaulters, who stood high in the church and passed for saints. See how that steward or deacon prays on Sunday, labors in the Sunday school, and thrives by close bargains and extortion during the week!" Many such like things people are thinking and saying, while they have their misgivings about a religion that has such representatives among its professors. We must have the true as an offset against the false. Genuine coin and the ring of pure metal are needed to expose and put down these counterfeit. Every form of error is advertised without stint. The miracles of spiritualism, the reasons of materialism, the blessedness of free love and socialism, and the devil's own devices in the shape of theaters, playhouses, dram-shops, lotteries, are all blazoned abroad. The pinnacles for sin, the alleviation for human misery, the saving agency for man and for society must also be kept before the thought and conscience of the world.

The math and great instrumentalities is the Christian himself, as he is the living exponent and illustration of the gospel. How he lives, how he walks, what he is, are points scrutinized and passed upon. We have no objection to fine churches, and efforts of every lawful kind to attract people to hear the gospel. We would not advertise churches and preachers and resort to sensational methods farther than these expedients may be productive of leading souls to Christ. But after all other means have been sifted and exhausted, there remains the living individual Christian, as the illustration of the power and beneficence of the gospel. Every Christian, as he lives in the world, and as he is known, is the exponent, true or false, of the religion which he professes. He is either a travesty or an accurate representative of the Christian faith. Does he truly advertise the gospel, or does he give the world a caricature? Is it the world, thinly disguised by a religious profession, or is it the gospel, perfectly reflected in a spotless conversation? Paul could appeal to his converts as living epistles, known and read of all men. The church can do the same to-day. The gospel never presented more salutary patterns of faith than it does now.

The line of thought in which we are drawn, however, suggests the duty of watchfulness and circumspection, and also a caution against relying too much upon mere expedients. Every Christian must be the salt that is to preserve the world—the light that is to chase away the darkness of sin and unbelief. The professed followers of Christ have need to apprehend the fact that they are Christ's witnesses, and that the progress of the gospel depends largely upon the way they live, and upon the personal influence which their character and conduct are exerting. A good life is the best advertisement of the gospel.

Contentment.

Christian contentment has reference to the dispositions of Providence. When clearly in the path of duty the Christian accepts the conditions of his lot. Contentment can hardly be called a grace. It is rather a state and habit of mind to which several graces contribute. Faith, patience, submission, are some of the elements of it.

It is not, of course, to be regarded as opposed to the spirit of progress. The inert character of the Oriental, the lack of all enterprise and improvement in some races, and the complacent thriftlessness of some individuals are not illustrations of this scriptural duty. Idleness, laziness, indolence, are as far from it as light is from darkness. Neither is it that respect of fatalism which neglects the means and opportunities of improvement, and then affects a pious resignation to the will of God. When we have done the best we can, have used our gifts and opportunities as we could, have followed the indications of Providence, and have sought in all things the glory of God, there is then occasion to be content. Men are to make their condition as good as possible—they are to be active, industrious, provident, energetic. It is right for them to desire prosperity, and temporal blessings—to pray for them and to work for them. But if adversity come they are to recognize the hand of God in their afflictions, and to acquiesce in the dispensation. Paul has more to say about con-

tentment than any other inspired writer, and the connection in which he enjoins it indicates that it is to be especially cultivated under circumstances of trial. He had learned, in whatever state he was, to be content. "Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." He was sure of his divine calling, and if want overtook him in it he did not fret or repine, but patiently and even cheerfully endured. As MacKnight translates his words: "I have learned to be self-sufficient." A contented mind is indeed a kingdom in itself. He had in a measure made himself independent of outward conditions by a trustful and submissive spirit. This is the application for many—contentment in poverty, in affliction, in adversity. And this, we may be sure, does not exclude the desire of the soul for a brighter and happier world. It rather ministers to contentment, under trial and in tribulations, that there is a gracious purpose in them and a beneficent end. They are working out for us a weight of glory—they are working together for good. Why should we rebel and murmur against that which may be needful for our spiritual and eternal welfare?

In other places contentment is urged as opposed to covetousness, to the spirit of those "that will be rich." "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." And having food and raiment, let us be therewith content. This is an illustration of contentment as opposed to inordinate desires. The determination to be rich, without regard to the means, or whether consistent with our Christian duties, is a form of discontent. If Providence has provided things necessary, but denied us the luxury and style of large fortune, we are to have thankful hearts, and not to sacrifice principle and conscience for wealth. The religious man is not grasping, he is not absorbed in the pursuits of gain. There is generally less contentment among people who are prosperous and well-to-do than among the impoverished and suffering. Their discontent takes the form of greed, is the unsatisfied craving of avarice. However large the accumulation, it is seldom that rich men have enough. Not satisfied with moderate profits, and with the safe and slow increase of their possessions, they launch out into wild speculations and recklessly run in debt. In the mad pursuit of riches they become selfish, indifferent to their obligations, and utterly forgetful of God. Contentment antagonizes the love of money, and clears the soul of it as a root of all evil.

Does religion bring contentment? In other words, does it lead to patient, trustful submission to the providence of God, and does it so moderate the desires as to restrain from covetousness, and all inordinate affection? Certainly the grace of God does not teach us to be idle, and to make no endeavor after earthly things. It does not instruct us to be sick if we can be healed, nor to abide in poverty if we can get out of it. Contentment there may be in connection with enterprise and prosperous undertakings. The most laborious and energetic and successful may be content. They may be clear of covetousness, and actuated by consecrated motives.

Contentment shines in both adversity and prosperity. It is the habit of the believing heart. It is another word for moderation, for resignation, and for peace. It is tranquillity in danger, joy in tribulation, a faith unshaken by the storms of sorrow. It is a state of mind that equalizes all conditions, and makes God and his will the sum of our happiness. It is that state wherein the affections are set on things above, wherein the mind is stayed on God, and wherein there is perfect peace. True contentment can be found only in Christ as the soul's refuge, and as the stronghold of the tempted and distracted spirit.

Athens.

Bishop Marvin's letter on Athens closes the series, and is the last of the interesting correspondence which has graced and enriched the pages of the Nashville Christian Advocate for several months. We hope that these letters will be published in book form at an early day. We have no doubt this is the universal desire of the church. We regret that we have not had space for all of them as they came out. From the Bishop's very delightful letter on Athens we extract as follows:

But what shall I say of the Acropolis itself? I think we have been standing on it, looking at other objects near and remote. Now let us see what it is. It is a hill about 400 feet high. On three sides it rises abruptly from the plain; but on the fourth side, or lower wall, are connected with the Acropolis, and more remotely with the Hill of the Nymphs and the Pnyx, which is con-

nected with the Hill of the Muses. But, as to the Acropolis, it is to be remembered that it is immediately connected only with the Acropolis, and with this only by a comparatively low roof projecting out west. On the northeast and south it rises sheer out of the plain, and on the west stands up boldly above the wall that extends to the Acropolis. From the top half way down—in some places less and in some more, perhaps—it is a perpendicular rock, except on the west side, which is steep but not perpendicular, except at the north and south sides. The summit is a plateau; the east half of which is level, and the west a slightly inclined plane. This plateau is 1,050 feet long, east and west, and 540 in the other direction. The rock at the top, where it was not originally perpendicular, has been made so by the walls. It was originally the castle or fort of the city.

Now look down on the south side. For 200 feet, or thereabouts, you have the perpendicular descent, and from that point down to the plain a steep hill-side. Toward the eastern part of this, at the foot, you see an amphitheater excavated into the side of the hill, a full half circle, with marble seats rising one above another. Along the chord of the arc, on its lower line, are stones which were evidently the supports of a marble platform. In front of the platform is a level paved space, and beyond that the glebe rises rising in tiers. This is the Theater of Dionysus. It is all open above and in front, and always was. The plays were performed in the open air. At the west end of the south side this lower part of the hill is a nearer approach to the perpendicular. Here is the Odeum of Herodes Atticus. It is made in the same way as the Theater of Dionysus, only the ascent of the amphitheater is at a much sharper angle, and in front there is a wall. But the amphitheater is skinned in the hill-side like the other. It once probably had a roof; but if so, it is all gone.

This south side of the hill has been much embellished by modern and medieval defensive structures and debris, which the Archaeological Society are removing. They have laid bare the marble ruins of a Temple of Bacchus within the past year. Half way up, just at the base of the perpendicular part, stand two elegant columns, said to be a charming monument.

On the other sides there are no ruins of any moment; but some grotesque have a mythological history upon which I cannot enter.

Now let us imagine ourselves down in front of the hill on the west side. The view is unobscured by a mediaeval wall erected for defensive purposes. It is to be hoped it will soon be taken down. Inside of this wall we have first a steep ascent over natural rocks, which brings us to the Propylæe. This was a purely ornamental structure, standing, as its name suggests, in front of the gate through which the plateau on the summit was reached.

The gateway is a shade over 60 feet wide. Remember, this gate points west, and was the only approach to the summit. Outside of the gateway, on the south side of the wide gateway and the other on the north, are two wings, like porticoes, fronting each other. The side of the front of each is a row of columns, the outside and the inside being of heavy walls. At the western extremity of the wings the sixty-foot space between them is traversed by a row of Doric pillars, very massive. The direction of this row of columns, six in number, is, of course, north and south. The two central columns—that is, the third one from each end—are 11 feet apart. Stand between these two and look eastward. The gateway, with two smaller ones on each side of it, is 45 feet from you, and the way to it has, on each side, a row of Ionic pillars, slender and more slender than the Doric pillars of the front row. Between these two rows the way to the gate is over the native rock; but on the right hand, along the front of the south wing, there is a stone stairway. Passing through the gates you will find on the inside another row of Doric columns running north and south.

There was once surmounting these columns a wonderful structure of frieze and gable, meane and pediment, with sculptures of gods and heroes unnumbered. But that is all gone. Even the upper sections of some of the columns are gone, broken with war work half done, left unfinished over this structure which the ancient Greeks considered the greatest triumph of their unaided architecture.

Inside of the gate you face the east. In front and to your right, near the south edge of the plateau, and about midway of it, east and west, stand the ruins of the Parthenon. This grandest of all the Greek temples cannot undertake to describe. But this I must say: that I had to come to Greece, and see the ruins of a structure erected 2,500 years ago, to understand how surprisingly beautiful the expression of the Doric, the platform of all styles of architecture, might become under the hand of a genius of the first order. No such creation of mingled beauty and grandeur, majesty and elegance, is sufficient to secure its place in human memory to the end of time.

A great part of all the beauty arises out of a simple idea. Except in the walls of the cella, which are little seen, there are no straight lines. The curve is very slight—so slight that you do not see it at first—but it is there in stylolite, column and entablature, and before your eye detects the curvilinear form you have been charmed by the expression which results from it.

The Doric columns, for instance, do not taper toward the top, but straight lines, but in lines that slightly curve. The combination of effects from this is as wonderful as the various impressions made by it are delightful. In one column by itself it would not amount to much, but where many columns are seen in a hundred different angles, with respect to each other, the effect is as charming as it is subtle. And, like the beauties of nature, you need not perceive the cause in order to enjoy them, though

the pleasure is enhanced when the cause is discovered. The building is 243 feet by 105.

Sculpture gave the finishing touch, and the entablature seemed once a moving scene of mythological reality. But little of that remains now. Much of it is effaced by time, and much is, with the Elgin Marbles, in the British Museum.

In this temple stood the Athene Parthenos, the grandest work of Phidias. This image of Athene was all of ivory and gold, standing 47 feet high, and bearing on her extended left hand a statue of Victory, 61 feet high.

The ruins of one other building remain on the Acropolis—the Erechtheum, so named from one of the demi-gods of the Attic mythology. It, too, contained an image of Athene, who was the tutelary divinity of the Acropolis and the city. This image was called the Athene Pallas, and was the oldest one of the goddess in possession of the Athenians. This was a very beautiful little temple. One of the porticoes had its roof supported not by columns, but by female figures very elegantly designed. One of them is among the Elgin Marbles, having been replaced by an imitation in terra cotta.

In an open space on the Acropolis you see the square on which the Athene Promachus stood. This was a statue of Athene 80 feet high. The Athenian sailor saw the crest of her helmet and the gilded point of her spear far out at sea.

There were other images, and at least one other temple, on the Acropolis; but they have disappeared. Only the shattered ruins of the Propylæe, the Parthenon and the Erechtheum, with fragments of columns, and pieces of broken frieze and triglyph, remain. It was once populated with gods made with men's hands; in temples made with men's hands.

All that was just over there on Mars Hill—the Acropolis—that St. Paul preached that sermon. He saw the columns of the Propylæe and the gleaming spear-point, probably, of the Athene Promachus. The Agora, lying in full view below, was studded with statues of gods and men, and full of shrines. The Acropolis was covered with temples made with men's hands, and devotees were constantly coming with offerings in their hands. The beautiful Temple of Theseus was in full view. There was not, perhaps, in all the world another spot where idolatry made such a display. What the preacher saw furnished fuel for his eloquence. I never in all my life so enjoyed the seventeenth chapter of Acts as I have in reading it here.

The present condition of Greece is in many respects interesting and hopeful. The government has not reached a condition of real stability, nor is full liberty of religion granted to the people. The Greeks are not aware of it, but they were so long under the government of the Turks that they have retained much of the spirit of Turkish barbarism. But there is progress—progress which there is not among the Turks—and where there is progress there is hope.

The Greek Church seems wholly destitute of the life of religion. I am convinced, from large inquiry, that the people know absolutely nothing of repentance, of living faith, and the fact of the new birth. It is a great field for missionary labor.

There is as yet, however, but very little evangelical labor done here. The American Episcopalians have been at work in schools ever since the revolution, and have done much to stimulate the educational impulse. More recently the American Women's Union Mission have established a school, which on account of its thoroughly evangelized tone, has met with a good deal of opposition. The officials insist on having the image of the Virgin in the school robes, and on having the pupils instructed in the catechism of the Greek Church, and by a priest of the church. But the ladies are indelible on all these points.

The Southern Presbyterians have a mission in Athens. The superintendent is the Rev. George Layburn, of Virginia, who has been here only about two years. The mission also employs Dr. Kalliothakis, a native Greek. There is a church of not more than twenty members worshipping under the shadow of the Acropolis. The Rev. Mr. Sekellarios, a Greek and a Baptist, labors here also, and has baptized a few persons, but has, I believe, no organized church. So the Rev. Mr. Constantine, a native of Athens, a Congregationalist, labors regularly, and has a few converts, but has not organized a church. He has published a Commentary on the Gospels, of which he is now preparing a second edition. This is the first commentary in modern Greek. There is also a good deal done in the way of circulating Scriptures. I believe I have now mentioned about all the evangelized agencies at work in Greece. The Presbyterian mission has an interesting and suggestive history, but I have not space to give it.

Tennessee Conference.

This body met in Edgefield, October 3. From the editorial correspondence of the Nashville Christian Advocate, bringing the report of the proceedings up to Tuesday, October 9, and near the hour of adjournment, we extract an item or two:

I do not think the year has been one of unusual prosperity, either as to the spiritual or temporal interests of the church; but perhaps the ground already gained has been held, if not some little progress made in the majority of the districts. The charges are so numerous, and many of them so small, that often it is difficult to obtain a meager support of pastors, with little is reported for the other regular collections. Theoretically, such a result should not follow, because better culture should yield more success; but so it is practically. The cause, perhaps, can be discovered, if not removed. Probably it would be best to transfer twenty, thirty, or even forty preachers hence to Belts where they could do more

good, and at the same time receive ample support for themselves and their families.

On Wednesday night, at Tullip Street church, a farewell missionary meeting was held; and as this occurred before my arrival, I give the substance of the report in the American of the next morning. The audience-room was crowded; and after the opening devotional exercises Dr. McFerrin said that the congregation had assembled for the purpose of bidding farewell to the Rev. W. R. Lambuth, the young missionary to China. He said the great grandfather of Dr. Lambuth was a missionary to Kentucky and Tennessee, years ago, when they were in a wilderness. His grandfather was a Methodist preacher, and devoted most of his time to the ministry in South Alabama and Mississippi while they were but infant States. His father was sent as a missionary of the Methodist Episcopal Church South to China upward of a quarter of a century ago. The son was born and spent the early part of his life in that country. It is very seldom, he said, that fourth generations of one family were missionaries in this great cause.

Dr. Lambuth, upon being introduced, said the occasion to him was one of great solemnity—he was to leave a Christian land. He said he had been received into full connection in the Conference to-day, and for that he returned his heartfelt thanks. He had been born and spent the early part of his life in a heathen land, and had become accustomed to the manners and customs of the people. He remembered well the night he bade his mother good-bye, and had often wanted her love. He appeared before the Conference to-night probably for the last time in his life. He felt that the trust committed him was a grave one; but by the grace of God he would succeed, and asked the prayers in behalf of himself and wife in their great undertaking.

Bishop Doggett, upon being introduced, said that the occasion was a proud one, and a rare one in the history of the church. It was calculated to awaken serious thoughts and feelings in regard to the great ideas of the coming kingdom. He said he did not intend to speak to the congregation, but to Dr. Lambuth. Turning to Dr. Lambuth, he said: "Dear brother, you are about to inaugurate the purpose of your life-work. You are to devote your entire time to the missionary cause in the great country of China. To that work you have been appointed by the Methodist Episcopal Church South, and when you go you will bear with you to the heathen lands a commission signed by the authorities of that church, and you will be recognized in that country as its agent, as well as the agent of God. You have received a professional, medical, literary and a biblical education, which will be of vast importance to you, and especially in the great land of China, which has almost heretofore been inaccessible, although the most populous nation on the earth. I charge you, in the name of God and in the presence of the holy angels and all these witnessing activity. Going forth you will be the petitions of the church, the prayers of the church and the security of God, and in the name of the Bishops, the ministers and the members of the Methodist Episcopal Church South I bid you farewell."

Dr. McFerrin arose, and, taking Dr. Lambuth by the hand, said: "Dear brother, on behalf of the Board of Missions and the members of this church, I bid you good-bye, and ask that God's blessing may go with you."

On Sunday twenty-three were ordained deacons, and twelve ordained elders.

Monday, both morning and afternoon, was consumed in the election of delegates to the General Conference. It gave the result: Cleland, J. B. McFerrin, William Barr, D. C. Kelley, R. A. Young, Joseph B. Allison, Robert K. Hargrove, Joseph B. West and Wellington Moore. Reserves—John P. Hughes, Robert K. Brown, and Richard P. Ransom. Lay—Thomas D. Effe, Nathaniel T. Landon, William H. Morrow, Joseph L. Parks, David S. Reynolds, E. D. Patterson, Samuel A. Caldwell and Charles H. Hend. Reserves—William H. Hend, L. P. A. William H. Morgan, Joseph B. Palmer and Benjamin J. Tarver.

A GENTLE TEMPER.—The New York Tribune tells this incident of a clergyman, graced with a gentle temper:

It is related by elderly citizens of Rochester that on a certain occasion Rev. Dr. Backus, of blessed memory, had been fighting out and decorating the grounds about his house a considerable outlay of labor and expense. On the very first night after the completion of the work, when the grounds had been tastefully graded and leveled, and sodded and planted, a herd of vagrant swine broke into the inclosure, and indignantly rooted the fair territory into a wilderness of unsightly gullies and homelike. The next morning, as the good doctor stepped out upon his porch, one sweeping glance sufficed to furnish a full and appreciative conception of the desolation. Restraining any expression of unregenerate wrath, he stood for a space in silence, and then remarked, with mournful philosophy: "Well, you never can lay dirt to soil a hog!"

The revival service at Baton Rouge closed on Sunday night, the fourteenth instant. Rev. J. T. Sawyer, just returned from the meeting, informs us that there were sixty-one conversions, and additions to the church, and a large number of seekers were in the altar on Sunday night.

Bishop Marvin's letters are to be published in book form by Messrs. Bryan, Brand & Co., of St. Louis. The work will be out about the first of December.

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BOYER'S
CARMELITE MELISSA CORDIAL.
(EAU DE MELISSE DES CARMES)
A SOVEREIGN REMEDY
For Dyspepsia, Headache, Apoplexy, Colic, and all Nervous Affections and Disorders of the Stomach.
General Depot:—BOYER, 59 Park Place, New York, SOLD BY ALL DRUGGISTS.
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ANNUAL SALES IN PARIS ALONE, 1,300,000 BOTTLES.
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THE BLANCHARD

BLOOD AND NERVE FOOD,

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OR BLANCHARD'S
LECTURES AND ESSAYS
ON THE RELATIONS OF
FOOD
TO
DYSPEPSIA
AND
CONSUMPTION
AND OTHER SUBJECTS;
A 64 PAGE
PAMPHLET SENT POSTPAID FOR 10 CENTS.

CURES NERVOUS DEBILITY, MENTAL
EXHAUSTION, LOSS OF SLEEP, DYSP-
PSIA, CONSUMPTION, RHEUMATISM,
CATARRH, NEURALGIA, RHEUMAT-
ISM, AND LOSS OF VITAL ENERGY.

The only reliable **Brain Invigorator.**
BOTTLE, sent by Express. Ask
your Druggist for it.

64 Circulars sent free.

 \$8, \$10, \$15 EACH.

OUR NEW GOLD METAL WATCHES ARE the only real Imitation Gold Watches that are made with all the latest improvements at the above prices. They are really beautiful Watch. Send direct to us for a Watch or Crystal Chain, from \$1 to \$5. Jewelry of the same. COLLIER'S GOLD METAL WATCH FACTORY 345 Broadway N.Y., T.O. Box 300.

OFFICE OF THE

Liverpool and London and Globe

INSURANCE CO.,

NO. 181 GRAVIER ST., NEW ORLEANS.

THE Forty-First Annual Meeting of this Company was held in Liverpool on the twenty-third of February, when the report of the Directors was presented, showing a most satisfactory condition in the affairs of the Company.

The net premium income from Fire Risks in the past year amounted to

£299,750 11s. 11d., equal to \$3,088,168.75.

The losses during the year were

E. OFFNER,

NO. 174 CANAL STREET,

OPPOSITE VARIETIES THEATER,

DIRECT IMPORTER OF

French China, English Granite,

AND PORCELAIN DE TERRE,

French, English and Bohemian Glassware, Silver-Plated Ware, and Table Cutlery of the very best manufacturers, Toware of every variety, and House-Furnishing Goods,

\$168,711.08, equal to \$1,237,494.4,
 and after paying all charges and expenses the account
 shows a surplus profit from Fire business
 amount of
 \$210,579.11a. 8d., equal to \$1,237,322.53.
 The Fire Reserve Fund was increased to
 \$1,000,000, equal to \$3,000,000.
 And a balance was carried to the new account from
 Profit and Loss account of
 \$159,985.16a. 3d., equal to \$763,083.50.
 The total invested funds of the Company now
 amount to
 \$2,164,041.6a. 10d. equal to \$2,729,742,
 of which \$3,433,003 is held by Trustees in the
 United States for the security of American policy-
 holders.

The twenty exhibit of the business of the Com-
 pany, December 31, 1898, shows that although the
 losses paid since the late local branch was estab-
 lished have been unprecedented in this country, it
 has not increased in premium and business.

LOOK AT THESE PRICES!!

GREAT BARGAINS OFFERED IN THE ABOVE GOODS.

Stone China DINNER SET for.....	\$10 00
Stone China TEA SET for.....	2 50
Stone China CHINA WARE SET for.....	2 50
Decorated CHAMBER SET for.....	4 75
Hotel-French China DINNER SET for.....	16 00
Hotel-French China TEA SET for.....	7 75
Gold Band China TEA SET for.....	7 50
Porcelain DeFavoro DINNER SET, 124 pieces, Table SET.....	15 00
Table SET.....	75 cts. per dozen.
Table HOBBLIES.....	75 cts. per dozen.

I also keep the best ICE CREAM FLYERS in
 the market. Also the celebrated BUTTER
 CUP, make better for 2 to 3 minutes.
 As I keep only the best and first-class goods, it
 is necessary for any further comments. All or-
 ders and inquiries will receive my best attention.
 W. C. SHEPARD & CO.

It must not be forgotten also that while many companies risk only their subscribed capital and assets, this Company risks besides its large subscribed capital and its accumulated fund, the *Entire Fortune of its Shareholders, whose Liability is unlimited*, thus insuring payment in full of all just claims, whatever their number and amount.

AND, FOSTER ELLIOT,
Resident Secretary.

NEW ORLEANS, March 20, 1877. 5p

GET "THE BEST OFFER!" 12d

We will sell during these hard times—

\$500 Pianos for \$250,

and all other styles in the same proportion, including Grand, Square and Upright—all first and second-class—sold direct to the people at factory prices.

MO. 99 CAMP AND 110 COMMON ST.,
NEW ORLEANS, LA.,
WILL ESTABLISH THESE FACTS:

1. OUR STOCK IS THE BEST.
2. OUR PRICES ARE THE CHEAPEST.
3. OUR METHODS ARE THE FAIREST.

115 to willing an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Rance Boat,
12 Soup Plates,	1 Hald Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,

No account, no compromise, no discounts. These
 Piano made only one or two days at the Cen-
 tennial Exhibition, and were manufactured exclu-
 sively for the Harmonicon Company. Regularly in-
 corporated Manufacturing Company. New manu-
 factory, one of the largest and finest in the world.
 The quarters contain Malmberg's best patent im-
 plex drawers, per scale, the greatest improvement in
 the history of Piano-making. The Vehicle are the
 best in America. Manufacture on trial. Don't fail
 to write for illustrated and descriptive cata-
 logue, mailed free.

MEYDELSSOHN PIANO CO.,
 No. 56 BROADWAY, NEW YORK.

G. GEORGE STROUD,
Marble and Granite Works,
 Nos. 158, 160, 162 and 164 St. Charles Street,
 NEW ORLEANS.
 Every description of Cemetery and Building
 work done in the best manner.

25 Megaui Cards, no two alike, with name
 and address of the person to whom they are
 sent.

15 Tea and/or Sippers, 7
 15 Dinner Coffee Cups and 3
 3 Pickle Dishes.

1500 China DINNER SET for \$6.50
 1500 China TEA SET, 2.00
 Decorated CHINA SET, 3.00
 1500 French CHINA DINNER SET, 15.00
 1500 Gold Band China TEA SET, 7.00
 Table TUMBLERS, per dozen, .80
 Table COBBLETS, per dozen, .70

We are also SOLE AGENTS for
THE BLANCHARD CHURN,
 combining more good qualities than any other now
 made. It has been manufactured and used
 OVER TWENTY-FIVE YEARS
 and more than 100,000 are now in successful
 operation.

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 100 N. 3rd St., New York.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, OCTOBER 25, 1877.

NO. 43.

BISHOP MARVIN'S MISSIONARY TOUR.

BY HENRY W. KENNER.

Freighted with love he onward went,
Touching the continents along;
As angels once far down were sent,
Laden with light and purest song.

The Flowery Kingdom still and dark,
Where sleeping myriads lay around,
Waiting the Spirit's vital spark,
Or Resurrection's trumpet sound.

The Indian realm, where Brahmin reigns,
Where living pyres faint the air,
Where Kall's rage the thing sustains,
And strangled victims track her fair.

There Ganges' superstitions wave,
Where where the millions die;
Where the life waters cannot save,
Though thousands to its margin fly.

By Nile, where Kajah stood;
Along the shore where Marfan sang,
O'er Egypt's host beneath the flood,
To Israel's shout the echoes rang.

Then on to Zion's golden height,
The hills before him lay;
The hills before him lay;
The hills before him lay.

There David's harp and David's soul,
Stirred by the air that Heaven breathes;
Ringing down the ages' roll,
The melody that Heaven teaches.

There stalked the Son of David's line,
Whom side was left for aught of man;
Whence richest life—the Spirit's wine,
For all in purple curtains ran.

Now all its glory swept and gone,
The Israel blights that sacred land;
And where the precious word alone,
Its life of nations stand.

The Golden Horn, the Moslem's hold,
Where where the crescent and the star;
Where where the crescent and the star,
Where where the crescent and the star.

Not far from there the papal dome,
Where where the papal dome;
Where where the papal dome,
Where where the papal dome.

And there the massed, dark and dense,<
Satan supports his ancient throne;
O'er half the world there's power and grace,
But to the Savior's prayer alone.

As seen from Colorado's height,
The far-off smoke of bonfires lies,
So mid these wastes a Mission's light,
Streaming upward—higher, higher.

Path leads us ladder to that light,
To God on earth, to God in heaven;
And on the hills to faith's celestial sight—
Chariots of fire, spirit-driven.

Far in advance the pillar stands,
Floating above the blood-bought land;
In glory waters of baptismal life,
How long, O Lord, O Lord, our hand.

News of the Week.

DOMESTIC.

WASHINGTON, Oct. 17.—All the Southern, and the more important general and Northern, nominations, are as follows:

John M. Harlan, associate justice of the United States Supreme Court; Envoys extraordinary and ministers plenipotentiary—Edward F. Noyes, of Ohio, France; James Russell Lowell, of Massachusetts, Spain; John A. Kasson, of Iowa, Austria; Thomas A. Osborn, of Kansas, Chili; Henry W.illard, of Georgia, Brazil.

Messrs. Elam and Robertson, Democrats, from Louisiana, were seated by a vote of 144 to 119. These gentlemen took the modified oath. Mr. Pacheco, Republican, of California, was also sworn in.

RICHMOND, Oct. 17.—Rev. T. E. Baird, late secretary of the Presbyterian Committee of Publication of the Southern General Assembly, who was indicted in the Hastings Court of this city for embezzlement of the funds of the committee, was put upon trial to-day.

After the examination of the three principal witnesses, Judge Gorton stated that he saw no necessity for further proceedings, and this opinion was coincided with by the presiding attorney. The jury thereupon, without leaving their seats, rendered a verdict of not guilty, and the accused was immediately discharged.

COLUMBIA, S. C., Oct. 18.—Ex-Treasurer Parker will turn State evidence. The court in which the ex-officials will be tried convenes on Monday. Judge Townsend, the petit jury is composed of nineteen colored and seventeen white persons; fifteen of whom are Democrats and twenty-one Republicans.

WASHINGTON, Oct. 18.—The cotton report of the statistician of the Department of Agriculture, for October, makes the average of condition nearly as high as in 1876. It is 81.1, against 82.7 last year and 88 the year before.

The vote by which Judge Spofford's credentials were referred was 36 to 33, Senator Davis, of Illinois, voting with the Democrats in the negative.

SAN FRANCISCO, Oct. 18.—The steamer City of Tokio, from China via Japan, has arrived. The cholera has become extinct on the coast of China, and is decreasing in the interior.

CHICAGO, Oct. 22.—The Times' special from the Sitting Bull commission, Fort Walsh, British Northwest Territory, October 17, says: The commission has met Sitting Bull, and has utterly failed to obtain any satisfaction or terms of settlement from him.

The correspondent describes Sitting Bull as swarthy, black-haired, beardless, a pure-blooded savage, with an air of judicial gravity, and intelligence.

He continually fears treachery on the part of the Americans, and distrusts his own tribe when they are near. He refused to shake hands with the commissioners, and said he wanted them to sit out in full view, and behind tables.

Sitting Bull smiled broadly at the word "surrender" in Gen. Terry's speech telling him of the President's

desire that hostilities should cease forever, for the sake of all parties; that all the hostilities who had surrendered to the United States had received no punishment, and that the same terms would be offered to Sitting Bull.

The speech produced no effect, and the offer of peace was rejected. The council broke up and the commissioners turned their faces homeward.

JACKSONVILLE, Oct. 23.—Eight new cases at Fernandina on Sunday, and eight yesterday, with three deaths; live new cases to-day. The fever has seized upon the colored people, and will sweep through the entire colored population there. Capt. Danbury, a pilot, is among the dead yesterday. The weather is quite cool, but no frost.

KNOXVILLE, Oct. 23.—Rev. Dr. W. E. Munsey, an eminent divine of the Southern Methodist Church, died suddenly this morning at Jonesboro.

FOREIGN.

LONDON, Oct. 16.—A Russian official dispatch, dated Headquarters Army of the Caucasus, October 16, says: Yesterday the Russians gained a great victory over Moukhtar Pasha, capturing many guns and prisoners. The Turks have been driven from the road to Kars.

A dispatch from Moscow, dated today, says: Private telegrams received there state that on Monday the Russians attacked Moukhtar Pasha's new positions.

The Caucasian grenadiers stormed Aluraz Hill, forming the key of the Turkish positions. A two hours' engagement ensued, resulting in the flight of Moukhtar Pasha in the direction of Kars or Erzeroum. The Russians pursued. The Turks lost many prisoners, cannon, rifles, and a quantity of provisions.

The Standard's correspondent at St. Petersburg telegraphs that the fate of Monday's battle was decided by a flank attack on Moukhtar Pasha's position from the north. The Russians captured several thousand prisoners. The siege of Kars will commence immediately.

LONDON, Oct. 17.—A special dispatch from Paris to the Times says: The country has spoken very clearly. After five months of unheard-of pressure, fewer than forty seats have been gained by the government, and these chiefly through legal influences. The Republicans have been made compact and stronger by the mission given them by France. They have a majority of 131. There is not a chamber in Europe containing such a majority.

According to Russian official bulletins, not only was Moukhtar Pasha decisively defeated on Monday, but the Turkish army utterly destroyed as a fighting integral.

LONDON, Oct. 18.—The steamer Alga, at Paimouth, reports that she was compelled to abandon the Cleopatra obelisk off Cape Finistere on Sunday night, during a tremendous gale. The crew of the craft which contained the obelisk was transferred to the Alga, but not until the Alga had lost her second mate and two hands in her endeavor to rescue them.

Mr. Dixon, the engineer who designed the caisson in which the Egyptian obelisk was being towed to England, and which the captain of the Alga was compelled to abandon on Sunday night, off Cape Finistere, during a storm, does not think the obelisk necessarily lost.

He expects the caisson will drift seaward and be picked up. The captain of the Alga, however, fears that the caisson was in a hopeless condition when abandoned.

The English steamer Fitzmaurice, from Middleboro, for Valencia, recovered the Cleopatra-caisson ninety miles north of Ferrol, Spain.

LONDON, Oct. 19.—A special dispatch to the Standard from Tiflis says: It is estimated that the Russians captured, in the battle of Monday last, 32 battalions of Turks, 11 brigades of artillery, 15 officers and 2,000 horses. Among the killed are a son of the Circassian chieftain, Schamyl, and the Turkish general of cavalry, Mousa Pasha. The Russians estimate the total Turkish loss at about 15,000 men, together with great stores of munitions and provisions.

LONDON, Oct. 20.—The Standard has received the following, dated Tiflis, Thursday: The Russians moved on Kars yesterday. Siege material has left Alexandropol for Kars. Ismail Pasha's army has retired into Turkish territory, followed by Gen. Terghakassoff. The Russian garrison of Ardahan and the Rion corps have been ordered to co-operate in the general advance.

The Standard has the following from Porellu: The czar, addressing the general staff on Wednesday, declared that he and all the members of the imperial family would remain with the army to share in the labor and fortunes of war, and witness the deeds of the soldiers. He concluded: "I myself will care for the wants of the army, and, if necessary, all Russians will, as once before, take up arms."

The Daily News' correspondent at Vienna says: A telegram from Tiflis states that a column has been sent southward to keep the rail from Kars to Erzeroum.

The Daily Telegraph has a special from Erzeroum announcing that large reinforcements left there last night to join Moukhtar Pasha. It also states that reinforcements have started from Batoum.

A special dispatch from Rome to the Times says: The Pope's health remains without change, except for an habitual somnolency, which dis-

quiets his physicians. Although he likes to receive visitors, and is chatty with them, he seems to have ceased to take an interest in the affairs of the church, and almost invariably dismisses any one who comes to talk to him on business.

The affairs of the papacy are now without any supreme pontifical guidance, being conducted simply by the heads of the various State departments, and by the presidents of the various congregations. Jealousy reigns among these bodies, and as each does as it suits its chiefs, the papal government is threatened with division and anarchy.

GLASGOW, Oct. 22.—The latest particulars from High Blantyre show that 233 men descended into the mines this morning. None of these, except one who was working near the shaft at the time of the explosion, has been rescued up to a late hour this evening. Very little hope of rescuing the men is entertained, as the explosion occurred at nine o'clock in the morning, and exploring parties had to relinquish their efforts in one at four o'clock in the afternoon, because of the poisonous gases at the bottom of the shaft of the other pit. The colliery comprises two pits, with communication between them. A faint knocking has been heard; but so far it has been impossible to reach the bottom of the shaft.

LONDON, Oct. 22.—It is reported the Romanians after having captured the Griviza redoubt and were driven out, which is official, they recaptured Griviza on Saturday.

The Turks have retired to Kasgad to secure their communication with Kutchuk. The Russian cavalry have advanced to Kavarana. It is evident the Turks have commenced a retrograde movement.

HAVANA, Oct. 23.—A Spanish column near Holguin, commanded by Col. Mozovio, has captured the president of the Cuban republic, Thomas Estrana, and the secretary of the Cuban Chambers.

Letter from Brazil.

I arrived at Rio Grande do Sul, a city of this province, on the 20th of the month. Went on shore after transferring my baggage from the ocean steamer to the steamer that ascends the Lagoa dos Patos (Diale lake) and the river on which Porto Alegre is situated.

Rio Grande (the city) has a small English population of less than 400 souls—the city claims 15,000 people. The English have for a long time been very anxious about getting a pastor—that is, some of the English have been interested in this way.

About a year since a young man named Harvey, a bachelor, offered a house in which he and a friend were living, and the American consul that was then in Rio Grande, was using the prayer book and reading a sermon. There was some difficulty in regard to making music, and Mr. Harvey bought a melodeon, and, together with other music and hymns, the Bible and Sankey book of songs. It is said that the music on Sundays now is quite respectable. Since the return of the American consul to the States, some months past, Mr. Harvey has been conducting the services himself. Mr. Harvey was raised a Wesleyan. The attendance is solely of young men, and never more than twenty in number. The whole case is curious when you remember that some of the most zealous of these young men, who have stood bravely by their little prayer meeting, Sabbath after Sabbath for one whole year, are even humorist. This is not said with reference to Mr. Harvey, of whom I do not suppose that it is true. They have made me promise to spend at least two weeks with them, and as there are to be several appointments for preaching, it is hoped we can get the families and heads of families, who hitherto have kept aloof, to help in keeping up regular services. Indeed Mr. Harvey is confident he can obtain \$500 in gold toward paying a pastor if we will station a missionary in the town who will give them four sermons per month. But until that auspicious day when I shall hear once more from the magnates of the Missionary Society it hardly seems worth while to allow my fingers to run upon the subject.

I arrived here on the eighth. On the ninth, and also to-day, I enjoyed one of my traditional headaches. Have presented a number of letters, and "stirred around" generally, so that now my circle of acquaintances is quite extended. And what a group! and what funny scenes! Bro. Newman gave me a note to an English widow lady, the mother of a young man, a day-laborer on his farm. This was presented first of all, but it must have been English courtesy, it certainly was not Brazilian—the lady's son-in-law met me, nor did she appear, nor send an excuse, nor even a message of thanks; nor was I invited to call again.

The superintendent of the Imperial Arsenal was next presented with a warmly written note from a good friend of mine, his old-time college-mate, but his frigid urbanity chilled all desires on my part of accepting his offered services. The chief of all the Masons in Brazil, the illustrious counselor, Saldaña Marinho, the mortal enemy of the Jesuit Church establishment, and, as it now appears, monarchy, had sent me five lines scratched upon green paper, and signed with his

* This is a private letter from Bro. Ransom to his father, through whom courtesy it appears. He handed it to Dr. Kelley, and Dr. Kelley sent it to us. Its tenor plainly indicates the readiness of Brazil for the gospel.

magical name. I made trial of this open sesame at the house of the representative of what was formerly the greatest money power, I suppose, in Brazil—and "lo! the doors flew open all."

"In my quiver" there yet remains a Visconde of the empire; but since he, like ordinary folk, has had the weakness to be very ill, this arrow has not yet been shot into the social circle. (You will have the goodness to make allowance for the boldness and elevation of the imagery of the above, in consideration of the importance of the matter.)

I am already registered as a Methodist Episcopal pastor in the department of the secretary of the empire, and to-day paid one milreis registration fee for this province. Obtain my papers to-morrow, and the provincial secretary of State has promised to assist me in obtaining a little note of recognition from the provincial chief of police, so that in any part of the province I can claim the aid of the police in case of necessity, and thus avoid the only scenes that have been witnessed elsewhere. It has also been my good fortune to make friends of all the six dailies (one in German) of this city. These items are mentioned that you may not have any fear for my personal safety, knowing that, so far as human foresight can go, the prospect of a peaceful tour through the province is flattering.

Great want prevails in this province just now. First came a drought, and then floods, so that what was not parched was swept away. This is the (theoretically) dry season, and the cold of winter is appreciable; but the clouds still pour out their thousands, and hundreds, possibly thousands, of the unfortunate settlers along the great water-courses have died for their lives. A monetary crisis is feared, and the imperial and provincial governments, as well as individuals, are earnestly besought to avert the unfortunate.

J. J. RANSOM.

THE STATE UNIVERSITY OF LOUISIANA.—The University and the Agricultural and Mechanical College have been consolidated. The board of supervisors met in New Orleans last week. Col. D. F. Boyd was elected president; salary, \$3,500. Mr. James W. Nicholson was elected professor of mathematics; salary, \$2,000. Dr. Joseph Jones, of New Orleans, was elected professor of chemistry; salary, \$3,000. Prof. W. C. Wilde was elected professor of ancient and modern languages; salary, \$1,500, until increased by the board to \$2,000.

The president of the faculty and professors were intrusted with the selection of the courses of studies to be followed; their action to be reported at the next meeting of the board in December next. The rules and regulations governing the old school were temporarily adopted; any modifications made are to be reported at the December meeting. The proper authorities in Washington are to be communicated with, and a request made that an officer of the army be detailed at the institution to give instructions in military tactics. A self-sustaining boarding and lodging department is to be organized in the college.

The university is now opened at the building formerly occupied in Baton Rouge. There is no charge for tuition. To the members of the Mississippi and Louisiana Annual Conferences.—On the twelfth instant the New Orleans Presbytery convened in this city, after discussion which elicited interest and enthusiasm, adopted the following: "That whereas, it is the special function of the churches to disseminate the Scriptures in which its faith is contained; and whereas, this is a work in which all who stand upon the word of God can fully co-operate; therefore, it is recommended to all the churches within our bounds to take up a collection annually for the Southwestern Bible Society, having its headquarters in this city."

In connection with this the agent would call the attention of the members of the Mississippi and Louisiana Annual Conferences to the fact that at their last sessions they passed resolutions of a similar character. Most of the churches in the city and its vicinity have attended to this duty, but we have had no reports from beyond. Please, brethren, at the time of your sessions is again rapidly approaching, do not neglect to present the claims of the society, and fall to permit those who are disposed to contribute to this all-important interest.

J. A. TAY, Agent.

Through faith we obtain all things. It may happen that you receive, no temporal blessings, but in their stead grace far superior will be granted you. Ask especially that your soul may live, and your prayers will be heard.

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Report of Money Received FOR THE RELIEF OF THE PUBLISHERS' HOUSE TO OCT. 15, 1877.

CONFERENCE.	Amount received.	Amount expended.	Balance.
1. DENVER	\$141.00	\$141.00	0.00
2. KANSAS	3,043.02	3,043.00	0.02
3. KENTUCKY	2,642.00	2,642.00	0.00
4. KENTUCKY	1,771.68	1,771.68	0.00
5. VIRGINIA	1,561.40	1,561.40	0.00
6. NORTH CAROLINA	1,431.88	1,431.88	0.00
7. NORTH MISSISSIPPI	1,330.20	1,330.20	0.00
8. ALABAMA	1,273.53	1,273.53	0.00
9. MISSISSIPPI	1,213.57	1,213.57	0.00
10. MISSISSIPPI	1,213.57	1,213.57	0.00
11. MISSISSIPPI	1,213.57	1,213.57	0.00
12. SOUTH CAROLINA	1,094.63	1,094.63	0.00
13. NORTH ALABAMA	1,092.41	1,092.41	0.00
14. KANSAS	842.91	842.91	0.00
15. MISSOURI	815.22	815.22	0.00
16. LOUISIANA	695.12	695.12	0.00
17. SOUTH CAROLINA	691.36	691.36	0.00
18. NORTH CAROLINA	584.55	584.55	0.00
19. NORTH TEXAS	567.01	567.01	0.00
20. SOUTH TEXAS	567.01	567.01	0.00
21. PACIFIC	458.45	458.45	0.00
22. EAST TEXAS	415.25	415.25	0.00
23. SOUTHERN TEXAS	383.37	383.37	0.00
24. WESTERN VIRGINIA	353.32	353.32	0.00
25. WEST ALABAMA	349.55	349.55	0.00
26. ST. LOUIS	302.59	302.59	0.00
27. TEXAS	300.00	300.00	0.00
28. WEST TEXAS	299.35	299.35	0.00
29. ARIZONA	296.94	296.94	0.00
30. WHITE RIVER	229.96	229.96	0.00
31. IOWA	199.13	199.13	0.00
32. WISCONSIN	199.13	199.13	0.00
33. COLUMBIA	199.13	199.13	0.00
34. ILLINOIS	199.13	199.13	0.00
35. ILLINOIS	199.13	199.13	0.00
36. LOS ANGELES	121.01	121.01	0.00
37. OREGON	119.59	119.59	0.00

It will be seen from the above list that the Denver and Louisville Conferences have paid their assessment in full for the relief of our Publishing House. In addition to paying their full amount, the Louisville Conference adopted a resolution requiring each preacher to take up a collection for the Preachers' Aid Society, the money to be loaned to the Publishing House, until January, 1878, without interest, and then to be invested in the hands of the Publishing House. The Kentucky, St. Louis, Western Missouri, Southwest Missouri, Illinois, Western Virginia, Indian Mission and Tennessee Conferences have resolved to raise their proportion of the \$50,000 for which we asked, at once, and we presume that there is not a Conference but will heartily respond to this appeal. We request the brethren to take up their collections and forward the amount immediately, as we desire, in our January report, to show a large reduction in the indebtedness of the house.

A. H. KENNEDY, Agent.

John Harris Hargrove.

John Harris Hargrove was born in Putnam county, Ga., October 21, 1815. He was baptized in infancy by the Rev. Joseph Farley. He died in Mobile, Ala., September 29, 1877. In his death the church has lost a devoted member. The Rev. Felix R. Hill, writing to the Rev. Dr. Hargrove, only brother of the deceased, Mobile, September 29, says: "It is with a sad heart that I write to inform you of the death of your dear brother. I have just returned from the house of mourning. His illness was very short. For two or three weeks past he has complained of some derangement of the liver. On last Tuesday he took to his bed, yet no one supposed that he was seriously ill. On Wednesday his disease developed into congestion of the liver. He grew worse rapidly, and although everything possible was done to save him, he died this morning at twenty minutes to eleven. I was with him much during his sickness. I went to his house last night at twelve o'clock and remained with him until he breathed his last. His death was very beautiful. Though he desired to live for the sake of his family, he declared repeatedly that he was perfectly resigned to the will of God. Calmly and freely he talked of his unshaken trust in God, saying, 'only a few hours before his death, I trust in God fully.' I asked him if he had any message to send to you. He said distinctly: 'Tell him I have a good hope.' Your brother grew in grace wonderfully during the past six months. His brethren in the church remarked this. He took a most lively interest in everything pertaining to the interest of the church. He had become one of our most efficient stewards, and was a regular attendant upon all the means of grace. During the present year his two oldest boys, Willie and Early, joined the church—Early only a few weeks ago. This greatly rejoiced him. He referred to this on his dying bed. His family is deeply afflicted, and yet, thank God, they are wonderfully sustained by the consolations of religion. I wish you could be with them, but know that this is impossible. He will be buried to-morrow afternoon in Magnolia Cemetery. I loved him much. He was my fast friend and co-worker. He came often to the parsonage, and 'Uncle John,' as we called him, was always welcome. The dear old man is gone from us. We shall sadly miss him. Yet his life here has ended well, and we rejoice in the hope of meeting him hereafter."—Nashville Christian Advocate.

COLLECTIONS FOR MISSIONS.—To the Preachers of the Mississippi Conference.—Brethren: The calls are urgent, the necessities are great; and while we try to get all our charges have been assessed for foreign and domestic, let us see to it that there be any deficit it shall not be for the domestic claim this year. Our home missionaries are in great need of help. Some are reeling, but very little in their fields of labor—not so much as one hundred dollars for themselves and families, as yet. Let us do our best to help them.

MUMFORD.

John H. Gay.

The St. Louis Christian Advocate writes of this venerable Methodist layman as follows:

"One of the most remarkable as well as one of the most worthy men of St. Louis is the venerable John H. Gay, now in the ninety-first year of his age. Born in Augusta county, Va., October 7, 1787, he celebrated his ninetieth birthday on the seventh instant. After spending his youth and early manhood in Virginia and Carolina, he came to this Western country in 1819, and in 1824 settled in St. Louis as a merchant in connection with a Mr. Estes, and in the city or vicinity he has resided for now more than fifty years. Here he raised a most reputable family; here he amassed a handsome fortune; and here, in fair health and the quiet of old age, he is spending the evening of his long, active and useful life. The year of his birth was the same with the adoption of our constitution, and his life is therefore coeval with the existence of our present form of government. His history is closely identified with the history of the city, and still more closely with the history of the Methodist Church, both in the city and in the State. The Methodist Church in St. Louis rarely or never found a truer, truer or more constant friend than he has been. Prompt and regular in his attendance on its regular services, whenever his physical condition would allow, firm and steadfast in his adherence to its doctrines and discipline, ready and willing to support its institutions and enterprises, he has perhaps contributed more than any man now living to the advancement of its interests. Many a minister, both in the early and later days of the church, has found him a friend in need and a friend indeed."

Much of his success, both as a business man and as a Christian, has been due to the wisdom, prudent care, piety and fidelity of his wife—one of those pious, faithful, upright and devoted women of whom the world, alas! produces comparatively so few, and who several years since passed to her reward. A more excellent woman as a wife, mother, neighbor, friend and Christian is rarely found—one who lived well, and left behind her the richest of all legacies—the example of an humble, faithful Christian, and the sweet odor of a good name.

AMERICANS AT THE FUNERAL OF "TITUS"—Gen. Noyes, the member of the United States, who has not yet assumed his duties, and Mr. Hitt, secretary of legation, were present at the house. I presume Mr. Washburne was there, but I did not happen to see him. He would be there in a double capacity—as a minister and as a personal friend. He knew Mr. Titus well, much at his house, and is the possessor of a life-size portrait of him by J. Realy. "Baking God, Noyes with him, Mr. Washburne called the day before as a mark of homage, and his little name had been such that he was one of the few whom Mr. Titus received, and to her he presented his successor. Among the tributes which were laid upon the coffin next day was a large cross in natural flowers, with the cards of Mr. Washburne and Gen. Noyes attached. I do not know that any mark of respect which could be paid officially by our legation was omitted. Mr. Thilen and Mr. Bigelow, whose presence I have already mentioned, left London sooner than they had intended in order to be present. It happened, therefore, that the United States were represented by three generations of its ministers—Mr. Bigelow, Mr. Washburne and Gen. Noyes. Mr. Bigelow and Mr. Thilen were offered but declined places with the diplomatists at near by the diplomatic box among the deputations, and followed the body to the cemetery in a carriage just after the mourning coaches.—Paris Correspondent of New York Tribune.

SOME RESULTS.—The following, says the Standard, of Chicago, is an abstract of the report of the work during two years' pastorate of Rev. S. H. Adams, of the Centenary Methodist church, of this city: "Year ending October, 1876, received on probation, 33; received in full, 13; dismissed by letter, 11; added from probation and by letter, 91; deaths, 8; net loss of membership, 30. During the year ending October, 1877, there were received on probation, 133; received in full, 52; dismissed by letter, 67; added from probation and by letter, 130; deaths, 10; net gain, 59. From the Tabernacle meetings last winter there were reported to the church 133 names. Of these 22 could not be found; 40 were unwilling to join, 21 were already members of more than two years' standing, 35 joined on probation, and 12 were received in full."

Two things will be observed in the above: It shows what becomes of a part of the probationers, at least. The figures are for the two years: Probationers received, 161; received into full membership, 103—or something over one-third. The second refers to Mr. Moody's converts at the Tabernacle. There were reported to the church as converted there, 133; received into full membership, 12. We do not know as this presents a fair average of the result of the Tabernacle meetings; but the Centenary is the largest Methodist church in the city, and one of the most popular.

Let a man restore order within himself, and chaos without ceases.

The Christian Advocate.

THURSDAY, OCTOBER 15, 1877.

THE OLDEST CHRISTIAN HYMN.

In Greek the most ancient hymn of the primitive church. It is there (one hundred and fifty years after the apostles) asserted to be of much earlier origin. The following version will give some imperfect idea of its spirit.

Shepherd of tender youth,
Guiding in love and truth,
Through devotional ways;
Christ, our triumphant King,
We come to thee to sing,
And here our children bring
To shout thy praise.

Thou art our holy Lord,
The all-subduing Word,
Healer of sinners,
Thou didst thyself abuse
That from sin's dark disgrace
Thou mightest save our race,
And give us life.

Thou art wisdom's high Priest;
Thou hast prepared the feast
Of holy love,
And in our mortal pain,
Some calm to thee we turn,
Help thou our souls to find,
Help from above.

Ever be thou our guide,
Our Shepherd and our pride,
Our King and our song,
Jesus, our Christ and God;
By the precious word,
Lead us where thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we thy praise on high,
And joyful sing,
Infants, and the glad throng,
Who to thy church belong,
Praise and swell the song
To Christ our King.

Scriptural Holiness—No. 5.

In writing these articles I have not turned aside to notice the various frivolous objections which I have heard urged both against the doctrine and professors of scriptural holiness, as defined by our standard writers on the subject, such as Wesley, Fletcher, and Watson, because those objections are more capacious than they are the result of sober, well-digested thought and investigation of the subject. Nor have I thought it at all important to say that there are many bodily and mental infirmities, as well as satanic temptations, that the holiest men and women will be subject to as long as they are in a state of probation, because these things do not imply any sin, properly so called, on their part. After entire sanctification they still retain their physical and mental peculiarities, and all that variety of natural temperament which is everywhere found in human-kind. Their sanctification does not destroy their humanity, but purifies, refines and elevates it, and makes it "meet to partake of the inheritance of the saints in light."

It is to be regretted that the subject of scriptural holiness has been carelessly trampled with so many irrelevant difficulties as to bewilder the minds of many sincere Christians. Only a few points are necessary to be considered and acted upon in the light of Scripture and clearly-defined Christian experience. The first is that when "our sins are forgiven" we are not then necessarily "cleansed from all unrighteousness." The elements of sin remain in the heart as a conquered but not yet expelled enemy.

Secondly, it is our blood-bought and heaven-decreed privilege to be "cleansed from all sin" in this life, that we may "serve God in holiness and righteousness all the days of our life;" and, having been delivered from the guilt and power of sin, it now becomes both our duty and our glorious privilege to seek immediate deliverance from every remaining, sinful desire, temper and passion, that we may become capable of constant supreme love to God and man, and of enjoying that "peace of God that passeth all understanding."

Thirdly, to be cleansed from all sin—to be washed by the blood of Christ, and made "whiter than snow"—should now be the predominant, all-engrossing desire of the soul. About this matter we should read and sing and converse with the living witnesses of this great salvation; for this purchased and promised deliverance from all sin we should diligently seek and ceaselessly pray until, in answer to prayer and faith, we receive it.

Fourthly, this act of being cleansed at once from all inward sin is the only instance in which I insist on connection with the experience of entire sanctification. For this we should seek and pray as specially; for this we should constantly look and expect, until the renovating power comes upon us that gives the "clean heart and right spirit." Then we are prepared to grow up in Christ, our living Head in all things. May the blessing of God be on this feeble effort to assist in "spreading scriptural holiness over these lands."

J. C. JONES.

Laziness grows on people. It begins in cobwebs and ends in iron chains. The more business a man has to do the more he is able to accomplish, for he learns to economize his time.

Letter from Washington.

WASHINGTON, D. C., Oct. 16, 1877.

MR. EDITOR: After I had selected a room for lodging, being cheaper than others of about the same sort I had looked at, I noticed I was directly opposite the old building formerly used as a theater, and in which President Lincoln was shot by Wilkes Booth. Incidentally alluding to this to my landlady, she replied: "Yes, and this is the house in which he died." I then recollected that they carried the dying man across the street to a private house, where he died in a few hours. He died in the room now used by the lady occupant as her bed chamber.

After the assassination of the President, President Johnson and his cabinet determined that the building should be no longer used as a theater, and so they bought it for \$100,000. It was probably worth one-fourth that amount, or less. But it had now become classic, or something else, which took it quite out of its commercial relations as a price of real estate, and gave it some other value of a different kind altogether. The house now belongs to the United States, and is used as a Government Medical Museum, whatever that may be. It seems to be in charge of two or three men. In it, I am told, are many human skeletons, and bones and anatomical and surgical specimens of various kinds. From the street it is the most dreary, desolate and forbidding place to be seen. Its very barn-like, warehouse-like architecture looks solitary, gloomy and sepulchral.

But why, I pause here to inquire, might that house be no longer used as a theater? Why pay \$100,000 or so for the privilege of putting it to some other use? What is in a theater creating this revolting incomprehensibility? Suppose he had been murdered in his own house—would it be no longer used as the President's mansion? Suppose the killing had taken place at a hotel, in the city post-office, in a store, or the capitol—would such building be suffered no longer to be used in that way? What is there in theatricalism so revolting and abhorrent to the moral sense, and moral taste and sympathy, calling for such signal national rebuke and ostracism? I venture to believe that if the killing had occurred at a church, during a prayer meeting, that nobody would have protested that worship must no longer be had in that building. And so I inquire: What is the matter with the theater, that its business is so abhorrent to American nerves and sensibilities that it must not for one moment be repeated on the spot where the President was murdered?

The answer is neither difficult nor far-fetched. It is because the instincts of the American people, universally and without exception, condemn the theater as immoral, yes, so highly and flagrant, immoral that its intimate association with the death of a President must not and cannot be tolerated. It is because, as was once declared by Congress, as the sense of the people is now, that "frequenting play-houses and theatrical entertainments has a fatal tendency to divert the minds of the people from a due attention to the means necessary for the defense of their country and the preservation of their liberties."

The public American estimate in which "play houses and theatrical entertainments" were held in years gone by dropped out in another resolution of Congress, as follows, viz: "Resolved, That any person holding an office under the United States, who shall act, promote, encourage or attend such plays (theatrical entertainments) shall be deemed unworthy to hold such office, and shall be accordingly dismissed."

And whether that law has ever been repealed or not I do not know. But that the true sense of the American public, when fairly brought out and tested, has not materially changed, is evinced in the action of the government in the case of the theater where President Lincoln was murdered.

The above resolutions of Congress were passed on the sixteenth of October, 1778, just ninety-nine years ago to-day.

I see that in that same year 1778, Congress adopted some other resolutions of a similar character with the above, upon both which I may have something to say hereafter.

Congress met to-day. Handily, speaker, etc. The crowd at the capitol this morning was very great. The feeling in congressional circles is very different from that last winter. The last Congress closed with a sort of universal hostility with every body. Every man in and around Congress was in a bad humor, and seemed to want to fight everybody. Now everything is cheerful and good-natured. The change in this general aspect is really wonderful. A few strong partisan remarks against the President were made a

few evenings ago, at a serenade given in honor of the Ohio election, by Messrs. Thompson, Taylor, and one or two others; but they were not generally responded to by their political friends. This little exception to the general rule finds its excuse in the fact that those gentlemen were just out of a heated State election, and lashed with victory. With this exception every man seems to be trying to see how friendly he can be with his opponents. The organization of the House of Representatives was effected in a very easy-going and satisfactory manner.

I was very glad to see our old friend, Rev. Dr. Polak, of Baltimore, chosen chaplain to the House. This, I believe, is the first instance of a chaplain to either house being selected from our church. The doctor preached at Mount Vernon Place church, in this city, last Sunday.

R. ABBEY.

The Red Star.

MR. EDITOR: There is much talk and speculation now about the planet Mars, whose orbit lies just outside of that of our globe. He is now at his nearest approach to us, being only 32,000,000 miles away. When he goes to the other extreme he is 215,000,000 miles from us. He is now in the eleventh sign, and twelfth constellation. He is in opposition to the sun and shines in the southeastern horizon as a blazing ruby.

Thousands of eyes, and glasses too, are fixed upon him every night. Some have declared that they have seen one moon, others two; and the impression is now that he has even three satellites to attend him in his mighty orbit of 420,000,000 miles around the sun, and to light up his mountains, valleys, lakes, seas and oceans, and cities too, if he should have any. Some are under the impression that his grasses, leaves and waters are red, or that his skies are red instead of blue; and hence the blazing red light that shines out from his disk. Others think that it arises from a foggy atmosphere, and they hope to settle that matter, and some others with reference to him, before he moves much farther on his long voyage of 215,000,000 miles away from us.

There is another Star which is attracting much more attention than beautiful Mars. It is also red, and first appeared above the horizon in the earliest ages of the world. But little was learned about it then. It made its next appearance nearly twenty centuries ago. Then it appeared as a very small red star, and rose gradually, with increasing splendor, until it reached the very zenith, and attracted the attention of the whole world; and for nearly forty years it blazed in the heavens with unrivaled brilliancy and glory, both day and night. But suddenly, very strangely, during a violent commotion of the elements, it went out; but after several days it reappeared with increased power and grandeur; and after remaining nearly six weeks it began to recede and disappear, until it was lost to every eye and the very best glasses.

Christian astronomers are now looking for its reappearance, and some say they can already discern the small red ruddy light in the far-off eastern horizon, which indicate his near approach. They foretell of his other visits to our heavens, and they feel persuaded they cannot be mistaken now.

These astronomers affirm that when it comes it will burn up the world and revolutionize the whole solar system by its intense heat and light, which have been greatly added to since its last trip to our skies. This Star is called the "Star of Bethlehem;" and here is the book which describes him to all men. It is called the book.

God has made special arrangements to save the "true, the beautiful and the good," or in a word, his people from the fires of that day. And if you, dear reader, have had no understanding with him, and are now a child of God, you need not fear the approach of this glorious Star. You love the beautiful stars of night. Do you love this One, the "fairest among ten thousand, and altogether lovely?"

Now safely anchored, my dear friend, I will not be afraid of the Star of Bethlehem.

JAMES M. BROADLEY.

N. O., Sept. 10, 1877.

The Extortioner's Prayer.

Our Father who art in heaven, I wonder what will be the price of what this season? My crop is low, very low; I think I must get at least four dollars for it. I should like to get ten. "Hallowed be thy name." If the season continues bright and dry I shall make a tremendous crop of corn; and as my crops are now sufficiently high to last me two years, it will all be clear profit. Thy kingdom come. Chickens are a great institution. Before the war I used to get ten

cents each now I get a dollar. I can scarcely find it in my heart to pray for peace. I believe I won't sell my corn to the Soldier's Relief Society; they don't give enough. "As it is in heaven"—That old steer brought me in \$200. "Give us this day our daily bread."—My poor neighbor, who has a husband in the army and six little children at home, must find it hard to get along. The Lord bless her and hers! "Forgive us our trespasses as we forgive them that trespass against us."—My old friend Smith was rather hard on me when he said I "gouged the poor," but I forgive him. "And lead us not into temptation."—I am afraid our pastor's prosperity will prove a snare to him. Why! Bro. Jones sent him a cow and calf. "But deliver us from evil."—I wish our pastor would quit preaching on extortion! If he don't I will stop my subscription, sure! He is really an evil—he won't let a body be at peace. "For thine is the kingdom, the power and the glory, forever and ever."—I believe I will send some milk cows to Columbus. I hear they are bringing tremendous prices. The merchants there do charge awfully for their goods. Lord, have mercy on us, and save us from such extortioners. "Amen."

The above was clipped from a Confederate paper during the war. I find that the children of this extortioner have not perished. Perhaps it may be profitable to hear about their father, and learn what the Holy Spirit says (First Cor. vi. 10): "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."

R. B. D.

FOR THE ADVOCATE.

NOT DEAD.

BY H. WALTER FRANKLIN.

They say that she is dead,
It cannot be—the good I love die.
They live awhile on earth, then fly
Away, and live forever in the sky.
"Thy father he has died."

I feel she can't be dead—
That life so holy, pure and bright
Can never die. The rays of light
Of heaven never die—they need the night.
And elsewhere is shed.

I feel she can't be dead—
She lives a richer life—far more
A life than ever she lived before.
Her light upon another shore,
Where dwells no night, is shed.

Some lives are like the sun—
So generous they cannot be repaid.
And some are like the stars that shine
A while with tender light and cheer,
And then are like the moon.

Her life was like a star—
The evening star, ordained to light
The darkest hour, to rob the night
Of gloom; to cheer the days with light
The night's approach to bar.

Her life was like a star—
So sweet and gentle. Where the glow
Was thick, and where she was, to "home"
The night and in the shadowed room
Where death and suffering were.

No, no, she could not die—
She only went to heaven, where
Her light shines from earth—the fair,
The fairest known—she shines a ray
A holy star on high.

SANTA ANA, CAL., 1877.

OBITUARIES.

Correspondents please write names and dates very distinctly. We follow copy on proper names. Ordinary notices should be forwarded promptly and unobtrusively. Give only points of general interest, such as will help the living. Details of funeral services, and such other phrases as "mourning," etc., are not edifying. Names, either original or adopted, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

All notices received are published as soon as convenient. If, after a reasonable time, any such communication fails to appear, let a duplicate be sent instead of a complaint.

OUR BROTHER, WILLIAM SYLVESTER CHAMBERS, was born in Madison county, Miss., January 21, 1832, and died at Water Valley, Miss., May 1, 1877, from the effects of wounds received from his murderer, Mr. John Kendrick, of Atlanta, Ga. I quote from a letter written by Hon. James T. Font, district attorney: "The defendant was very ably represented by distinguished counsel and every inch of ground contested. A verdict of manslaughter was rendered by the jury. He was sentenced by the court to hard labor in the penitentiary of the State for the term of fifteen years. An appeal has been taken to the Supreme Court, and will be heard next winter."

His father was the Rev. E. M. Chambers, of precious memory. His mother is still living at the old homestead in Madison county, near Soule chapel, where our father, grandmother and brother are buried. Our brother had family and family, like all of the human family, but I believe his good qualities predominated. He was warm-hearted and affectionate to his family, relatives and friends. He ever had pure and exalted ideas of woman. Circumstances were such that his education was defective; but he was well read, polite in manner, and genial in disposition. He always made friends. He had enemies, too, for a fellow-murderer took his life. Some said he was murdered for defying the character of a friend. Others said Mr. Kendrick had a brother arrested for highway robbery, and he asked our brother to swear that he was with his brother at a certain time and place, which he refused to do.

Forgiveness was a beautiful characteristic of his nature. He had great regard for religion, and was very fond of sacred music. Memory reverts to three years ago, when the voice of Willie singing, "How firm a foundation," We did not know then that we would hear our dear boy repeat this glorious hymn, apply it to himself, and ask us to sing it with him a few hours before his

death. He was calm when I went in to see him and said, "I am glad to see you," and asked if our mother and family were well. Dr. Smith told me he had been calm all the time; not a murmur, moan or groan had been heard. We went for Rev. Mr. Boon. He came about four o'clock in the evening. When I went into the room he was reading to him from the Scriptures. His attention was earnest and, I believe, prayerful. The minister talked to him some time. Willie said: "I have never been a great sinner. I have tried to act honorably with my fellow-men." Then the minister said: "My friend, that will not do—that will not save you." After reflection awhile Willie looked at him and said: "I have been a great sinner. I have waited too long. It is too late." Then said Mr. Boon: "My friend, do you believe in God? Do you believe in Jesus Christ? Do you believe he died to save sinners? Do you believe he will save you?" Do you believe he will save you now?" "Yes," said Willie, "I do. I believe it all emphatically." "Then," said Mr. Boon, "exercise faith." "Faith," said Willie. "What is faith? How can I get faith? Cannot you help me?" Then I said: "Mr. Boon will pray for you, Willie." He said: "Yes, but you must pray for yourself." Looking at me earnestly, Willie said: "Sister Mary, cannot you pray for me too?" "Too late," was ringing in my ears. Where was our God and the God of our fathers? Jesus, who died to save all men, and who is ever pleading: "Father, forgive them; where is he?" "Yes, my brother, I will pray for you," and kneeling by his bedside, with his hand in mine, I said: "It is not too late. Willie, give yourself to God. Look to God through Christ, and say: 'Here I am, soul, body and mind. Do with me as you wish—only give me faith to save my soul.' His was the most earnest prayer I ever heard. With clasped hands, he said: 'O God, I am thine by creation—thine, all thine, soul, body and mind. Do with me as it seemeth best; but give me faith to save my soul.' We knelt and prayed for our dear one, Mr. Boon praying aloud. As soon as we arose he spoke of love for God and the whole world. For hours salvation was his theme: "Savior," "Redeemer," "My Lord," and "My God" were constantly breathed by our dying boy.

The minister left us to return after tea. Willie seemed to dread the tempter, and begged me to pray that he would not be tempted. After tea he asked for the ladies to come in and sing. "Jesus, lover of my soul," he said. "Sing low," and he sang with us too. He said: "I regret I had not commenced to serve God sooner." For a few moments he seemed to be thinking, and then, looking at us, he said: "No, I have tried to be religious before, but I could never grasp salvation until now." Then our dear dying son said: "I took this to bring me to Christ. I am resigned, and I want all of my family to be resigned. I will cause the salvation of my entire family." I could pray joyfully, tearfully and thankfully, and say: "Though thou shouldest say, yet will I trust in thee, O Lord." Sister Mary, do you remember how fond I used to be of "How firm a foundation, ye saints of the Lord?"

"Yes," said I. He asked me to sing it; he also sang with us. About three hours before his death he asked for Dr. Gant. When he came in Willie said: "Have a seat, doctor. But he continued to stand, and said: 'Mr. Chambers, I think death is very near. If you have any messages to send to your friends, or anything to attend to, I would advise you to do so.' He said: 'Doctor, I know death is near.' Turning to me, he said: 'Sister Mary, death may be here in twenty seconds, or it may be days, or even weeks; but it is coming.' I said: 'Be patient, and put your trust in Jesus.' He said: 'My trust is in Jesus.'"

He then said: "Do you remember the night I was wounded? Do you remember I told you it was fatal? Do you remember I told you I did not do anything to provoke the difficulty? Do you remember I told you I did all I could to avoid it? I did not act cowardly, and that I could not do?" Dr. Gant said: "I do." He then said: "I forgive Mr. Kendrick. My brother learned over his dying form and said: 'I forgive.' Willie looked up and said: 'O, God.' And when he said, 'I forgive,' he said: 'That is right, that is right.' The last hymn he sang was, 'O Canaan, sweet Canaan, Land beyond the land of Canaan.' I sang the chorus with him, and waited to see if he would sing more. He used the last verse of 'O Lord, thy mercies shall be proclaimed.' Looking at us, he said: "Who will come and go with me? It is a glorious world, I am going to."

On one occasion the minister urged him to pray for an increase of faith. He said: "I have faith to believe that God, for Christ's sake, will save me. I have more faith than this—I have faith to believe I will meet my dear grandmother, my dear father, my dear mother, and all of my dear brothers and sisters again."

In health he was excellent, and talked rapidly; but brain the time I say that his words seemed measured and pondered before spoken. I quote from a letter written by Mrs. Smith and Gant: "After several days of intense suffering, all of which he bore with manly courage and Christian fortitude, he breathed out his life calmly. After three o'clock in the morning he was delirious three different times; spoke of his mind being wrong, and would say: 'It is right now.' For about two hours before death he could not speak. He closed his eyes, his mouth, and with his hands clasped, fell asleep in Jesus."

DIED, at Monroe, Ouchibth parish, La., on the eighteenth of June, 1877, while there on a visit, Col. ELIAS EWING, aged fifty-six years and eleven months. He was born in Arkansas, on the line bordering the Indian Territory, on the eighteenth of July, 1820. While Col. Ewing was yet a youth his father, Joshua Ewing, with his family, removed to the parish of Calbarne, and some years afterward to Calbarne, parish of Caldwell. He was a prominent man, and ranked as one of the successful planters among his neighbors at that early period. Col. Ewing removed to this parish (Vermilion) in December, 1844, where he has ever since resided. On the tenth of December, 1846, he married Miss Emmeline Shansbury, daughter of the late Albert Shansbury. By this union eleven boys and four girls were born—nine living, six having died in infancy. He was a surveyor by profession, and a large planter.

by occupation. The first he practiced with beneficial results to the poorer class in securing for them homesteads and other land claims, in which, by indefatigable zeal and perseverance to their interests, he was always successful. Hence his death was a heavy blow to this class, and is by them sincerely lamented.

He was elected by the people of this parish, in 1849, as their representative to the General Assembly, where he served two years with honor to himself and material benefit to his constituents. He held, besides, many other local offices in the parish during his long residence here, in all of which he displayed commendable zeal and fidelity, and acquitted himself to the entire satisfaction of the community.

In such a condensed sketch many of the more minor incidents of his Christian and useful life are inevitably omitted. Although not an active member, yet he was in sympathy, and in strict harmony with the Methodist Episcopal Church South, and with his family, was a constant attendant. He contributed in more ways than one to the material interest and prosperity. His morality was strict and unblemished, and his honesty unquestionable and above suspicion. His hospitality was proverbial, as many a stranger and traveler to our parish could bear evidence. Col. Ewing was so well and extensively known that it would indeed be a work of supererogation to dilate any further on his truly Christian life. It may truly be said that a truly righteous and good man has fallen in Israel. We most sincerely hope that he is now reaping his reward in the heavenly abode of our blessed Redeemer, where sin is not known.

PARISH OF VERMILION, LA., Sept. 1, 1877.

MR. EDITOR: On last Tuesday night there occurred one of the most heart-rending misfortunes it has ever been our sad lot to chronicle. In which Sister AURELIA JACKSON, wife of Dr. JACKSON, of Monticello, was buried to death by the explosion of a coal oil lamp. She had addressed for the night, and in order to extinguish the lamp, blew down the chimney, when the lamp exploded and wrapped her in a sheet of flame. She was burned frightfully, and survived only about four hours. She was a consistent member of the Methodist Episcopal Church South; and although the summons was short, yet she was ready; and amid the whirl of the chariot of her shining, agonized enough to exhort her kind and almost bewildered husband to meet her in heaven, and to raise her four children for glory, and then sank to rest. The loss is greatly indeed.

J. W. HENRY.

ATLANTA, GA., October 5, 1877.

LITTLE HATTIE AZELER LYONS, daughter of Dr. R. R. and Mrs. Joanna Lyons, departed this life on the night of the third instant, at Plaquemine, Brice, La. Hattie was a sweet child; but short was her stay on earth. She suffered very much during her brief illness. Her age was two years and nine months.

A. FURST.

MEDICAL.

VEGETINE

PURIFIES THE BLOOD,

RENOVATES AND INVIGORATES THE WHOLE SYSTEM.

Its Medicinal Properties are Alternative, Tonic, Solvent and Diuretic.

VEGETINE is made exclusively from the juices of carefully selected herbs, roots and barks, and is so strongly concentrated that it will absolutely re-construct the system every faint of scrofula, Acute Rheumatism, Tumors, Cancer, Consumption, Hemorrhoids, Gravel, Gout, Syphilis, Eczema, Scabies, Erysipelas, Herpes, Pimples, Boils, Ringworm, and all diseases that arise from impure blood. Scrofula, Eczema, Pimples, Boils, Ringworm, and all diseases that arise from impure blood. Scrofula, Eczema, Pimples, Boils, Ringworm, and all diseases that arise from impure blood.

For Rheumatism, Gout, Gravel, Hemorrhoids, Pimples, Boils, Ringworm, and all diseases that arise from impure blood. Scrofula, Eczema, Pimples, Boils, Ringworm, and all diseases that arise from impure blood. Scrofula, Eczema, Pimples, Boils, Ringworm, and all diseases that arise from impure blood. Scrofula, Eczema, Pimples, Boils, Ringworm, and all diseases that arise from impure blood.

Prepared by H. R. STEVENS, Boston, Mass.

What is Vegetine?

It is a compound extracted from barks, roots and herbs. It is a powerful blood-purifier, and is perfectly harmless to any body. It is a tonic, and it gives you good, sweet sleep at night. It gives you good, sweet sleep at night. It gives you good, sweet sleep at night. It gives you good, sweet sleep at night. It gives you good, sweet sleep at night.

VEGETINE is the best remedy yet discovered for the above diseases, and it is the only reliable blood-purifier yet placed before the public.

Cannot be Excelled.

CHARLES STEVENS, Mass., March 19, 1869. MR. H. R. STEVENS—Dear Sir: This is to certify that I have used your "Blood Preparation" to my family for several years, and think that for Scrofula, Eczema, Pimples, Boils, Ringworm, and all diseases that arise from impure blood, it cannot be excelled, and as a blood-purifier, it is the best thing I have ever used, and I have used almost everything. I can cheerfully recommend it to any one in need of such a remedy.

MRS. A. A. DINGWALL.

No. 19 Church Street.

Gives Health, Strength and Appetite.

My daughter has received great benefit from the use of the VEGETINE. Her declining health was a source of great anxiety to me, and the VEGETINE restored her health, strength and appetite.

J. TILDEN.

Insurance and Real Estate Agent.

No. 40 North Building, Boston, Mass.

PREPARED BY

H. R. STEVENS, Boston, Mass.

Vegetine is Sold by all Druggists.

The Christian Advocate.

THURSDAY, OCTOBER 25, 1877.

CHEER.

BY NORMAN MACLEOD, D. D.

Courage, brother! Do not slumber,
Though thy path is dark as night;
There's a star to guide the humble—
Trust in God, and do the right!

Let the road be long and dreary,
And its ending out of sight;
Ere it leads, never weary—
Trust in God, and do the right!

Perish policy and cunning;
Perish all that fears the light;
Whether losing, whether winning,
Trust in God, and do the right!

Some will hate thee, some will love thee;
Some will smile, some will slight;
Come from man and look above thee—
Trust in God, and do the right!

Simple rule and steadfast guiding,
Inward peace and inward light;
Stare upon our path abiding—
Trust in God, and do the right!

The Two Methodisms.

THEY ARE NOT AND CANNOT BE ONE BODY.

We are glad to see the kind manner in which President Hayes and his cabinet, who travel with him, have been received North and South. And this we say because the welcome awarded was manifestly in the interest of peace—peace between the sections—peace on earth. Let us have it in deed as well as in word.

One of the cabinet officers, at one of the receptions (at a New England camp meeting), made the mistake of saying that the "two great branches of Methodism, North and South, had united."

A little too fast, Mr. Devens; though other politicians have made similar blunders. Only got as far as formal fraternity. Let us cultivate that while. The persistent pushing of organic union to the fore by some gushing souls was for a long while a hindrance to the progress of real fraternity. Many of our people would have none of it—of organic union was to be the logical or actual consequence. Having stated, for the benefit of the cabinet, that the two branches of Methodism have not united, we may add a few words for the benefit of the same class of public speakers, to show why they have not, and cannot. We give only a few reasons, such as politicians can take in and appreciate.

The Methodist Episcopal Church South in these United States is free, and will remain so. We have self-government; and do not intend to put ourselves under the power of Northern Methodism. Is that not plain enough? The other branch of Methodism outnumbers us; that means, it can outvote us and govern us. What advantage would it be to us or to the cause of the gospel to give up our autonomy? We believe that is the word.

Our church law, with the Bible for a basis, proceeds from a General Conference meeting at New Orleans or Memphis or Atlanta. Our General Conference is made up of Southern ministers and Southern laymen, an equal number of each. It is a homogeneous body; we have peace and prosperity. Thankful for these blessings, we appreciate them too highly to cast them away. Why, then, should we receive our church law from a General Conference meeting in Brooklyn or Chicago or Pittsburg or Boston?

There are Bishops to elect, and editors and connectional secretaries and publishing agents. Shall we give up our own men for such as a Northern majority please to allow, as, e. g., Bishop Haven, Editor Fowler, and Secretary Rust, of their Freedmen's Aid Society, who has lately signed his annual report containing mean and false accusations against the South and Southern people. What sentimental or ambitious benefit of a grand union could reconcile us to this calamity and indignity? But, says one who has taken a glance at the subject, and sees not half the practical difficulties surrounding it, "your doctrines are the same—why not unite?"

The Presbyterians and Congregationalists hold the same doctrines. Why do they not unite? Ask there for some pertinent information. "But," continues our uniting genius, "your polity and government are the same." Not exactly. Our General Conference does not claim the power that was claimed and used by the majority of the once united Methodism in virtually deposing a Bishop, by preamble and resolution, without form of a trial. Again, we have in our General Conference—the only law making body of the church—an equal number of laymen and ministers. Northern Methodism has only a sprinkling of laymen. In both the churches this proportion is constitutionally fixed.

To peace-men we say that the peace of both churches is preserved by their remaining apart. There is work enough for all; and each organization is large and powerful enough to carry on its legitimate work. As now related—separate but separate—each without friction. Actions and utterances of Northern General Conferences would be severely contested, withheld, resisted, by Southern Methodists if we felt implicated by them or responsible for them. Now they have it their own way, and there is peace. What if a Northern General Conference should endorse Gen. Grant for the presidency, or (as it did) suggest the conviction of Andrew Johnson while on trial by impeachment before the Senate? If not all right, it is at least all one way.

Methodism could not survive a decade in the South or West if we could be held responsible for the formal enactments and resolutions of Northern Annual Conferences, for the *Eliza Plunkin* editorials of the *New York Christian Advocate*, for the acts of some of their Bishops. Yet a Northern General Conference approves these public servants, and says "Well done!" for deeds and words that Southern Methodists abominate. Think of a united Methodism accept-

ing, tolerating and indorsing the episcopal and political editorials of Dr. Whedon in their *Quarterly*! But it suits them, and they have peace.

"But you both preach the same gospel," continues the man who will not be comforted over two Methodisms. So we do, and—so we do not. A preacher descended from a pulpit where he had preached for the first time. An ardent brother congratulated him: "Sir," said he, "your sermon was grand; you preached us the truth to-day, and more than the truth." So with the Northern Methodist pulpit. We gladly allow that they hold the truth, and some of them preach it. Others preach the truth—and more than the truth. They tell us how to vote. They glorify the "sainted Lincoln" as a *nauseum*. They abuse "rebels," meaning by that term of reproach a class of men whom Southerners and Southern sympathizers love to honor. They "fly the eagle" in their sacred places where we think the "brazen serpent" only ought to be lifted up. They daunt the flag where we think the cross ought to be the object of all eyes.

But, our inveterate union friend adds, "you Southern Methodists preach politics too." We deny the impeachment. You have not attended our ministry. Look in vain for any political platform, or ontivene, in our General Conferences. Madcap individuals, here and there among us, may have imitated the Northern pulpit in this thing, but they are exceptions. Southern Methodism does not breed or endure such characters.

But, for argument's sake, suppose the accusation were true, to our shame. Then the conclusion is: if they preach up one side in politics, and we the other, we had better remain apart and avoid collision.

The Southern Methodist Church was forced into Oregon and Illinois. The people cried to us: "Come and give us the gospel without politics; we are abused, insulted, outraged, by a political pulpit and church press. We are Methodists at heart and in principle; we wish to remain so, but we cannot stand such a dispensation of Methodism."

It was not "the truth," but that fatal addition—"more than the truth"—which made one of the issues between Northern and Southern Methodism in this land. The words "Northern" and "Southern," when applied to Methodism, mean not merely the regions in which each body is centered, and domiciled. These geographical terms stand for principles, not sections. Here in California we are geographically neither Northern nor Southern, and yet the principles represented by Northern Methodism and Southern, and the principles represented by Southern Methodism suit others. The differences are real, not imaginary. We regret them, and heartily wish them less. They may not forbid friendly relations—they do forbid union.

"Things are not so bad as they used to be in Northern Methodist pulpits; in this part of the country." This was the remark of a visitor of Southern Illinois, who had been driven from the ministrations of that church by its political impertinences. "A Southern Methodist Church had been established and was doing well in that neighborhood. The late Oregon Conference of the Methodist Episcopal Church, held at Seattle, re-committed a report on the state of the church or country, we forget which, in order that certain political expressions might be softened or eliminated. The daily paper didn't tell us what the expressions were. The presence of Southern Methodism has been of vast benefit to the other branch on the Pacific coast in restraining their political tendency. The people need not stand it, and will not, for another Methodism is at hand that preaches the same gospel—and says there: To the 'truth' it does not add 'more than the truth.' The blessing that our Methodism is to the Pacific coast no man can compute."

Since these thoughts passed through our minds, the daily papers bring an item not unworthy of place by way of feeble illustration. It shows the natural drift of certain preachers, Bishops and Conferences. They will be meddling. It is about Senator Morton of Indiana, whom Dr. Fowler, in the *New York Christian Advocate*, of September 20, enlarges as "the best great Republican statesman of the present age." The praying for him and congratulating him on recovery from sickness well enough, but the political *canon* is so evident! How would, could or should Southern people of their friends regard this church honor paid to one in whom they see a bitter enemy, a cruel enemy, an oppressor by all the power he wields, and a promoter of sectional strife? The Methodism that commends this proceeding must be distasteful to many even in Indiana; it could not flourish in Louisiana. Take this passing straw to show which way the wind blows.

Richmond, Ind., Sept. 25. This morning Rev. F. C. McFadyen and Rev. Dr. Bayless, old personal friends of Senator Morton, and leading ministers of the Methodist Church of this State, called upon the senator in obedience to instructions from the Southern Indiana Conference, and presented him with a series of resolutions, passed by the Conference at their session yesterday, together with a letter from Bishop Haven. The first resolution declares that the Conference regards the senator's conduct as an event of such grave importance as to demand from it formal recognition. The second puts upon record their high appreciation of the senator's services to the State and nation during and since the war, which commanded their high respect, and prompted the wish that his life might be spared. The fourth and fifth recommended that Bishop Haven lead the Conference in prayer to God that Senator Morton may be spared, and that two persons accompany the Bishop to this city to present these resolutions to the senator in person. The Bishop's arrangements prevented his accompanying; but he sent an autographed letter expressing his regret at the senator's illness and a hope for his speedy recovery. The committee informed the senator that the Com-

ference has requested the Rev. J. P. Newman, of Washington, who was in attendance upon the Conference, to address the senator a letter expressing the feelings of the church at his afflictions.

A mixture of pety and of politics that is decidedly Newmanish and Havenish. The papers have the telegram: "Honors to Morton by the Methodistists." Perhaps in the coming election the senator needs a "boosting." This is a timely hint to the electors of Indiana; not the first prompting by a Methodist Conference of the Northern type.

We have said these adjectives, Northern and Southern, in this connection, stand for principles, not sections; and so we use them without intending any offense. Methodism is a great religious fact—a well-adapted instrument which God is pleased to employ for saving the world—a form of church organization that has its mighty mission. Both forms, Northern and Southern, do good; but that embodiment of Christianity offered by Northern Methodism, some who incline to be Methodists cannot accept. The truth they believe; but it is that addition—more than the truth—which offends. Half the voters of Northern States have no use for it. They need Southern Methodism there; and we wish we were able to give it to them. Bishop Soule, though born in Maine and living in Ohio, adhered to Southern Methodism as soon as the lines were drawn. He pronounced it "the purest form of Wesleyan Christianity in the world." A large portion of the Northern people are lost to Methodism, and it lost to them, because they loathe the type of it presented. It intrudes into their politics, and throws its powerful weight of pulpit and press against the party to which, as citizens, they belong. They have to fight it at the polls and on the hustings. This same Northern Methodism has gone South, and found some adherents. The carpet-laguers and negroes, for obvious reasons, are its main reliance there. Would that we had the means and the men to send Southern Methodism to the candid and earnest people of the North. Our principles and our presentation of the gospel would find welcome with many who are now driven away from Methodism as a political church. Our presence there would be useful as a modifying and restraining influence upon the other and more numerous branch, which, notwithstanding occasional efforts at reform, breaks out afresh and violently upon every general election.

One thing is evident—Southern Methodism is a blessing to the Pacific coast beyond all proportion to its numerical strength. It cannot unite with Northern Methodism until the latter has been thoroughly reformed, and then if they wish to join us they may. This is sufficient answer to the editorial of our neighbor, the *California Christian Advocate*, of last week, which repeats its oft-uttered phrase from that quarter: "At the present date there are no valid reasons for the existence of more than a single Methodist organization in the United States; and surely not more than one is required on the Pacific coast."

Brother, if that is your real opinion; then be more responsible for the existence of *your* organization. Our pastors open the doors of the church every Sunday for private members; and our Annual Conference will meet next week in Santa Rosa, where preachers from other churches, in good standing, may apply for admission.—*Pacific Methodist*.

Variable Christians.

When the light thickens, the captain says: "Steady, boys!" and it is their steadiness which puts the soldiers through. Fictitious soldiers are rarely useful ones. That is our great need to-day—steady Christians—men and women who can count on.

Many Christians are like intermittent springs. They flow to-day; to-morrow you cannot get a drop. Out of the dry channels of their lives.

There is a star called Persues. It shines for two days with the brilliancy of a star of the second magnitude; then suddenly it loses its light, and in three hours drops to the rank of a star of the fourth magnitude; then, in another three hours and a half, it flashes up into its former brightness, but only to grow dim again. Some Christians are such variable stars.

What is the trouble? The heart is the nourishing power in a man. Keep thy heart with all diligence, for out of it are the issues of life. Be attentive to your love if you care for the life. Now abideth these three: faith, hope, love; but the greatest of these is love, because without love, faith and hope could not abide. It is the steady love which makes the steady life.

It is said that in the desert of Sinai the slight steams are sometimes underground, and that often your trace their course not by the gleam of waters, but by a trace of moisture, a fringe of rushes there, a solitary palm, a group of sweetly-flowering acacias. But there, amid the sands, there must be the steady pulsing of the water underground, that the moss and the rushes may set their greenness upon the beam of the desert, and the palm cast grateful shade, and the acacia dispense its sweet. The life at the surface depends upon the life beneath. To religion, love, to the personal Christ is the life-giving water. When that dries all the verdure dies. The poet Southey tells a very tender story of a lady, whose affianced husband, who was to marry her, found instead of her betrothed an old friend dispatched to tell her of her lover's sudden death. She screamed out: "He is dead!" Then her reason broke, and she lost all consciousness of her affliction. But from that fatal moment, for fifty years, in all seasons and in all weathers, she daily traveled the distance to the place where she expected her lover to alight from the passing coach; and every day she said in plaintive tone: "He is not come yet. I will return to-morrow," and every

to-morrow found her there. What kept the poor crazed creature steady against the accumulated disappointments of fifty years? What could keep her but a mighty love?

A steady love will make a steady Christian. "How can I get it?" do you ask? "That I do not have it is just my trouble." Real love is always careful about little things. Here is a very close question for you. Are you not allowing yourself in a good many little sins which a real love ought to consume out of your life? Yet you cling to them. You do not consecrate these things. Try a perfect consecration to the Lord of even doubtful things. You will be surprised how the Lord will take up his abode in you; how strongly and stealthily he will cause your love to glow; how easy, un hindered, quietly constant your life will be.—*Rev. Wayland Hays, in Watchman*.

Religious Intelligence.

A board of revisers have already held twenty-five sessions over the Kaffir Bible.

The *Tribune* estimates the Catholic immigration to New York during the past thirty years at 2,800,000.

The whole number of pilgrims to Rome during the Pope's episcopal jubilee was 17,210. The largest number from any one country was from France—6,000. The United States sent 500.

HEBREW STATISTICS.—At the last annual of the Union of American Hebrew congregations, held in Philadelphia, there was an earnest outpouring for the statistics of the "denomination," in order that they might "ultimately obtain a perfect record of American Israelites."

The late W. L. Kiderlen, of Philadelphia, bequeathed \$40,000 to the Protestant Episcopal Hospital of that city, \$5,000 to the American Bible Society of New York, and \$5,000 to the American Tract Society of New York, under the condition that from the interest arising therefrom a chaplain shall be constantly kept in the field.

The proposed to found "theological halls" in the Universities of Oxford and Cambridge for the better instruction (by means of tutors) of candidates for the Anglican ministry appears to be gaining ground in England. A meeting in favor of the project was recently held at the residence of the Earl of Harrowby, at which the methods of instruction proposed were heartily approved.

The Cambridge Presbyterians have not hitherto done much for foreign missions; but they have now opened a mission in Japan, with one missionary, and are endeavoring to obtain means to send out another, who is ready to go. Last year the church raised \$2,000 for foreign missions, which, small as it is, is said by the secretary to be an increase of four hundred percent. over the contributions of the previous year. It is evidently the intention of the church to continue its foreign work to Japan, and form as soon as possible a presbytery in that country.

The *California Advocate*, of August 10, says: "Four Japanese youths from our mission at Hiroshima arrived on Saturday, en route for Greenock, and to enter the Indiana Asbury University. They are converts and members of the church. Their purpose is to take the regular collegiate course and receive the degree of the university. They are bright and pleasant-looking men. Their names are Chunda, Kawamura, Sato and Nasse. We bespeak for them a cordial reception by our anti-militar, and the kind consideration due to half-famished strangers, and more than ten thousand miles from home."

The United States minister to Turkey forwards a report to Washington on the condition of the Jews in Turkey. They number, he says, about five hundred thousand. He adds that justice to the Turk compels him to admit that the Israelites have been better treated by the Ottoman than by many of the Western powers, and that the impression prevails that they are better treated in the empire than the Christians. They are recognized as an independent religious community, with the privileges of their own ecclesiastical rule, their chief rabbi, Chacham Bashi, possessing in consequence of his functions, great influence.

Mr. DeForest, of the American Board, writing of the wonderful progress Japan has made in a year, says the native preachers proclaim the gospel with great boldness. "It is a strange thing, a daring thing, in this land, for Christians to pray openly and everywhere, that the Mikado, whom the people still think to be a true son of Heaven, may believe on the Lord Jesus and be saved. It is strange and daring for preachers to assert publicly that even the government of Dai-ko does no other way of being saved than through Jesus Christ. The bold front, the open challenging, and yet the quiet and steady working of the Christians of Japan is certainly telling. We do not need to dream that somebody is saying: 'Come over and help us,' for hardly in a week passes but that some call in a flying voice, says to us: 'I do please come and teach us, for, about this new way.'"

Our Young People.

OUR LITTLE MAN.

Would anybody like to know why it is we call him so? Why we call him "our little man"? Merry, jolly, seven-year-old Dan?

"It's because he's willing to do everything that we ask him to; never pouting or making a fuss. Always cheerfully helping us."

Ever ready to leave his play? When he's wanted in any way, often making for something to do. Saying: "Mamma, I love to help you."

Picking up things about the room; sweeping the steps with his little broom; playing with only, shelling the peas—how he helps mamma in things like these.

Watering the garden, pulling up weeds, tinning errands for what common needs. Making the yard look tidy and neat—thus he spares his dear papa's feet.

Then of himself he takes good care, keeps his hands and face so clean. Never a water boy was seen.

Useful and happy through the day, ready for work and ready for play. Do you wonder that dear, lovable Dan does by the name of "Our little man"?—*Brent New Yorker*.

From Our Little Friends.

EAST FULTON, N. Y., Aug. 2, 1877.

DEAR MR. EDITOR: It was Elijah who was fed by ravens. God told him to hide himself by the brook Cherith. It was in Timnah that Samson got his wife; it is found in Judges xiv. 1. We have a very good Sabbath school here, according to the number of children in the neighborhood. Dr. Hooper is our superintendent. We like him very much. I attend as regularly as possible, but I have been sick for a few weeks, and had to miss school. I have never read the Bible through, but I have commenced reading now, and I want to continue.

I remain, as ever, your friend,

TIERRA N. TOWNSEND.

CANTON, MASS., Aug. 24, 1877.

DEAR MR. EDITOR: I am a little Mississippi girl nine years old. I have two little sisters and one baby brother. Our Sunday school is flourishing. I will answer May Wailes' question: Hzekiah was healed by a fig poultice. Tell Mattie Rawls that it was Queen Vashti who refused to display her beauty; the king was Ahasuerus. I will ask the little people a question: What sign did the Lord give to Hzekiah to know that his life would be lengthened?

Your true friend,

WILLIAM LYNN CAMERON.

FRANKLIN, N. S., July 12, 1877.

DEAR MR. EDITOR: Seeing that you printed my letter has given me courage to write another. Tell Walter H. that it was Hannan who made the gallowes and was afterward hung on it himself. Tell James Bonney that it was Hzekiah who prayed for longer life. It is found in Second Kings xx. Now I will ask a question: What king began to reign at twelve years of age, and reigned fifty five years?

Your little friend,

TENNY L. SIMMONS.

COAST TOWN, Feb. 20, 1877.

DEAR MR. EDITOR: I go to Sunday school every Sunday. My pa is my teacher. I will answer some questions now. The servant of Daniel's vision is found in Daniel ii. 19. "Sardis" is found in Revelation iii. 1. Elsha was plowing with twelve yoke of oxen.—First Kings xix. 19. I will now ask a question: How many times is "ant" contained in the Bible, and where is it found? Your friend,

MARY E. WILLIAMS.

GREENSBORO, N. C., Aug. 10, 1877.

MR. EDITOR: We have a very interesting Sabbath school here. My father is superintendent. (Mr. Miller is our pastor this year. We all like him very much. He is a good preacher. I enjoy reading the children's corner so much. We do not take your paper this year, but hope to take it next year.

Your friend,

JOHNIE M. STRATT.

CHENOS, Mississippi.

DEAR MR. EDITOR: I like to read your paper very much. I will answer Walter Herrold's question: It was Hannan who was hung on the gallowes he made. It is found in Father viii. 10. Your friend,

LUCIA CAVITT.

Into the Sunshine.

"I wish father would come home." The voice that said this had a troubled face, and the face that looked up was very sad.

"Your father will be angry," said an aunt, who was sitting in the room with a book in her hand. The boy raised himself from the sofa, where he had been lying in tears for half an hour, and, with a touch of indignation in his voice, answered: "He'll be sorry, not angry. Father never gets angry."

A few moments the aunt looked at the boy half curiously, and let her eyes fall again upon the book that was in her hand. The boy laid himself down upon the sofa again, and hid his face from sight.

"That father now!" He started up, after the lapse of nearly ten

minutes, as the sound of a bell reached his ears, and went to the room door. He stood there for a little while, and then came slowly back, saying, with a disappointed air:

"It isn't father. I wonder what keeps him so late? O I wish he would come!"

"You seem anxious to get deeper into trouble," remarked the aunt, who had only been in the house for a week, and who was neither very amiable nor very sympathizing toward children. The boy's fault had provoked her, and she considered him a fit subject for punishment.

"I believe, Aunt Phoebe, that you'd like to see me whipped," said the boy, a little warmly; "but you won't."

"I must confess," replied Aunt Phoebe, "that I think a little wholesome discipline of the kind you speak of would not be out of place. If you were my child I am very sure you wouldn't escape."

"I'm not your child; I don't want to be. Father's good and loves me." "If your father is so good, and loves you so well, you must be a very ungrateful or a very inconsiderate boy. His goodness doesn't seem to have helped you much."

"Hush, will you?" ejaculated the boy, excited to anger by this unkindness of speech in his aunt.

"Phoebe!" It was the boy's mother, who spoke now for the first time. In an undertone she added: "You are wrong, Richard, in asserting quite enough, and you are doing him harm rather than good."

Again the bell rang, and again the boy left his seat on the sofa, and went to the sitting-room door.

"It's father!" and he went gliding down stairs.

"All, Richard!" was the kindly greeting, as Mr. Gordon took the hand of his boy. "But what's the matter, my son? You don't look happy."

"Won't you come in here?" And Richard drew his father into the library. Mr. Gordon sat down, still holding Richard's hand.

"You are troubled, my son. What has happened?"

The eyes of Richard filled with tears as he looked into his father's face. He tried to answer, but his lips quivered. Then he turned away, and opening the door of the cabinet, brought out the fragments of a broken statuette, which had been sent home only the day before, and set them on a table before his father, over whose countenance came instantly a shadow of regret.

"Who did this, my boy?" was asked in an even voice.

"I did it."

"How?"

"I threw my ball in there once—only once, in forgetfulness."

A little while Mr. Gordon sat contemplating himself, and adding his disheartened thoughts. Then he said cheerfully:

"What is done, Richard, can't be helped. But the broken pieces away. You have had trouble enough about it. I forgive you, and accept enough for your thoughtlessness; so I shall not add a word to increase your pain."

"O father!" and the boy threw his arms about his father's neck.

Five minutes later, and Richard entered the sitting-room with his father. Aunt Phoebe looked up for two shadowed faces, but did not see them. "She was puzzled."

"That was very unfortunate," she said, a little while after Mr. Gordon came in. "It was such an exquisite work of art."

Richard was leaning against his father when his aunt said this. Mr. Gordon only smiled, and drew his arms closely around his boy.

Mrs. Gordon threw upon her sister a look of warning, but it was unheeded.

"I think Richard was a very naughty boy."

"We have settled all that, Phoebe," was the mild but firm answer of Mr. Gordon; "and it is one of our rules to get into the sunshine as quickly as possible."—*Christian Globe*.

Only in Fun.

"Strange where I can have put my spectacles," said grandma, as she fumbled in her work basket; and then she walked round and round the room, peering into every corner. Book-case, table, chairs and mantle were searched in vain.

"I do believe it is that Jerry," said grandma; "he is a mischievous little fellow." At this moment the door opened, and the boy came in.

"I cannot find my glasses, Jerry," said grandma; "do you know where they are?"

"Let me see," he answered, turning his head on one side, as if considering. "Did you think to look on the top of the clock? No, here they are, safe and sound."

"Did you hide them?" asked grandma.

"Yes'm, I was only in fun!"

The next day grandma was walking in the street, when he heard a voice behind him call: "A mad dog! a mad dog!" Out of the way!" He turned to run, but fell, breaking his cane and landing his knee.

"It was I," said Jerry, running up with a scared face; "I shouted 'Mad dog! just for fun.' But he was obliged to go to the neighbors for help before he could get grandma into the house and out of the street."

Do you think, Jerry, that any one has a right to tell a lie, which are untrue, and give others anxiety, and make them take extra steps, and make us really to help, and quick to forgive. And then every grace, composed every year, by a steady trust in things eternal realities, behind the changes of time and the delusions of men. Then art our rock; we rest on thee.

Whatever may be said of woman's right to vote and legislate, their right to bear arms is pronounced to be unquestionable.

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Your Own Salvation.

Each individual has a salvation of his own. His personal identity cannot be merged in that of others. It is his own sin that he is to be saved from. Its inward manifestations may be unlike those of another. In one it is covetousness; in another uncontrolled temper; in another it is fleshly lust. Temperaments are different, and there may be certain inherited predispositions to vice. The outward development of sin is various, according to character and circumstances. It may be dishonesty, licentiousness or intemperance. Habits of profanity have gained the ascendancy in one—those of inordinate appetite in another.

The circumstances under which we are to work out our salvation are diverse. They are those of wealth or poverty, of comfort or want, of sickness or health, of labor or ease. Some are engaged in pursuits favorable to religion—others are engaged in callings which subject them to peculiar temptations. The variety that we notice in nature, in the leaves and flowers, in the trees and shrubs, is also exhibited in the character, in the conditions and circumstances of those who have been redeemed and have been called to repentance. There is a sense in which salvation is your own, even as your mind is your own, or as your temporal fortunes are your own. There is somewhat in you unlike what is in another, and your experience varies in some points from that which is found in other people.

It will not do to excuse ourselves from being religious on these accounts. If your condition is worse than some, it may be better than others; but in any case it is your own salvation that must be achieved. As to business, there are some pursuits more favorable to piety than others; but if yours be a lawful calling at all, you may be saved in it. It is not unusual for people to throw the blame of their irreligion upon their business. They are brought in contact with such rough and profane men, and they have to contend with so much of human selfishness and wickedness, that it is impossible for them to maintain the temper and spirit of Christ. This is a mistake if the business be lawful—if it be such work as must be done by somebody. Somebody must run steamboats. The commerce of the world and the well-being of society require that there shall be railroads, and that there shall be ships on the sea. If these things are lawful, those who are employed in them are doing right as surely as are they who go as passengers or send freight by them. If the coal mines must be worked for the good of the world, the miner need not lose his soul in working them. Social and domestic surroundings are unfavorable. If by no fault of yours they are so, they need not prevent you from serving God.

Doubtless there are many who are in unlawful pursuits—drinking in liquors, breaking the Sabbath, injuring their neighbors in order to increase their own gains, and by reckless speculations robbing other people of their money. They are selling their birthright for a mess of pottage, and exchanging their souls for lucre. Their only hope of salvation is to change their business. A man can be a Christian in any honest work, and under any circumstances with

which the providence of God has surrounded him. His trials may be great, the fight may be a fierce one, but by the help of God he can save his soul. The difficulties of a new life, as they present themselves to the man who considers them insuperable, are not so formidable, after all. The great obstacle is in himself—in getting his own consent to become a Christian. This once overcome, he will find that his work is not so unfriendly to religion as he imagined. Where he thought all would be lost, he will really gain in the respect and confidence of his associates, and by a firm and consistent course he will overcome all serious opposition. It would indeed be an unwarrantable reflection upon the goodness and mercy of God to suppose that any condition in life, other than that of voluntary continuance in evil-doing, makes our salvation impracticable. There is no legitimate business in the world, and no circumstances incidental to the present earthly life, in which a man cannot save his soul. It is in the world, and in the very thickest of its turmoil and jostlings and friction, that each one is to work out his own salvation.

There are circumstances in which there are not only things unfavorable, but in which there is the absence of almost everything that is helpful to religion. It may happen that the Sabbath, without fault of our own, is not ours to appropriate to spiritual improvement. We are without regular preaching, and without public and social worship, much of the time. What shall we say to those who are on steamboats and ships, and to those who live in out-of-the-way places, where the preacher seldom comes and the gospel is rarely heard? We have the right scripture, and exactly suited to the occasion: "Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of his good pleasure." With many hindrances, and with few helps, you must work it out yourself, and for the sufficient reason that God will enable you to do it. Lean upon God, study his word, go to him in earnest prayer, and realize that he is the great Helper. Your own salvation can be wrought out, in spite of all opposing circumstances, and in spite of the lack of the ordinary helps, if you go to Christ for strength and light.

The Love of Publicity.

To "be little and unknown, loved and prized by God alone," is not to the taste of all. Children are sometimes shy, but the desire to be noticed early manifests itself. Young students must have their turn on the stage or they feel that they have not had their due. There are few, however, who are so shy, who do not like to be spoken of, and to see their names in print. The fascination of some professions lies in the constant publicity which they give. The "political arena" is sought not always for its possible emoluments, but because it gratifies the desire of publicity. Like some fish in the sea, that give themselves an air-bath occasionally, people enjoy coming to the surface, if it be but for a moment.

The taste is not always discriminating. Notoriety or fame—either will do. A hanging, to some men, answers as well as a coronation. To be in the papers somehow, to be the wonder of the populace, to be talked about, whether as a scamp or a saint, makes but little difference. It is enjoyed all the same. Even good men like to be conspicuous. The love of esteem is in them, and they like to be known, and to be known as good. The humblest boot-maker has a satisfaction in seeing his name over his shop-door, and great merchants are proud of the gilded sign and the "firm-style," which everybody reads. In the way of business, professions, politics, preaching, editing, publishing, men obtain different kinds and degrees of publicity, and, beyond the immediate and practical ends, there is a pleasure in the thing itself. Publicity is doubtless often sought as the means of gain, and as the road to preferment and position; also as the means of usefulness. It is not always sordid, ambitious, and never wholly so. It may be benevolent altogether, or in part, in the practical uses of it. But there remains at bottom a certain satisfaction which has little reference to anything practical or useful.

Developed in excess, this love of publicity becomes a bore, something offensive to refined natures, and reaches the dimensions of a vice. It is like unto leprosy, it is the humbling of little souls, and, from a laudable aspiration or a pardonable vanity, it becomes coarse and hideous. There is in it more of the old Adam than of the angel, more of the cunning of Satan than of the humility of the cherubim. If the love of publicity has its root in man's social nature and destiny, and if it be good in its place and when rightly developed, it may also be perverted, and

become a vice of "frightful men." Who are more wearying and disgusting to all sensible people than those who are always at work to keep themselves before the people, who manifest a nervous sensitiveness lest the church should lose sight of them, or forget them, and who leave not the slightest occasion unimproved to tell us that they are somewhere, and doing something? On the other hand, there is something refreshing and elevating in seeing a man doing a great work as quietly and as powerfully as the sunbeam does its work, and as careless and independent of puffs as the sun itself.

There are some natures that seem to live content in no other atmosphere than that of publicity. They can no more live without it than the whale can exist in the sea without coming up to blow. This morbid state is destructive of all delicacy. To be noticed is the main thing. The humiliating expedients to which the craving for notoriety leads men are almost beyond ordinary belief. Religion ought to cure this disease, and we suppose it would if the mind of Christ were to prevail in the soul, and the Holy Spirit were to reign in the heart.

The Color Question.

In the October number of the *African Repository*, Edward P. Humphry discusses "The Color Question in the United States." He believes that freedom has only added to the complications of the problem. "The process by which the slave has been written the citizen has not changed his present social relations, nor is there in this process any promise of such a change hereafter."

In answering the question, "What shall be done with the freedmen?" he discards the idea that the Gulf States will ever be given up to them. He says: "A people who mean at all hazards to rob the Indians of their reservations are not likely to pull up stakes and abandon to the colored race the fertile shores of the Southern Gulf. They have just now built Deadwood City among the snows and bad lands of the Black Hills. They will hardly move away from Mobile and New Orleans, and from the four or five neighboring States, for the accommodation of the freedmen."

A second solution has been proposed—that of the amalgamation of the white and black races through unrestrained marriage. This is discarded as both unreasonable and revolting.

It would be a reproach to the intelligence of the colored race to intimate the existence of any expectation among them to that effect. The probabilities of its occurrence are not suggested by any historical analogies; not by the fashions of the citizens and helots of Sparta, or of the Roman masters and their slaves, or of the free-born Russians and their serfs. In all those instances the superior and inferior races were of the same color and of the same general stock. Not one of them touches the question how to obliterate the color line which divides forty millions from five millions, the first made up chiefly of Anglo-Saxons, and the last of Africans; the Africans long held in slavery, and now laboring under the stain of color not only, but the prejudice of caste as well.

Mr. Humphry contends that universal miscegenation in this country is not among the possibilities of the future. It is unreasonable, revolting, impracticable, and unworthy of serious argument.

He says: "A third solution may be obtained by our agreeing to abide by the present posture of affairs." We infer that he believes this to be but a temporary solution, and that in time, as the colored people become educated and prosperous, the barrier to social intercourse with the whites will become more and more intolerable, and then immigration will become general. They will seek homes and society more congenial in Africa and the West Indies.

Having gotten their freedom and their civil rights, the wealthy and cultivated people of color will aspire to social equality. Their pride will be hurt by the slights that will be put upon them, by the indignities which white people of ruder and coarser manners than they will inflict on their families; and by the polite but more freezing exclusion which the better classes of the whites will strongly enforce. They will say: "Freedom is a great gift, equality before the law is a great gift, but what are these so long as our children are not suffered in social intercourse to cross the color line—a barrier more hateful than the 'dead line' of the military prison? Parents might endure the stigma of inferiority for themselves, but not for their children. Could they be convinced that their descendants of a remote generation will rise to a social equality with the whites, even to the extent of intermarriage—which is and ought to be forever impossible—even then the better classes of them will hardly feel at liberty to leave their own children to be worn out by the sufferings which they must endure in wearing out what they deem an odious prejudice of caste, all for the sake of future generations. Men prefer the well being of their immediate children to the comfort of unborn and remote descendants. To the most intelligent and far-seeing parents the question will surely occur

whether there is not somewhere under the sun a country where their children may at once rise to the dignity and just pride of men and women who are socially, as well as by force of law, the equals of the highest."

Mr. Humphry thinks the American Colonization Society is preparing a home for these people "which shall fill all the conditions of a home." He tells us that Liberia is entering on a new career of prosperity, the recent explorations of Africa have revealed a continent of remarkable resources, and that wide districts, having cool, sweet air and fertile soil, are most inviting to settlers. As to the practicability of emigration on a large scale we are cited to the fact that within the past twenty-five years "over five millions of foreigners have been landed in New York alone, in numbers equal to the entire colored population of the United States." Speaking of the objects and work of the Colonization Society, he says:

"Our society is the only body of men in existence organized solely for the benefit of the colored people here and in Africa. The American Anti-Slavery Society labored for the emancipation of the slaves, but it contemplated nothing beyond that. On the adoption of the thirteenth amendment to the Federal constitution the society adjourned without day. It did not even attempt to perpetuate and strengthen itself to grapple with the question: What shall be done with the freedmen? That question was the unavoidable sequence of their emancipation and enfranchisement. It is a question which everybody foresees would arise and must be met—a question which may convulse the nation, and may in its settlement change the face of the world. Instead of meeting this great crisis in the affairs of two races and two continents, all the anti-slavery societies went suddenly into dissolution; but the crisis itself, with all the problems which it involves, survives these extinct associations. The color question must be met—the sooner the better. If we allow things to take their course—the two races remaining as they are now, together and not together—the history of other countries may, perchance, repeat itself here in the gradual decay and final extinction of the weaker under the shadow of the stronger. We would shut our eyes upon any solution of the problem which is unworthy of a human and Christian people. As to a war of races, perils the thought!"

The *Repository* states that tens of thousands of the people of color are voluntary applicants to the American Colonization Society for the means of passage to and settlement in Liberia. The editor regards the desire to emigrate as growing rapidly, and that the movement will reach large proportions in a few years. What the American Colonization Society has done in the way of sending emigrants to Liberia is given in the following statement:

On the sixth of February, 1820, the first company of colored emigrants to Liberia was dispatched under the auspices of the American Colonization Society. Since that date, without a single break, one or more companies of fresh people from the United States have each year been sent by the society. The years 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 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Books and Periodicals.

THE SOUTHERN REVIEW, OCTOBER, 1877.—Contents: 1. Education.—The Study of Mathematics. 2. Fashions in Funerals and Grave-Yards. 3. The Two Genealogies of Christ. 4. The Bell. 5. Edwards on the Will. 6. The Gospel According to St. John. 7. The Microscope in Common Life. 8. Arminian Inconsistencies and Errors. 9. Notices of Books. 10. Miscellany. The article on education is the longest, and is devoted to the demolition of Sir William Hamilton's position against the utility of the study of mathematics as a means of mental discipline, and to an exhibition of the special value of the study of mathematics. It is well worth the careful perusal of educators. "Fashions in Funerals and Grave-Yards" is by no means as solemn and lugubrious as the title would seem to indicate. It contains much curious information, and the style and treatment of the subject are calculated to enliven the most melancholy dyspeptic. "The Two Genealogies of Christ" contains, as Dr. Bledsoe believes, the true solution of a problem that has long exercised the biblical critics. The view of Lord Arthur Hervey, is stated and vindicated. The Genealogy of Matthew exhibits the successive heirs of the kingdom, ending with Christ as Joseph's reputed son. "The Genealogy of Luke" is Joseph's private genealogy, exhibiting his real birth, as David's son; and thus showing why he was heir to Solomon's crown. "The Bell" tells us about the history of church bells, of their manufacture, of chimes, and of the size and locality of the largest and most famous bells in the world. "Edwards on the Will" is the first installment of Dr. Bledsoe's work on the will, published years ago and now out of print. We are glad that it is to be reprinted in the pages of the Review. The work goes to the bottom of the subject, and its conclusions will be generally accepted by Arminians. The points involved are by no means dead issues. "The Gospel According to St. John" is the most conclusive and satisfactory exposition of the leading idea and specific purpose of this gospel that we have seen. The great design was to exhibit the divinity of Christ. In Matthew we have the king, in Mark the servant, in Luke the man (the son of Adam), and in John "the divinity of Christ is the indwelling, all-pervading and permanent glory, which constitutes its wonderful charm."

The omission of the transfiguration by John is in harmony with this view, because it was not the divine but the human nature of Christ that was transfigured. "The Microscope in Common Life" can be read with interest and profit by the unlearned. The beneficent mission of the microscope in connection with science, agriculture, physiology and hygiene is illustrated. "Arminian Inconsistencies and Errors" is the title of a work by Rev. Henry Brown, a Presbyterian minister, and published twenty years ago. This article in the Southern Review is a reply to that work. It is well and thoroughly done. Mr. Brown's book was an attack upon the Methodists. Dr. Bledsoe vindicates them and their theology. We speak not for ourselves alone, but also for many ministers and laymen of our acquaintance, when we express the great gratification and edification which this number of the Southern Review has afforded us. It is a publication which our preachers and intelligent laymen cannot afford to be without.

"The Sunday School Magazine, Visitor, and Little People for November have been received. They were never more attractive and entertaining—never more beautifully printed. The catechism on church government, which is being published in the Visitor, is the very thing for young and old. The work must be published in book form, and made a text-book in our Sunday schools, and also in the course of study for the ministry. The Magazine has: The Storm, by J. R. Macduff, D. D.; The Exploration at Jerusalem, by Hans Groff; Damascus, by Bishop Marvin. The editorial department, embracing book notices, notes on the lessons, and lesson papers, are marked by Dr. Cunningham's thoroughness, accuracy and excellent judgment.

LITTLE'S LIVING AGE.—A New Volume and New Series.—The number of the Living Age for the first of October begins a new volume. It has a valuable article on The Scientific Movement and Literature, from the Cotemporary Review; a very interesting sketch, entitled "The Princess Pauline," Cornhill; part fourth of The Life and Times of Thomas Becket, by the historian, James A. Froude, Nineteenth Century; Green Pastures and Piccadilly, by the noted author, William Black; A Study of Lower Life, Cornhill; German Society Forty Years Since, Macmillan.

THE POETRY OF SEPTEMBER, Cornhill; Quiet People, Saturday Review, and the usual choice poetry. In the next weekly number will be begun a new serial, a Yorkshire story, by the author of that charming story, "Patty." The beginning of the present volume is therefore an excellent time for the beginning of new subscriptions.

THEY ALL DO IT, OR MR. MIDGOS, OF DANBURY, AND THE NEIGHBOURS, Carefully prepared by J. M. Bailey, the Danbury Newsman. Illustrated. Boston: Lee & Shepard, publishers. New York: Charles T. Dillingham, 1877.

This volume is made of selections from the Danbury News—the gatherings of four years of editorial humor. It is a book to amuse, and is not without some elements of instruction. There are many fine delineations of human nature, and lessons that reprove our every-day faults and infirmities. Price, in cloth, \$1; in paper, 50 cents.

WORCESTER'S POCKET DICTIONARY.—We have just received from the publishers, J. B. Lippincott & Co., Philadelphia, a copy of this really valuable little volume. Worcester's Quarto Dictionary is the standard authority of the majority of the scholars of America and England, and from it the abridgment now before us has been most carefully compiled. It is a complete *radix* for the general reader and correspondent, containing, besides a profusely illustrated vocabulary of over eighteen thousand words, lists of foreign words and phrases, abbreviations, rules for spelling, numerical tables, etc. The publishers will mail this work to any address on receipt of the price, 63 cents.

—Blackwood's Edinburgh Magazine for October—reprinted by the Leonard Scott Publishing Company, New York—has the following articles: Pauline, conclusion; The Irony of Life; The Helens of Euripides; Mine is Thine, part 4; American Diplomacy in the East; The Khedive's Egypt, and the Route to India; The New Army Warrant; Translations from Heine; The Storm in the East, No. 5.

—The Complete Preacher for October has: The Death of Abraham, by Joseph Parker, D. D.; The Rich Man and Lazarus, by Theodore Christlieb, D. D.; Divine Anatomy, by Thomas Armitage, D. D.; Respect for the Truth, by Pere Hyacinthe; God in Natural Law, by Joseph Cook. The Complete Preacher is published monthly by the Religious Newspaper Agency, New York. Price, \$2 per annum.

—The Galaxy for November has: Five Days in the Tuscan Maremma; Army Organization in the United States; Administration of Abraham Lincoln; Hidden Influences in Public Assemblies; Civil Service Reform; Freaks of Hymnology; The Federal Language; The Irrepressible Conflict in the East, and other articles. A very interesting number.

—The Farmer's Visitor is the title of an excellent weekly paper published at Jackson, Miss., and New Orleans, La., by H. V. Wall & Co., publishers and proprietors. We notice that our friend, D. L. Mitchell, is agent for the Visitor, and in charge of the New Orleans office, at No. 40 Camp street. We wish the Visitor abundant success.

—Appleton's Journal for November has: Summer Ramblings in Washington Territory, handsomely illustrated; Dead Magazines; Ladies' Treasures; English Holidays; Concerning Autumn; A Talk About Thiers; The Skeleton Witness; Down the Volga, and other articles. An unusually fine number of this excellent periodical.

—Lippincott's Magazine for November has: Chester and the Deo, illustrated; Baden and Allerheiligen, illustrated; A Kentucky Duel; The Doings and Givings On of Wined Girls; London at Midsummer; The Church of St. Sophia, and other articles.

—The Nursery for November is very entertaining. The youngest readers will be delighted with its handsome pictures and with its instructive stories.

Chatham Island is one of the places where the "sun jumps a day," and is thus described: Chatham Island, lying off the coast of New Zealand, in the South Pacific Ocean, is peculiarly situated, as it is one of the few inhabited points of the globe where the day of the week changes. It is just on the line of demarcation between dates. There high twelve on Sunday, or Sunday noon, ceases, and instantly Monday meridian begins. Sunday ceases into a man's house on the east side, and becomes Monday by the time it passes out of the western door. A man sits down to his noonday dinner on Sunday, and it is Monday noon before he finishes it. There Saturday is Sunday, and Sunday is Monday, and Monday becomes suddenly transferred to Tuesday.

The cheapest and toughest thing to wear in this world is truth, and yet men will pay twice as much for a lie.

"It don't pay to prophesy; if you get it right nobody remembers; if you get it wrong nobody forgives it."

The Beauty of Quiet Lives

It is said that when Thorwaldsen returned to his native land with those rare and wonderful works of art which have made his name immortal, chiseled with patient toil and glowing inspiration, in Italy, the servants who unpacked them scattered upon the ground the straw which was wrapped around them. The next summer, flowers from the gardens in Rome were blooming in the streets of Copenhagen from the seeds thus borne and planted by accident. So Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long, as they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread: More than once in the Scripture the lives of God's people in this world are compared to their influence to the dew. There may be other points of analogy, but specially noteworthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of the night, when men are sleeping and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flowers and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and tender herbs and plants. And in the morning there is fresh beauty everywhere. The fields look greener, the gardens are more fragrant, all life glows and sparkles with a new splendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we not strive to have our influence felt rather than to be seen or heard? Should we not desire blessings so silently and so secretly that no one shall know what hand dropped them? The whole spirit of the gospel teaches this. "When thou doest thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret." We are not to seek praise of men. We are not to go about to receive rewards from good deeds. We are not to sound trumpets or announce our good deeds from the house-top.

Translated into modern phrase, these injunctions would probably mean that we are not to seek to have our names in the newspapers every time we give a little money to a benevolent object, or relieve some case of distress, or do some noble act. They would seem to mean that we should not desire publicity and human praise for everything we do, and every kindness we show. They seem to imply, indeed, that we should take pains not to have our good deeds known at all, that we should seek to do them so silently and so secretly that the world would never hear any report of them. In other words, the spirit of these divine teachings is that our lives should be like the dew, blessing the world and seeking no recognition, no notice, no praise of men, working while men sleep, when no eye can see, and no pen record what we do.—*New York Observer.*

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	MINISTERS.	TIME.
Denver, Col.	Denver, Col.	McTear	Aug. 16
Western	Atchison City	Marvin	Aug. 31
St. Louis, Mo.	St. Louis, Mo.	Marvin	Sept. 5
Kentucky	Winchesboro	Dalby	Sept. 5
Missouri	Patton	Marvin	Sept. 12
Alabama	Patton	Marvin	Sept. 12
Illinois	Nashville, Ill.	Kavanaugh	Sept. 19
Virginia	Packerburg	Kavanaugh	Sept. 19
Indiana	Indianapolis	Marvin	Sept. 19
Louisiana	Shreveport	Kavanaugh	Sept. 19
South Carolina	Charleston	Marvin	Sept. 19
Florida	St. Augustine	Marvin	Sept. 19
Georgia	Waynesboro	Marvin	Sept. 19
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Farm, Garden and Household.

ANGORA GOATS.

Believing, says the *Southern Plantation*, that there is no branch of husbandry better calculated to improve the condition of our country than the raising of stock, and especially those kinds that pay best, we think that we cannot too often call the attention of farmers to those breeds and kinds of stock that are best calculated to benefit them. With this view we have clipped the following article from the *Farmers' Home Journal*, and lay it before our readers. It is true that we have never raised the Angora goats ourselves, but from what we have learned concerning them we are of the opinion that they are of great value to any farmer, and are far superior to our common goat. While for all the purposes the common goat is prized the Angora is fully their equal, their fleece is more valuable in the market than the fleece of the sheep. But to the article in question:

The imported Angora ranges from \$200 up to the fancy figures of \$500 and \$500 a head for the choicest specimens. But the full bloods of this country can be had at \$40 to \$50 per pair. In breeding or crossing with the Mexican stock, which cost only 75 cents to \$1 per head, it is thought that the third cross will yield a fleece of a pound's weight or more, worth 75 cents per pound, while the full bloods shear from 2 to 5 pounds, worth never less than 75 cents to \$1 per pound. The length of the staple or the imported Angora is from 8 to 12 inches, and the full blood 6 to 12. The reader can figure up the profit on the rapidly multiplying flock.

Over fifty years ago the Mohair or Angora fleece found its way from Persia, into France, where, being united with the fleece of the Cashmere, it gave us the celebrated shawls so much admired by the ladies. All Mohair goods—ladies' dress goods, such as poplins, etc.—are manufactured from the wool of the Angora. The Mohair of Asia is all now raised in England, while much of the yarn is exported to France and mixed with French silk goods.

The many goats are often kept for their rich and healthy milk for children feeding and for milk use. They will give from one to two quarts a day. It is highly nutritious. If the skin is dressed with the fleece on it can readily be dyed any color, and then it is made into muffs, capes, beautiful trimmings for heavy winter garments, etc. One brilliant moccasin all comes from the skin of a single goat. Ladies' and gentlemen's kid gloves, carriage furnishings and trimmings, also furniture. The skin is the best in the world; while the meat of the young, tender kid properly served up, is a toothsome dish. It was, indeed, the great delicacy of old Bible times. In short, there are so many practical uses to which the Angora can be turned that to give the market is next to impossible, while he feeds upon grass and bushes, and can be raised at a cost not much beyond a common chicken. If the grass and bushes that perish in this part of Texas annually for the want of consumption were converted into Angora fleeces and animals, the export trade of Galveston, in those articles alone, would more than double her present cotton commerce.

Send your idle young men, if you have any, out into these mountains to raise sheep and Angoras. Here are your gold mines, indeed, and "there's millions in 'em." Mr. Parish began with next to nothing. His place is worth over \$50,000 to-day, and he has \$100,000 in sight.

From another of our exchanges we take the following:

ANGORA GOATS IN TEXAS.

Over thirty odd years ago W. D. Parish crossed Trinity river, in Texas, with a horse, saddle, bridle and \$300 cash as the sum total of his wealth. In the spring of 1852 he settled upon the present ranch, near Leon Springs, twenty-two miles south of San Antonio, now containing 4,000 acres, with over 1,000 enclosed in pastures and a small field for cultivation, besides a large peach orchard and garden. Here he raised sheep with good success, but his bonanza he discovered in raising Angora goats.

Mr. Parish began, some three years ago, with 15 head of imported Angora goats from far-off Asia. He now has about 1,000 head crossed in from the Mexican goat. Last spring he had about 300 head, prior to the kidding season. They yielded over 500 more pounds, which will produce between 600 and 700 more this spring. He has one penny that has yielded six kids in fifteen months.

The hair is worth \$1 per pound, and the average yield per animal is 31 pounds from the muffs and 110 pounds from the bodies, with a 5 to 10 from the best specimens.

Mr. Parish thought the American breeders would far surpass anything ever yet attained in Asia, as our people are so much more intelligent and thorough, and Texas—especially this mountain portion—is so well adapted to the goat. It supplies every requisite.

deep enough to prevent tearing out; pull the skin over the neck-bone and tie firmly. Truss the turkey into shape, lay it in the dripping pan, and put into a brisk oven, without any water in the pan. Tie a piece of good butter into a bit of soft, thin cloth, and rub over the fowl frequently while roasting. A year-old bird will require three hours' cooking. Have the oven moderate the last half of the time.—Cook Book of Mrs. Warray.

THE CHUFA.—A correspondent of the *Florida Agriculturist* writes as follows about the chufas:

Last spring I procured one peck of chufas and planted them, one in a hill, every eighteen inches apart, and rows three feet apart, requiring about one acre of ground. The ground was ordinary unfertilized pine land, that had been cleared about one year. Notwithstanding the very dry year, the chufas made about two-thirds of a crop, and eight head of grown hogs—good frames, but not fat—were turned into the inclosure, and became very fat in about six weeks. We also gathered about one bushel for seed, and the patch is amply seeded for next season, and one dozen fresh hogs next fall. The meat and hard from the hogs was very sweet and palatable, and saved without the loss of a pound. With regard to getting rid of the chufa, some five years ago I planted a quart for seed, and our yard fowls, having access to them, scratched up and ate every one.

A NEW AND WONDERFUL FRUIT. Diospyros Kaki, known as the date-plum or Japanese persimmon, has been grown in California, and its successful culture fully established. The tree is highly ornamental, is a prolific bearer, is as hardy as the pear, and ripens early. The fruit is solid, and can be shipped across the continent. When dried it is equal to figs, and can be kept a long time. It is of a bright yellow, orange or vermilion color, and is unsurpassed for the table, being thought by some to be equal to the peach or strawberry. Its average weight is from one-half pound to one pound. The wood is valuable for manufacturing, being a species of the ebony order—*Ebenaceae*. It will bear in front one to three years. Cultivate the same as the apple, and in the same variety of soil. Grafted and reliable stock can be sent by mail.—Rev. H. J. Gould, San Francisco.

THE QUEEN BEE.—Reanner relates the following anecdote, of which he was a witness:

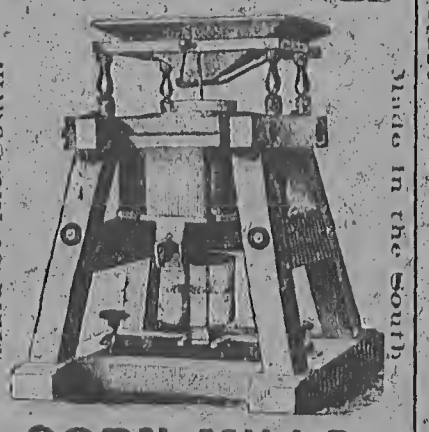
A queen bee and some of her attendants were apparently drowned in a brook. He took them out of the water, and found that neither the queen nor her attendants were quite dead. Reanner exposed them to a gentle heat, by which they were revived. The plebeian bees recovered first. The moment they saw signs of animation in their queen they approached her and bestowed upon her all the care in their power, licking and rubbing her; and when the queen had acquired sufficient force to move they hummed aloud, as if in triumph.

No one need pride himself upon genius, for it is the free gift of God; but of honest industry and true devotion to his destiny, any man may well be proud; indeed this thorough integrity of purpose is itself the divine idea in its common form, and no really honest mind is without communion with God.—Fichte.

Brown, blight your children as frosty nights blight your plants.

MACHINERY, TIES, ETC.

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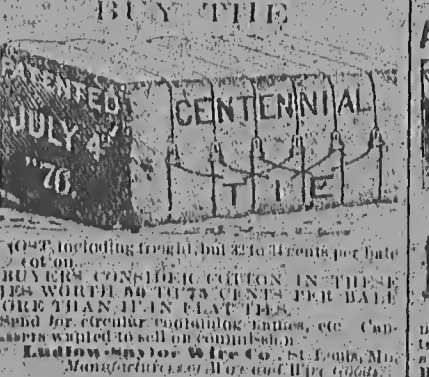
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C. G. ANDREWS, President.

JACKSON, LA., Aug. 9, 1877.

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branch of the curriculum. The constant

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JULY, 1877.

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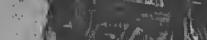
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 OOLONG, BLACK—35c, 40c, 50c, 60c, 75c.
 Best at \$1 per lb.
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 Very choice, \$1. Extra choice, \$1 20.
 And a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Japan, Assam, Mandarin and Caper Teas.

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 GOOD BHO, parched or ground. 25c per lb.

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REAL OLD GUVERMENT JAVA..... 35.
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ANNUAL SALES IN PARIS ALONE, 1,300,000 BOTTLES.
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\$209,750 11s. 11d., equal to \$3,08,168 37.
The losses during the year were
\$160,715 0s. 9d., equal to \$2,31,394 64,
and after paying all charges and expenses the account shows a surplus profit from Fire business alone of
\$210,579 11s. 3d., equal to \$2,17,375 33.
The Fire Reserve Fund was increased to
\$1,060,000, equal to \$5,99,060.
and a balance was carried to the new account from Profit and Loss account of
\$109,987 16s. 3d., equal to \$70,998 80.
The total invested funds of the Company now amount to
\$2,410,644 0s. 10d., equal to \$27,729,812,
of which \$3,052,063 is held by Trustees in the United States for the security of American policyholders.
The above exhibit of the business of the Company, December 31, 1876, shows that although the losses paid since the American Branch was established have been unprecedented in this country; it is now stronger in means and resources than ever before.
It must not be forgotten also that while many companies incur risk only for their surplus capital and assets, this Company risks besides its large subscribed capital and its accumulated fund, the entire Portion of its 1,500 shareholdes, whose liability is unlimited, thus insuring payment in full of all claims against them, whether their number and amount.
AND, FOSTER ELLIOT,
Resident Secretary.

NEW ORLEANS, March 20, 1877.

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12 Dinner Plates,	1 Soup Tureen,
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12 Preserver Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Mint Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickles Dishes.

Stone China DINNER SET for..... \$9 50
Stone China TEA SET..... 2 50
Decorated CHINA SET..... 3 50
Real French China DINNER SET..... 15 00
Gold Band China TEA SET..... 7 00
Table TUNICENTS, per dozen..... 20 00
Table COFFINETS, per dozen..... 70 00

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, NOVEMBER 1, 1877.

NO. 41.

INDIAN SUMMER.

BY L. P. HARRIS.

As the fall mellowed days are over,
And the sun is mellow as the morn;
The leaves are brown upon the cooling floor,
And brown the elms that plume the rippling corn.
All sounds are hushed of rearing and of mowing;
The whistles low; the waters lie untroubled;
No whistle down nor gossamer is flowing,
No half a loquacious cadence in the world.
And vineyards white and farms along the valley
Are mute and the voices and the sheaves,
Save round the barns the noise of rattle and rattle,
Among the tenant-masons of the eaves.
Far the upland glades are flecked in splendor
And orchards bend beneath their weight of apples,
And groves are bright in scarlet and in gold.
But hark! I hear the pheasant's muted drumming;
The turtle's murmur from a distant dell;
A drowsy bee in many fangles humming;
The far, faint, indistinct tenor of a bell.
And now, from yonder beech-trunk cheer and
Sterile
The rustle of the yellow-hammer's fall;
The sharp shaven bark of the squirrel;
A dropping nut, and all again is still.

News of the Week.

DOMESTIC.

BALTIMORE, Oct. 21.—The election for mayor and members of the City Council was quiet and orderly. The vote was unusually large. George F. Kane, Democrat, 31,778; Joseph Thompson, Workingmen's candidate, 17,339; H. M. Wardwell, Reform, 25. The Democrats elected every member of both branches of the council.

MEMPHIS, TENN., Oct. 26.—Rev. Morris Henderson, colored pastor of the Beale Street Colored Baptist Church, died this evening, after a long illness, aged seventy-four. He was a remarkable man, and by his efforts alone had raised and expended upon his church, since 1841, the sum of \$45,000, and for the failure of the Freedmen's Bank would have completed it. His church, books show a membership of two thousand, five hundred, and he was idolized by his members, and beloved and respected by all who knew him.

NEW YORK, Oct. 25.—The one hundred and eleventh anniversary of the establishment of the first Methodist church in New York was celebrated to-day. Rev. J. L. Beck presided at the love-feast, and the morning sermon was preached by Rev. Dr. C. H. Fowler, editor of the *Christian Advocate*. In the afternoon the union platform meeting was presided over by A. V. Stout, Remonders were made by Hon. T. W. Price, of Philadelphia, and Rev. Dr. Horst, president of the Drew Theological Seminary. A young people's prayer meeting was held at 6 o'clock.

There was preaching in the evening by Rev. Dr. L. D. Dushell, secretary of the Board of Missions. A considerable sum of money was subscribed toward paying off the debt of the church. The Bible used by Philip Embury, who preached the first sermon at his own house in 1776, and for the congregation when the chapel was built in 1768, was used to-day. The altar rail of the first meeting-house and the clock presented by Wesley were also in the church.

INDIANAPOLIS, Oct. 28.—The condition of Senator Morton is not so hopeful as it has been for a week past. His stomach has retained nothing that has been taken into it for the past twenty-four hours, and as a consequence he has grown weaker. He has been kept up, in fact, by the administration of opiate and nutritive aid by hypodermic process. His attending physician, Dr. Thompson, does not think there is any possibility of his immediate death, yet it is evident that he cannot last long unless there is a change in the condition of his stomach.

PHILADELPHIA, Oct. 28.—Edwin Adams, the actor, died this morning, at the residence of Dan. Gardner, and in the latter's arms. He was conscious until within an hour of his demise, when he called his wife to his bedside and bade her good-by. The obsequies will be held in St. James Episcopal Church on Thursday next, and interment will take place at Mount Moriah Cemetery.

WASHINGTON, Oct. 28.—The President leaves on a special car for Richmond early to-morrow.

The President proclaims the twenty-ninth of November as a day of national thanksgiving.

The committees were announced. Wood, of New York, chairman of Ways and Means, and Atkins, of Tennessee, chairman of Appropriations.

NEW YORK, Oct. 28.—Mayor Ely today received an appeal from the mayor of Fernandina. The appeal says eight hundred families have to be supported before business can be resumed. They had on hand \$300, and required \$7,000 to keep the well from starving and to supply the sick with necessities.

JACKSONVILLE, Oct. 28.—Fernandina has made another appeal. The funds are entirely exhausted, and

hundreds of people to feed. The situation, as regards destitution, has hardly been worse during the epidemic than now. The fever is under control of the resident physicians, and Dr. Luke P. Blackburn, of Louisville, who went to Fernandina some time ago, left to-day to solicit aid in the West. There have been nine cases since the last report, and one death.

MONTGOMERY, Oct. 29.—The Alabama State Fair commences to-morrow. Crowds have already commenced to assemble, and the streets are thronged with strangers, and many stock exhibitors from Kentucky and Tennessee. The machinery is being brought in, and the fair is flowing. On Friday there will be a grand review of the troops, including the cadets of the Agricultural College—by the Governor and staff.

MEMPHIS, Oct. 29.—Gen. Bedford Forrest, the great Confederate cavalry officer, died at 7:30 o'clock this evening, at the residence of his brother, Col. Jesse Forrest, on Union street.

WASHINGTON, Oct. 31.—A meeting was held to-night at the rooms of Col. Casey Young, fully attended by the Southern members of Congress, and many Confederate officers and soldiers here. The meeting was a demonstration of regret for the death of Gen. N. B. Forrest. Gen. Chalmers, member of Congress from the fourth district of Mississippi, second in command under Gen. Forrest during the war, presided. Gen. Dibble, of Tennessee, was secretary. A committee was appointed to draft suitable resolutions to be reported at a subsequent meeting.

Senator Morgan, of Alabama, is of the President's party to Richmond. There were ovations everywhere along the route, augmented by firing of cannon at the more important places, and the music of brass bands at the chief cities.

FOREIGN.

PARIS, Oct. 21.—Gen. Grant was received at the railway station by Minister Naves, the American consul general and vice consul at Paris, Mr. Partridge, formerly American minister to Brazil, Mrs. J. Meredith Read, and many leading American residents.

Soon after the arrival of the train, which was a four-lane, Gen. Grant and Mrs. Grant were conducted by the members of the American legation, M. Mallard, the introducer of ambassadors, and an aide-de-camp, to a saloon specially prepared for them, where they were cordially and repeatedly cheered.

The general was visibly moved by the warmth of the reception. He shook hands with a large number of countrymen, and one of his French welcomers presented a beautiful bouquet to Mrs. Grant. At the conclusion of this informal reception the general and party drove to the Hotel Bristol.

Gen. Grant will visit President MacMahon at two o'clock to-morrow afternoon.

LOUISVILLE, Oct. 26.—The defeat of the Turks and the establishment of a strong Russian force west of Plevna looks like the beginning of a serious attempt to shut Ghazi Osman in his line, and submit Plevna to a regular siege.

Gen. Gourko's movement seems to have been part of a concerted plan. A portion of the imperial guard crossed the Vid between Nikopolis and Plevna, passing Osman's left.

Gen. Gourko's cavalry crossed the upper Vid, west of Layatz, swept the Orlovic road, got in communication with the forces coming from the north, and made a combined attack on the Turks, who were commanded by Hefzi Pasha, the same who took the first convoy into Plevna.

Simultaneously with this attack a heavy cannonade was opened along the entire line east of Plevna, and demonstrations made to give the impression of an intended assault.

A Russian official dispatch, dated Tschelchitz, before Plevna, October 25, says: Yesterday, after a desperate engagement of ten hours, General Gourko's detachment, co-operating with a portion of the imperial guard, captured a strong Turkish position between Gurji Dabnik and Teleche.

Gen. Gourko then stationed himself on the Sofia road, strengthening his position with new fortifications. This engagement also resulted in the capture of Ahmet Ewsi Pasha, together with his chief of staff, many other Turkish officers, about three thousand foot soldiers, and an entire regiment of cavalry. Four cannon and a quantity of rifles and ammunition were also captured. Our loss is unknown, but must have been considerable.

HAVANA, Oct. 27.—Advices from the city of Mexico to the eighteenth say: An attempted revolution in the State of Michoacan was instantly suppressed.

It is authentically reported that the State of Sonora has seceded. Peace prevails in other States.

Reported assassinations on northern borders prove untrue.

President Diaz shows an inflexible determination to extrude criminals from the Rio Grande, believing extradition necessary to preserve the national decorum.

Gen. Trevino and Gov. Charles of Coahuila, arrived at the capital on the sixteenth instant from the border States, bringing favorable accounts of the situation, except the discontent that is manifested at Diaz's determination to extrude all criminals.

Several regiments of infantry and cavalry have marched for the border. Bellos of the Lerdo faction are still at work. The Lerdoists are actively organizing to co-operate with Escobedo in his efforts on the Rio Grande.

PARIS, Oct. 27.—The following are ex-President Grant's definite arrangements: He lines on the first of November with United States Consul General Torbert; on the third of November with President MacMahon; a grand banquet of American residents on the sixth; and an extraordinary performance of Italian opera will be given in his honor on the eighth of November. He lines on the nineteenth of November with the banker Seligman. At the end of November ex-President Grant and family will go to Spain, and thence to Lisbon. They will return to Seville and take an American steamer at Malaga, conveying them to Gibraltar and London, and thence to the coast of Barbary, disembarking at Alexandria. Gen. Grant will stay some days in Egypt, and return by way of Malta to Italy, where he will remain some time.

LONDON, Oct. 27.—The *Daily News* correspondent represents the investment of Plevna as complete. The Russians appear determined to surround Plevna by a series of works, as the Germans did Paris. The correspondent doubts whether Plevna is provisionally for a winter's siege. The correspondent concludes: I must say now that the question of a second campaign is resolutely faced, and the prospects look more hopeful for the Russians than at any time since Gen. Krudener's defeat in July.

LONDON, Oct. 29.—A Reuter from Bucharest, dated to-day, says: Yesterday a body of Russians carried the Turkish position at Teleche, west of Plevna. On Pasha, several officers and seven companies of Turkish troops were taken prisoners. Three cannon were captured.

Later intelligence from Paris shows that fifteen second ballots were had yesterday, resulting in the election of 11 Conservatives and 4 Republicans. By this result the chamber will stand 220 Republicans and 210 Conservatives.

Two hundred and fifty persons perished in the High Blantyre colliery explosion.

ST. PETERSBURG, Oct. 29.—A special dispatch from Alexandria to the *Globe* October 27 gives no later information about Kars than that that place is completely invested. The dispatch says Gen. Bruckazoff has occupied Bayazid.

LONDON, October 29.—The capture of Teleche indicates that the Russians have a firm hold on the Plevna and Sofia road, but it is not yet certain that Plevna is entirely surrounded.

The road to Widda, by way of Rahova, is believed to still be in the possession of the Turks, and that Ghazi Osman Pasha will make a desperate effort to keep it.

The *Times* Paris correspondent telegraphs: It seems now settled that the cabinet, abandoning the idea of resistance, will retire before the seventh of November, or will merely hold office long enough to offer a justification of its policy in the Senate. Whether it retires a little earlier or later is immaterial. The essential and now apparently settled thing is that it will retire.

From the Work.

SEASHORE DISTRICT, MISSISSIPPI CONFERENCE.—Mr. Editor: I think it is the general opinion of those who are possessed of correct information that this district is in process of great improvement in finances, spirituality and material wealth. On the Gulf coast the improvement is especially manifest. Last year, on this part, there was an accession of 267 new members. This year up to date there are 217, and a hopeful prospect of many more. A very encouraging feature about these new recruits is that, with the exception of about five, they hold out faithful in the service of God.

Interesting revival meetings have been recently held at Conville, Hainsboro and Biloxi, on the Ocean Springs circuit; at Salem and ML Pleasant, in the Pascagoula work; at White Plains church; at Hope-well and Byrd's chapel, in the Columbia circuit; and at Gainesville, in the Pearl River circuit. In the Moss Point circuit there have been valuable accessions to the membership.

On the Pearl River circuit one new church has been built; another is in process of erection, and still another church and parsonage to be built in the town of Pearl River. The projected, and partly provided for us to material and money. Police-vent and have contributed from their mills all the lumber requisite for both buildings.

In Biloxi, a few weeks since, Bro. A. B. Nicholson, W. W. Hopper and myself held a meeting of very special interest. Those who know Biloxi associate it with the idea of great wickedness and profanation of religion; and yet over in that town, where the scum of New Orleans society comes out on the excursion trains to desecrate the holy Sabbath, God has a people warm-hearted, zealous and true. Here, while our meeting was progressing for eight days, we were complete masters of the situation; and sat, whether invisible or in human form, was held in abeyance while the work of God

progressed. It was a glorious time, and the cause of Protestant Christianity has received a new impulse there.

And now, in closing up the second year of service on this district, I rejoice that there have been so many manifestations of God's presence and approbation, and that my intercourse with the preachers and officials of the district, and the people generally, has been so universally harmonious and profitable.

THOS. PRICE.

OCTOBER 15, 1877.

BAYOU BLEUE, LA.—Mr. Editor: It is with gratitude to God that we are permitted to report one of the most gracious revivals of religion, on a portion of our work, that it has ever been our fortune to witness. We commenced a protracted meeting on Bayou Beuf September 21, and continued it until the tenth of October, with nineteen accessions to the church, whose ages ranged from twelve to forty-five years. There were nearly as many conversions as accessions. There are others to be received at our next appointment as results of this meeting. The entire church was wonderfully revived, and the heaven permeated nearly every family in the community. For thoroughness we have never seen it excelled. Young men who were estranged, and previously most bitter enemies, embraced each other in the love of Jesus. Fathers and mothers, brothers and sisters, kindred and friends rejoiced in the perfect reconciliation through the instrumentality of the Holy Spirit. The family altar has been erected where before, if not unknown, it was at least sadly neglected. Prayer and class meetings were instituted, young men and maidens leading in public and family prayer.

Another result, and by no means the least, we have been talking for some time of building a church at this point, on land donated for this purpose by one of our noble-hearted brethren at Washington, and this revival has given a new impetus in this direction. A plan for the building has been drawn, the amount necessary for purchasing lumber, etc., estimated, and collections for the same pushed forward rapidly. The brethren have gone to work with zeal and energy worthy of all praise, and their labors so far have been crowned with abundant success. We can safely predict that this new church will be dedicated to the service of God early in the coming year.

Brethren at Washington and Waxia churches are praying daily that God may visit them with an outpouring of the Holy Spirit before the Conference year closes. We are encouraged to look forward hopefully. We would gratefully acknowledge our indebtedness to our beloved elder, Rev. J. E. Cobb, and Rev. J. J. Bils, of Opelousas, for timely assistance rendered during the first days of our meeting. Pray for us.

ROBERT S. BUELL, Pastor.

CHINA GROVE CAMP MEETING.

Mr. Editor: On the opening of the tenth instant we closed the tenth annual meeting at China Grove camp ground, Dale county, Alabama, with very flattering results. The Lord was felt in the majesty of his power, and abundantly rewarded those who made sacrifices for the purpose of supporting the meeting.

There were in all eighteen ministers present. The preaching was as good as any former meeting. Indeed it was a treat to listen to the powerful and eloquent expositions of the Scriptures by these learned divines. From the very first sermon until the last could be seen clearly the manifestations of the power of God accompanying the words of these faithful ministers of the Lord Jesus, and no doubt the seed sown by them will spring up and produce abundant fruit in the future. Seventeen were added to the church, and scores converted. The number of accessions falls somewhat short of former occasions, which is accounted for by the fact that protracted meetings have been held at all the adjacent appointments this year, and at them the Lord has graciously revived the people and added many souls to the fold of Christ.

The tent-holders resolved to continue the meeting indefinitely; so on Friday night before the first Sunday in October, 1877, the church will again meet in its annual reunion at China Grove camp ground. Can you not be with us, Mr. Editor?

Yours, etc.,

H. M. GILLIS, P. C.

CHINA, ALA., OCTOBER 10, 1877.

BATON ROUGE CHURCH.—Mr. Editor: Our protracted services were closed last Sunday night, after a continuance of just three weeks. That was indeed timely and efficient help you sent us in Bro. J. T. Sawyer. The Lord owned and blessed his labors abundantly, and gave him a place in all our hearts. Among the visible results of the meeting are sixty names added to the church-roll, and sixty-one souls converted to God. Thankwarm and careless members were drawn nearer to God, and many faithful souls were enabled, day by day, to "sit together in heavenly places in Christ Jesus." The morning meetings grew in interest all the time, and were the sweetest and best of the kind I ever knew.

We held three children's meetings on the several Saturdays. They were intensely interesting, and, I doubt not, many a young heart was turned to Jesus that will be his for time and for eternity.

The congregation increased to the very close of the meeting, and we cherish the hope that impressions were made which will lead to the surrender of other souls to the sweet service of the divine Master. We go into quarters under our great Captain, praying him to discipline forces, to teach our hands to war, and fingers to flight, and then to lead us forth to other battles, and further conquests of souls to God and heaven.

A. E. GOODWIN.

BATON ROUGE, OCT. 17, 1877.

SALEM CAMP MEETING, PASCA-

GOULA MISSION, MISSISSIPPI CONFERENCE.—Mr. Editor: The work of the Lord is prospering in this country. Salem camp meeting commenced on Thursday night, October 1, and continued until Monday following. Salem is one of the oldest camp grounds in the Mississippi Conference. It is situated on beautiful grounds in the pine forest—a place which is free from excitement, and which is calculated to attract the attention of those who meet to worship. During the meeting there were twelve ministers of the gospel in attendance. About five hundred persons attended the meeting, and so far as I am able to say, all departed themselves well. The meeting seemed to increase in interest from the time it began until it closed. The last day of the feast was the best. Ten persons joined the church, and we have many reasons to believe that they are not only members of the church below, but that they are members of the church above. Many of the church members who have been living in spiritual darkness were made to feel that the dark clouds of sin have rolled away from their spiritual sky, and they rejoiced and shouted the praises of God. May this old camp ground—which has been a camp ground for over forty years—continue to be a blessing to the people living in the surrounding country; and may the good people who have sustained this glorious institution be amply rewarded, both in this and in the world to come.

J. S. C.

MISSISSIPPI, OCT. 18, 1877.

WARRINGTON STATION, MOBILE DISTRICT.—Mr. Editor: I learn, by a recent article in your paper, that a number of charges are being filed against the assessments. Warrington is not one of them, however. We have raised in full the following assessments: Foreign and domestic missions, Conference fund, Bishops' fund, Publishing House and Bible cause. At a recent meeting of the official board arrangements were made to settle the church debt, which has been a trouble to the board for some time. This being done, the secretary of the board of stewards announced that they were behind with the salary of the preacher in charge, and the board immediately resolved to become responsible for the assessment. They took the position that as they made the assessment, it was their duty to see that it was paid, that the laborer was worthy of his hire, and that it was the duty of every member of the church to contribute to the support of the gospel. So much for a faithful board of stewards. We have had some very precious seasons of refreshing from the presence of the Lord.

Yours,

SEBASTIAN RING CHURCH, MISSISSIPPI CONFERENCE.—Mr. Editor: Our work has prospered this year. We have received by baptism and form of discipline ninety-six members, many of them excellent young

men, who will be useful to the church.

The *Advocate* is generally circulated, and we are coming up admirably with the finances. May Heaven's richest blessing be upon you in your arduous labors.

Your brother in Christ,

W. D. DOMESTICK.

OCTOBER 20, 1877.

Pounding, Etc.

Mr. Editor: You have perhaps heard of the thing indicated by the heading of this article. The word, as I use it, has a specific signification. I will define by giving a short history of the event it refers to. Last Friday, about four P. M., the people began to assemble at the parsonage, evidently with the intention of enjoying a pleasant visit to the preacher's family, as they were principally ladies and children. A passer-by would have seen nothing significant in all this; but after awhile the arrival of sundry suspicious-looking baskets and boxes began to give matters a different aspect. Several of my noble sisters took formal possession of the house, and sent the preacher's wife to entertain the company. As night approached signs of coming events began to multiply. The mistress of ceremonies ordered a table set in the hall, the dining-room gave forth the rattle of business, the parlor was full of sweet faces and splendid music. Supper was announced, to which your reporter led the way; and as we passed—ah! that table! Just think of it, Mr. Editor! One hundred and fifty-three yards of splendid calico, suits for the little children, of various sizes, flour, ham, sugar, coffee, salt, rice; in fact everything nice that could be thought of almost, from a barrel of blue flour to a roll of candy, from broadcloth to brown domestic, and all amounting in value to \$125—presents for the pastor and family. Mr. Editor, you must excuse bad writing and poor rhetoric, for I am so grateful I can scarcely write at all. Doesn't it make your mouth water, my brother, to hear of such treatment to a preacher? Add to this that many in the community participated who are not members; and, further, that this model church is square to date in the matter of the preacher's salary, and pledged for what remains for the rest of the year; that we are a night, preacher and people, and I know if you have any of the element left in your nature you envy me my place as pastor of this Moss Point church. The Lord has blessed us so far. To him be all the praise!

J. W. K. SMITH.

MOSS POINT, MISS., OCT. 18, 1877.

Stanley at St. Paul de Loando.

THE EXPLORER AND HIS FOLLOWERS

HOSPITALLY RECEIVED THERE.

WASHINGTON, October 18.—The Department of State has received a dispatch from the commercial agent at the United States at St. Paul de Loando announcing the arrival at that place, on the twenty-first of August, on board the Portuguese man-of-war Rio Panega of Stanley, the African explorer. He has discovered the source of the Congo, which he proves to be a continuation of the Limpopo. He has traveled through a country hitherto unknown to the civilized world, inhabited by tribes who for the most part looked upon himself and his companions as half beasts, the only to be killed. He passed fifty-seven canyons of the Congo, above which the river is navigable for large vessels for over 2,000 miles after passing all the falls below Yellaba. His company being sick and dispirited, he struck across the country, and in five days arrived at Boma, where he met English and Portuguese traders. From Boma he was taken to La-benda in an English steamer, where he was taken on board the Portuguese man-of-war above mentioned. He is accompanied by 15 natives, all that are left of a company of 25 with which he set out from Zanzibar. Nothing could exceed the kindness toward the great traveler and his company of the officers of the Rio Panega and the entire Portuguese officials and people of Boma. The commercial agent transmits a copy of a dispatch from the governor of the province, congratulating him, as the representative of the American republic, on the great labors and discoveries of the illustrious citizen of the United States, Mr. Stanley, and offering him any assistance which it is in the power of the government to render.

The gospel is a proclamation of a free salvation for the chief of sinners, without money and without price; it bids them receive and live, embrace and be happy, obey and be holy; "Whosoever will let him take the water of life freely."

Some men are good because goodness pays best; some are good for nothing.

The Christian Advocate.

THURSDAY, NOVEMBER 1, 1877.

SINNER'S INVITATION.

Sinner, come, will you go,
To the hillsides of heaven?
Where the storms never blow,
And the long summer is given;
Where the bright blossoms are given,
And the leaves of the bower
In the breeze are flitting—
Where the saints are robed in white,
Cleansed in life's flowing fountain,
Shining beautiful and bright,
They inhabit the mountain,
Where no sin nor death,
Neither trouble nor sorrow,
Will be felt for a day,
Nor be feared for the morrow.

He's prepared thee a banquet,
Sinner, canst thou believe it?
And invites thee to come—
Sinner, wilt thou receive it?
Come, sinner, come,
For the life is receding,
And the Savior will soon
And forever cease pleading.

Where the rivers of joy
Or the bright plains are flowing,
There our bliss never shall cease;
To that land we are going,
Then say will you go,
And the world leave behind you?
Since its pleasures, you know,
Have but dazzled to blind you.

The Baptist Bible, or the American Bible Union.

BY REV. J. M. ROBERT, A. M.

As our Baptist brethren have made a new translation of the Bible, and substituted the word *immersion* for *baptism*, and are now trying to introduce it among the people on the plea that all the Protestant churches were represented among the translators, we propose to give some account of this movement. The whole thing was exposed in 1856 by the Rev. N. H. Lee, in a little book entitled "Immersionists Against the Bible." Those who have read up on this subject may think strange of the declaration that any one is trying to palm off this Baptist Bible as the joint work of all the Protestant churches. Yet such is the case. A few years ago a Baptist minister passed through the district I was serving, and distributed several hundred copies of the "New Testament, Translated by the American Bible Union," stating everywhere that it was "the joint work of all the churches." Recently, I have seen several letters from different sections, stating that certain Baptist ministers are making the same declaration in the social circle and in the pulpit. A few days ago I received a letter from Mississippi (forwarded to me by Dr. Linus Parker), in which the writer states that he had been requested by several of the brethren, and also by those who are not members of any church, to write to the editor or some other brother who may be informed in regard to the new revision of the Bible by the Baptists. The Baptist preachers in this section are publicly declaring from the stand, and wherever they go, that "each denomination united in this revision of the Bible." We wish to know at what place it was done. By whom was it done? And were any other denominations engaged in the revision besides the Baptist? Please answer through the Advocate, and give the facts. It is a question that must be met, and the facts clearly set before the people.

The necessity for such an article in a religious paper is truly humbling; but where the necessity exists some one ought to give the facts, and put the responsibility where it belongs.

The history of this Baptist Bible is as follows: In July, 1835, Rev. W. H. Pearce, a Baptist missionary at Bengal, applied to the American Bible Society to publish a translation of the Bible into the Bengalee language, which he and a Rev. Mr. Yates had made upon their own responsibility. These reverend gentlemen had the Christian frankness to state that they had translated the three terms *baptizo* and *baptisma* by words which signify *immerse* and *immersion*, and that on this account the Bible Society at Calcutta had refused to publish it. They further stated that this new Bengalee translation was made on the same principles as those which guided Dr. Judson in the Burmese translation, which translation the American Bible Society had patronized. This last announcement was news to the American Bible Society. They never dreamed that the great Dr. Judson had taken the liberty to make a *sectarian* translation of the Bible when they aided in its publication. This led to a thorough investigation of the whole question. The result was: the American Bible Society refused to aid or publish any translation of the Bible in any language where the translation did not conform to the English Bible. To have done otherwise, the American Bible Society would have forfeited her charter.

When this action of the American Bible Society was known, Dr. S. H. Cone and other Baptist ministers seceded from the American Bible Society, and formed the American

and Foreign Bible Society. The object of this society was to translate and publish the Bible with the word *immerse* substituted for *baptize*. In a speech at New York, October 3, 1850, Dr. Cone said: "The American and Foreign Bible Society was organized to vindicate a principle; and, according to this principle, *baptizo* and its cognates should be rendered by words signifying *immerse*, *immersion*," etc.

In the course of events the question came up in this new Bible Society whether they should not publish an English Bible with the word *immerse* substituted for *baptize*, seeing they were doing so in all the other languages. This brought some of the more considerate Baptists to a pause. The final consideration of this project was deferred till 1850, when they shrank from the responsibility of their original purpose, and decided to be content with the commonly received version of the English Scriptures; and at the anniversary of the society, in the same year, this decision was approved and adopted by a large majority of the society. Upon this decision the minority, with Dr. S. H. Cone at their head again, seceded from the secession, and formed what is styled the American Bible Union, which has given the world an English Bible in which the words *baptize* and *baptism* are changed into *immerse* and *immersion*.

The reader will observe two facts, viz: 1. That those who seceded from the American Bible Society and formed the American and Foreign Bible Society were all Baptists; and that they did this to "vindicate the principle that in translating the Bible into foreign languages the Greek word *baptizo* must be rendered by a word equivalent to the English word *immerse*." 2. That when this American and Foreign Bible Society—all of whom were Baptists—refused to publish an English Bible with *immerse* substituted for *baptize*, a small minority of the most extreme immersionists withdrew and formed the American Bible Union for the express purpose of publishing a new English version of the Bible in which *baptizo* should be rendered by the English word *immerse*. In speaking of these two secessions Dr. Cone says: "We fought the battle with the Pedobaptists, and now we have to fight the battle over again with the Baptists, who will not allow *immerse*, *immersion*, etc., to have a place in the New Testament. Either fear or shame, or some other motive of which I know nothing, deters many from bearing in English the same testimony for Christ's despised ordinance of *immersion* which they have made it the imperative duty of their missionaries to bear in all the languages of the heathen." In the Fifth Annual Report, page 8, Dr. Cone says: "Our only business is to uphold *immersionist* versions, and give them as large a circulation as we can; and this becomes our business, because all the rest of the Christian world have thrown them away. This single object is our rallying point."

Such is a brief history of the origin and design of the organization of the American Bible Union, which has given the English-speaking world an *immersionist* Bible. And in the face of the above facts and declarations of the one business and single object of this society, we are told that "it is not a sectarian movement—that all the churches are represented in it." O shame! where is thy blush?

I am aware that while this "single object" of making an *immersionist* Bible was going on, the society sent out agents with circulars, stating that "all the churches had representatives in the work." But when they were called upon to tell who they were, and to give their names; they refused to do so; and the only reason they assigned was that to give the names of these men "would subject them to severe persecution." A very good reason, I should think. But pray tell us who these unknown men were representing?

Now the truth is: it was only a fragment of the Baptist denomination, and the great body of the Campbellites, that united in the movement. Who have been the officers and managers of the American Bible Union all the time? Why, none but Baptists and Campbellites. Whoever it was that did the translating, we know, from the published records of the society, that there was a "committee of final revision" composed of immersionists of the deepest water, whose duty it was "to examine carefully each manuscript, and to recommend none for the press unless they are satisfied." Men who had seceded from two Bible societies in order to form a Bible society that would "put *immerse* in the Bible" would not let any manuscript pass them as a committee of final revision without putting in *immerse* for *baptize*. So when their new version of the English Bible came to light the word *Baptist*, or *baptize*, or *baptism*, is not to be found in it; but it is *immerse*, *immersion*

and *immersion* every time! That satisfied the committee!

It is due the Baptists of this country to say that a large majority of them held on to the American Bible Society, and have continued to co-operate with it until this day. Some of the most learned men in the Baptist Church have written an expose of the *shams* of the American Bible Union, and have rejected and denounced the new version as an outrage upon the Christianity of this age. So far as I can learn, every intelligent Baptist in the land is ashamed of the new version. The whole thing originated in sectarian fanaticism, and no one but sectarian fanatics have tried to force it into respectable notice.

Those who want to see a full history of the movement, from authoritative sources, can do so by sending sixty cents to Dr. A. H. Redford, Nashville, Tenn., and getting a copy of Dr. Lee's book, referred to in the beginning of this article. They will see some things in that book worth knowing. I wish our people would read up in all such matters.

TALLADEGA, ALABAMA.

The Preacher's Pay.

Some things we are beginning to learn. One is that the Christian minister is not an object of charity. The Lord said: "The laborer is worthy of his hire." He did not say "alms." Not to pay him is to "muzzle the ox that treadeth out the corn." In farm-life we know what that comes to—a dead ox. We have a neighbor—a freedman—who has during this year tried the experiment of making a crop without "adequate support" for his mule. Result: a poor crop, a very poor mule. Also, as we fear, a demoralized freedman. This correspondent has a little corn-patch not far from the freedman's empty crib and hungry mule. Some how the corn-patch suffers, and the tracks point toward that crib and mule. We will not say more, lest we place ourselves in the category of some of our Northern critics of Southern affairs, and guess where we lack knowledge.

Perhaps we have done this freedman injustice in one point. He may have "promised" the mule, in the beginning of the year, that he would "do something handsome" for him at the harvest. What effect the promise has upon the mule's gastric nerves we cannot imagine. But we can count the mule's ribs. Three evenings ago we passed him in the road. His air was meditative. Perhaps retrospective—thinking of the good old days when he "knew his owner" and the "master's crib." Perhaps prospective—meditating a strike—that is, an incursion into this correspondent's patch. But he will never make another crop on a promise. He cannot.

Alas! these promises unredeemed. The first financial trouble we ever had came this way. We had faith in the pledges of our masters; acted on our faith; made the crop and found fragments of broken reed—being dry and hard—piercing our hand. We have never leaped on one since. It was eleven years ago, but the dearly-learned lesson sticks.

But the next year's work had to be done under the burden of that broken promise. It was heavy; the disgust as heavy as the debt. Pardon this reminiscence, gentle reader, or blame the mule with it, or the freedman, or the promisers who won our confidence when we were younger.

It is to be feared that our Methodist financial ideas are getting mixed. The Discipline a book that many regard as a manual of pious counsels without binding force) says something about the duty of estimating the amount necessary to the support of pastors. Some boards of stewards and Quarterly Conferences have proceeded on this plan, and have been generous. Some have made generous estimates, with the distinct intimation at the time that they did not expect to "raise it."

One scene we recall that had its pathetic side. A venerable preacher was appointed to a circuit. At the beginning of the year the stewards reported to the Quarterly Conference \$250 as the amount they propose to "allow" their pastor. The presiding elder protested. The stewards said: "We can't raise more than \$250." The old preacher rose up and begged them to "say \$300, whether they raised it or not. It looked more decent; he thought he could preach better; it cowed him to think they only judged him—a preacher thirty years—to be worth \$250." There was something in his view. It does seem reasonable that a man's services should be "estimated" at their worth, whether paid for or not. There is some educational value in saying: "Our pastor should be paid a decent salary." But in such cases (expressed being our lamp) it is not safe for the pastor to "discount the promise."

Of late the practice with many stewards is this: estimate not what the preacher should have; but what

they think they can raise. They reason thus: "We estimated \$1,000 and raised \$500. We now propose to estimate the salary at \$500 and raise it all." If they only did!

We have heard this argument made many times. It seems conclusive. But there are at least two difficulties. First, this plan educates the wrong way—downward. It won't be long till these stewards and people will begin to feel that \$500 is all the pastor is worth. When they get able to pay more, they will not. And this estimate will hardly stand. By and by it will be \$400, or less. The educational influence of this plan of estimating only what they can (or will) pay is bad—narrowing. Second, the preacher generally suffers by the failure of the people to come up to even the lowered standard. In such a case the probability is that the receipts will be less than \$500; for they had been in the habit of falling under their estimates and promises. It is an old, chronic, fixed habit. It does not make them ashamed—they are used to it.

In the outset we said something about beginning to learn that Christian ministers are not objects of charity. But we are only beginning—we are still in the alphabet. A few bright scholars are in "words of a syllable," a very few have reached "backer," due in a thousand can read. How many times we hear a preacher say: "The stewards allowed me so and so." Hence we start with the words—the "Preacher's Pay." Preacher's allowance! Shame! The Conference season is upon us. The last Quarterly Conference are held, or will be held in a few weeks. Some will even hold the "fifth quarterly meeting," otherwise called "hide and follow meeting." These "fourth round" presiding elders' notices always make us sad. We know what is coming to the majority of our beloved itinerant brethren. We recall now the faces we have seen at these last settlements. We have seen the pined hands bleeding. "The sinking of heart—who can tell it that has not felt it? The hard year's work done—the meager promise broken. Wife and children must do without needful things. Some debt contracted on the strength of pledges made must go unsettled for a time. And the preacher moves away—with his burden of debt and anxiety. Talked about, too, when he is gone by those who induced him to go in debt by their promises! The first money he gets on the new work must go back to the old to pay "the debt." And this makes debt a certainty on the new work. So it goes on. The strain and friction increase. After awhile something breaks or burns. Saying nothing further about the preacher's loss, what a loss this sort of promising and falling inlets on the church! A poor mule may do his best, but he can't pull a deep-running plow. The process is this: bad feeding, a poor mule, and ever-fessening crop, a dead mule, spoiled field, a broken farmer.—H. in Southern Christian Advocate.

OBITUARIES.

Correspondents please write names and dates very distinctly. We follow only on proper notices. Ordinary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourning their loss," etc., are not edifying. Names, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fails to appear, let a duplicate be sent instead of a complaint.

DEATH OF MRS. LOIS A. WESTON. We copy the following beautiful tribute from the New Orleans *Times*, written by "Pearl Rivers":

"It is with sadness and regret that we take up our pen to chronicle the death of our friend and beloved cousin, Mrs. Lois A. Weston, wife of Mr. Henry Weston, at Logtown, Miss., on the twenty-fourth of this month. Our family is a large one—perhaps one of the largest in Mississippi—and in thinking over her numerous members we cannot help feeling that almost any one else in the circle of kindred could have been better spared than the sweet, good, useful woman and humble Christian who has been so lately taken from us. The comfort of an aged mother, the helpmate of her husband, mother of eight children, and mistress of a large house, whose doors were always open to the stranger, the orphan, and the sick in mind, heart or body, it seemed to us, who knew her charity and her usefulness, that 'Cousin Lois' was more needed to heaven than we see through a glass darkly; God's ways are not our ways, and it was our privilege to attend her funeral on the evening of the twenty-fifth. Ah! the sadness and solemnity of that simple country funeral, where the voices of little children crying for their dear mother pierced the heart, and where every mourner was a friend and a mourner indeed! Who that was present can ever forget it? The funeral services were held at Mrs. Weston's home in Logtown, by her pastor, the Rev. Mr. Cooper, and at five o'clock the long funeral procession of friends, relatives and old family servants wound its sad way to Pearl River, Miss., where all that was earthly of this loving and lovely woman was laid away to rest in the family burying ground.

"The gentle voice that spoke a kindly welcome to all is silent; the loving eyes that so often wept for the sorrows of others are closed; the tender hands that were never shut against the poor are clasped helplessly on her tender breast, and the willing feet that were quick to run on errands of mercy are cold in death; but her memory will bloom in our hearts like a fragrant flower, and her good works will follow her."

In speaking of a wealthy woman of rank, whose whole fortune was spent on the poor, the Rev. Dr. Walker, of this place, once said in a sermon: "She has a bank in heaven; and if giving to the poor is lending to the Lord, so it must be with our cousin; for if we were called upon to write an inscription on her tomb it would be this: *She never grew weary of giving.*"

SELINA CARSON was born in South Carolina in the year 1804, and was one of a large family who came with their parents, in 1819, to St. Mary parish, La., then a comparatively wild and unsettled region. Subject to affliction from early childhood, she was in a great measure deprived of the usual pleasures belonging to youth; yet her social and active spirit led her to participate, as far as was practicable, in those more quiet enjoyments from which she was not entirely debarred until age began to add its infirmities to those she already endured. While able to walk with an arm on which to lean for support, she would sit under the fig-tree, and to the homes of her relatives and friends, and was never absent from church when it was possible for her to be present. In the year 1844 she became a member of the Methodist Church, and from that time continued to acknowledge and strive to fulfill all her obligations as a church member and a Christian. She delighted in class meetings and prayer meetings, and loved to hear the songs of Zion. The members of her Sunday school class have not forgotten her faithful labors, which she continued until she was disabled by a fall, which caused her confinement to her room for many months.

Though of a timid and retiring nature, she had the spirit of one who seeks to follow Jesus as a little child. After many trying years of helplessness and suffering, her dying words of confidence and trust, the calm readiness with which she regarded the near approach of death, and made her arrangements in view of it, prove that she had not prayed and trusted in vain. But had received "dying grace for the dying hour." Of her naturally good qualities, her sympathy for the suffering, and her kindness to all who, to her more helpful years, appeared to her for aid or counsel, there is little need to speak, for they are remembered by all who knew her well. Her death took place peacefully on the seventeenth of September, 1877.

Mrs. MISSOURI S. PIPES, daughter of Jephthah Stallings, formerly of Jackson parish, La., was born May 18, 1812; married to T. C. Pipes October 8, 1838; and died of consumption, at the residence of her kind brother, Mr. John Stallings, near Vienna, September 17, 1877.

Mrs. Pipes was by nature one of the most gentle and amiable women ever known—lovely alike in soul and feature. We were very near neighbors for a time, and once during her illness she planted a beautiful lily in my memory, by her soft, soothing gentleness, which I shall love to keep fresh and blooming forever. In 1871 she attached herself to the Methodist Church at Douglas, and I am sure that her faith in the Lord Jesus was an uplifting plant, throwing out new roots, new blossoms and fresh fragrance to the last. In hours of deepest and darkest trouble she sustained herself with a quiet Christian grace and dignity which it does the good to remember. She stood in the deep water and drew the heavenly mantle of constancy about her, quietly awaiting God's own good time.

Life was not what she would have asked it for the years were reckoned, and well mixed with sorrow and sorrows. Some days before the shadows of mortality were barred, and the great springs of vital action ceased, the immortal spring up, and

"The pathway made glorious
With shoutings victorious."

While she was constrained to believe in the great goodness of an overruling worship, she was perfectly resigned to death, and when the great angel came she knew it was "with healing in his wings." There was no mental obscurity, no dread, no fear; but with an abiding trust—a peace which passeth all understanding—she laid down the life of earth to perfect that of the spirit in the never-fading home of the soul.

LUCIA A. COLEBET.

MRS. JULIA A. LOELIN, consort of James Loelin, and daughter of John and Jane Price, was born in Covington county, Miss., April 23, 1811, and died at Bryant, Hinds county, Miss., September 14, 1877.

Sister Loelin joined the church when quite young, and had lived a consistent Christian to within a few years of her death, when she became infirm, and her relationship with the church ceased. During a revival, held at Hyrum last August, she became an earnest seeker after salvation, and was happily converted at her home during the night. The day following she met her pastor at the church, with her face all aglow with heavenly light, saying: "I again know that the Lord, for Christ's sake, has forgiven all my sins." From that hour to her death she had much of the joy, peace and love of God abiding in her soul.

Only a short time before her death she said to her husband: "I am going home, never to return to you; but you can follow after me." She then quietly bade all around her adieu, and passed away into the beautiful realm of light, to be with Jesus forever. May the Savior comfort the husband and little son, and may they seek to "follow after her" to the land of rest.

W. D. DOMINICK.

DIED, in Trenton, La., October 11, 1877, Mrs. BENNETTA McGRUE, aged 28 years. She was received into the Methodist Church in October, 1876, by Bro. H. O. White. During the month of December, 1876, she contracted the disease of which she died. The pains of body were borne with patience. Various changes of situation and remedies effected no improvement in her condition. Gradually she ebbed away until it was lost in the ocean of eternity. She had faith in God's goodness and love, while she confessed herself a sinner. Her regret was that she had suffered her family to absorb too much of her time and care. The

day before she died she requested her pastor to read the fifty-first psalm for her, after which prayer was offered, in which she seemed to engage most fervently. Though the disease was of a lingering nature, yet she died suddenly; but died not as those without hope. Her memory is precious to her friends, and her true record is in the books above. She leaves a husband and four children, who look with hope to that blessed time.

"When friends shall meet again
Who have loved."

MAGGIE MCALL, daughter of E. L. and M. Loni Ricketts Woodlands, was born January 25, 1870, and died August 2, 1877. This announcement will enlist the hearty sympathy of the friends of these stricken parents. Maggie was their oldest child, was bright and beautiful, was sick only a few days, and died while her father was away from home. Ah! how sad was his heart on returning to find the place of his sweet child forever vacant in the family circle. May he who took her to himself at the void with his own love!

C. G. ANDREWS.

OUR precious little HORACE was born November 8, 1874, and died of membranous croup and diphtheria continued one month and one day.

A few days before he was taken sick we asked him who made him. He answered, "God." We asked again: "What did he make you for?" He replied: "To go to heaven." For two days and nights he suffered intensely, but at last deliverance came, and his sweet little soul went to heaven. he said.

LYMAN CARLEY.

WILLIE SEGRIST, second son of J. Wesley and M. Laise Mayfield, died at Ophir parish, Caldwell parish, La., September 12, 1877, aged three years. He was a sweet, lovely and good boy; too much idolized by his family. He was too amiable and pure to remain on earth; so the good Lord took him to dwell with his children in that home far beyond the temple's power.

LITTLE ROBERT LEE FULTON died in Yazoo county, Miss., September 5, 1877, aged nine and a half years. He was a good little boy—always obedient to his parents. He talked about heaven before he died, and died happy, and has gone home to be with his dear mother, who went before him about six years ago.

LEWIS R. FEATHERSTON.

AMANDA J. CLAYTON was born May 25, 1870, and died August 27, 1877, in Red River parish, La., aged seven years, three months and two days.

DIED, in Fort Worth, Texas, on Thursday, October 11, at three o'clock P. M., of typhoid fever, Miss. MARIA J. PHILLIPS, aged nineteen years.

MEDICAL.

VEGETINE

PURIFIES THE BLOOD.

RENOVATES AND INVIGORATES THE WHOLE SYSTEM.

Its Medicinal Properties are Alternative, Tonic, Solvent and Diuretic.

VEGETINE is made exclusively from the

Juices of carefully selected herbs, combined

and so strongly concentrated that it is

effectually absorbed into the system every

drop. It is a powerful blood-purifier, and

cures all diseases of the blood, such as

Scald Head, Ring Worm, Eruptions

of the Skin, Pimples, Blotches, Itch, Tetter,

Head and Ring Worm, and all

diseases of the skin, and all diseases of the

blood, such as Scald Head, Ring Worm,

Eruptions of the Skin, Pimples, Blotches,

Itch, Tetter, Head and Ring Worm, and

all diseases of the skin, and all diseases

of the blood, such as Scald Head, Ring

Worm, Eruptions of the Skin, Pimples,

Blotches, Itch, Tetter, Head and Ring

Worm, and all diseases of the skin, and

all diseases of the blood, such as Scald

Head, Ring Worm, Eruptions of the

Skin, Pimples, Blotches, Itch, Tetter,

Head and Ring Worm, and all diseases

of the skin, and all diseases of the blood,

such as Scald Head, Ring Worm, Eruptions

of the Skin, Pimples, Blotches, Itch,

Tetter, Head and Ring Worm, and all

diseases of the skin, and all diseases of

the blood, such as Scald Head, Ring

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NOVEMBER 1, 1877.

The Christian Advocate.

THURSDAY, NOVEMBER 1, 1877.

THE EMPTY PLACE.

Bright faces come and go, fair shapes
Hence on and down the wall;
A presence in the crowded room
Takes precedence of all.
We see it rise and fall, howe'er
By shadow or shadow cast—
A little vacant spot, wherefrom
One little face is lost.

The sound of music swells and falls,
And laughter fills our ears;
A silence, hallowed out of life,
Is all our spirit hears.

That silence, like a host of prayer,
Has drawn the loudest speech;
And, piercing through thought and song,
Our inmost sense can reach.

No thunder of the outer world,
No hurrying rage of path,
No passion-storm of love or grief
That beats on heart and brain;
No heart with such constraining strength,
No vital forces there,
As that dull, soundless ache of loss
Which lonely mourners bear.

O little garments in the drawer,
Which once pressed close around;
O little chair against the wall,
Which once cradled me;
O little room, the silent room,
And pillowless and cold;
O mother's arms and tender hands,
Which once were mine!

We know full well the worth and wealth
Of what is here and there;
But where are words whereof to tell
The emptiness that's left?
Whereof to speak that shoreless void,
Which is the unfathomable deep,
And picture to the common sense
The sacred thing it keeps.

Grace in Little Children.

We know that little children are capable subjects of divine grace. Of some we read that they were sanctified from the womb; and when Jesus called little children to come unto him, and laid his hands upon them, and blessed them, it was evidently to teach us that he was both willing to receive them, and able to bestow on them his benediction and favor. There are many instances on record of very tender children knowing God, and praying in the Spirit, and rejoicing in the Savior. "Out of the mouth of babes and sucklings thou hast ordained strength;" and "Children cry in the temple, Hosanna to the Son of David." What evidence is this of the divine truth and power of Christ's religion? This revelation of God in Jesus, so sublime, so elevated, so heaven-high above the loftiest conception of man, is yet so simple, so clear, so attractive, so peaceful, that even the youngest child can receive it, and find in it comfort and joy. The wisest man will discover nothing that is childish or incompatible with profound thought and deepest reflection; nay, he must acknowledge: "I know only in part," but behold, a young child finds here what his undeveloped mind can understand, and wherein his heart can find rest. The plan of God which is given to us in Jesus is the loftiest, purest, holiest that ever was presented to mankind. How is it that it is accessible to a child? How is it that the philosophers of Greece and the sages of modern days can reveal their intimacies only to the ecstatic, the deep thinkers, the few aristocrats in the realm of mind? Who but Jesus has appeared, in the course of the world's history, saying: "Suffer little children to come unto me?" Who but Jesus has been able to speak to them, to bless them, to fill them with love and comfort and joy? More striking than the submission of the loftiest genius and intellect to the truth of Christ's doctrine, more wonderful than the victory over the most subtle and ingenious objections of erudition and criticism, is the myriads of children, from the cradle to the cradle, who have been able to speak to him, and found favor with God and man. "Christianity is a religion for children." He who sees in this an objection to its depth and truth only reveals the smallness of his mind and heart.

We often hear skeptical remarks about the astonishing manifestations of divine grace in very young children. But there are many cases where this early experience has been authenticated by a long subsequent life of earnestness, consistency and usefulness. We shall limit ourselves to two examples. In modern church history there is scarcely a name more eminent and honored than that of Nicolaus Ludwig, Count of Zinzendorf. His praise is in all the churches, for through him true religion was revived in almost all the churches of Europe. Christianity and the cause of missions will always regard him as a servant of the Lord raised up especially to remind Christ's disciples of the Master's great command: "Go ye, therefore, and teach all nations." "In my fourth year," he says, "I began to seek God with all earnestness, according to my then childish ideas. Especially was it from that time my constant purpose to be a faithful servant of the crucified Jesus. The first deep impression on my heart was made by what my mother told me about my sainted father, and his great love to the suffering Savior. 'Thou art our dear Father, because Jesus is our Brother.' These words impressed me very much; during my fourth and fifth years, for I thought that accordingly every one had a right to walk with the Savior as with a mother." We can see in these experiences of the young child the peculiarly which distinguished him afterward as a theologian; nor is the depth and reality of this experience at all affected by the childish form in which it manifested itself, as, for instance, his writing letters to the Savior, and throwing them out of the window in the assured confidence that the Savior would receive and read them (which he verily was not mistaken). But how powerfully do we find the central idea of his subsequent life—as a man, a theologian and organizer of a church—impressed upon his heart at

the tender age of four years! Intense love of a crucified Savior and fellowship with him as an elder brother! Was this the teaching of man or of God?

The second example is Friedrich Christoph Oetinger. "During the last century, when nearly all Germany was inundated by the waters of rationalism, the small country of Wurttemberg was one of the few blessed islands where genuine piety and theological learning had its priests and guardians. We meet here a number of theologians, distinguished by an almost unequalled depth and solidity of biblical knowledge, and of evangelical faith and practice. The center of this circle was the great Bengel; next to him, and surpassing him in depth and originality, as in many-sidedness of knowledge and life, was F. Ch. Oetinger. (Anberlen-sketch of Oetinger's life in *Evangel. Jahrbuch*, 1855.) One of his characteristics was the reality and spirituality of his knowledge. 'There is enough literal knowledge in the world unaccompanied by a desire to live it, but this is not sufficient to give light.' 'We must possess God in our knowledge.' This leading characteristic was given to him in his early childhood. 'Once,' he tells us himself, 'when I was about seven years old, I had to repeat a number of hymns, as usual, before going to sleep. I got impatient, and I am praying! I came to the hymn, 'Mount up to thy God, O my afflicted soul.' Knowing nothing about affliction, I felt vehemently moved to understand the meaning of 'Mount up to thy God.' I tried it inwardly, before God, and behold, I felt myself lifted up to God! I repeated the whole hymn, and there was scarcely a word which did not leave a distinct light in my soul. I have never experienced anything more joyful in all my life; and the consequence of it was that when, during a thunder-storm, I saw my father frightened, I said to myself: 'Faint not, afraid! I know how to pray.' A child influenced by his whole life, for it became his standard. I resolved to aim at understanding everything, as I had understood the hymn. This was the reason why my tutor's poor ideas could not satisfy me. They did not approach the indescribable reality of these first thoughts." He died an octogenarian, and one of his last sayings was: "We must go into the invisible world several times a day, and realize that we live in it much more truly than in our room and in this evil world." He was, indeed, to use his own expression, a child in thought, in word, in his walk after Christ—a child in malice, but in understanding, in wisdom, in strength of character and love, a man—a teacher not merely of his own time, but of subsequent generations.—*From Mr. Schuler's work entitled "From Death to Life."*

Famous Automata.

No automaton or deception ever had such a success as the automaton chess-player, which for more than half a century astonished and delighted the whole of Europe. The chess-player was constructed in 1770 by Van Kempelen, a gentleman of Presburg, in Hungary. It was exhibited to thousands in Presburg, Vienna and Paris immediately after its completion. In 1783 it was exhibited in London and other parts of England. After this it seems to have fallen out of repair. In 1819 M. de Mezieres, the mechanician, overhauled it, and exhibited it in Great Britain in that and the following year, where "it excited," says Sir David Brewster, "as intense an interest as when it was first produced in Germany." The chess-player was a life-sized figure, clothed in a Turkish dress, and seated behind a large chest or box—something resembling a library-desk—three and a half feet long, two feet deep, and two and a half feet high. The machine ran on casters. The chess-player sat on a chair fixed to the square chest; his right arm rested on the table, and in the left he held a pipe, which was removed during the game, as it was with that hand that he made the moves. A chess-board, eighteen inches square and bearing the usual number of pieces, was placed before the figure. The exhibitor then unlocked four doors, two in the front and two in the back of the chest, and held a lighted candle at the opening by which to exhibit the machinery, which consisted of levers, wheels, cylinders and pinions. The figure was also examined, and out of a drawer at the bottom and front of the chest a small box containing a set of chessmen, and a cushion for the automaton's arm were taken. All the doors and drawers were then closed and locked—the spectators having satisfied themselves that there was no place for a concealed person—the exhibitor busied himself in adjusting the mechanism from behind the chest, removed the pipe from the figure's hand, and wound up the machinery. The automaton took the first move, in all cases. "At every move made by the automaton the wheels of the machine are heard in action; the figure moves its hand, and seems to look over every part of the chess-board. When it gives check to its opponent it shakes its head, thrice, and only twice when it checks the queen. If a move is made, replaces his adversary's piece on the square from which it was taken, and takes the next move itself. In general, though not always, the automaton wins the game. During the progress of the game the exhibitor stands near the machine, and winds it up like a clock after it has made ten or twelve moves. At other times he went to a corner of the room, as if to consult a small square box which stood open for this purpose. "Psycho, the whist-player, was not improved much upon the automaton chess-player invented more than a hundred years ago. Van Kempelen never pretended that the automaton really played the game. On the other hand, he distinctly said that the effects of the machine "appeared so marvelous only from the boldness of the conception, and the fortunate choice of the methods adopted for illusion." There is now little doubt

that a person was contained in the chest who really played the game of chess, and that the ostentatious exhibition of the machinery was simply to throw the spectator off his guard. We have no space to describe Babbage's calculating machine and Jevens's logical machine; but, before leaving this entertaining subject, it may not be inappropriate to add that automatic constructions are not as useless as they seem. As Sir David Brewster well says: "The elements of the tumbling puppets were revived in the chronometer, and the shapeless wheel which directed the hand of the drawing automaton now serves to guide the movements of the tumbling engine. These mechanical wonders which in one century enriched only the conjurer who used them contributed in another to augment the wealth of the nation; and those automatic toys which once amused the vulgar are now employed in extending the power and promoting the civilization of our species."—*Appleton's Journal.*

Buying Elephants.

It is stated that the Baptist ministers of New York city are making efforts to raise sufficient money to buy an elephant for the use of their missionaries in India. That is a commendable enterprise. The first missionary service will do more good than the poor stolen beasts that trudge through our land in the itinerant circus shows. Elephants can do service, too.

But we have known cases of investment in a certain kind of unwieldy elephants that did not pay. There are individuals and congregations who have elephants on their hands, and know not what to do with them.

The vain and ambitious congregation that drove off a plain and faithful pastor, and "hought" a dashing, brilliant, sky-rocket preacher, to tickle the ears of the world and to "draw" a waking up to the fact that they have an elephant on their hands, and are not able to feed or house the animal.

The "leading men" of the small church, who are determined to have as fine a place to worship in as their aristocratic and wealthy neighbors, and who now sit in cushioned pews, under a lofty roof covered with a fifty-thousand debt, which they are not able to hear, and that they have an elephant on their hands, that proves extremely inconvenient and troublesome. Big church, and nobody to fill it. Big debt, and nobody to pay it. Big conceit, and nothing to feed it. Elephant!

It is fashionable to have a costly piano in the parlor. A shrewd amateur buys one. There the big-wigged thing stands, as if hesitating whether to go or stay. It is kept nicely covered from sight. It is dusted and cleaned regularly. But nobody knows what to do with it. Nobody can play on its shining keys. It is a huge, elephant!

A young man whose idea of life has been formed from milk-and-water novels thinks it is time to marry. He must find an elegant lady of leisure. He finds one—for they are very plenty! He soon makes the discovery that he got more ribbons, and silks, and jewelry, and sentimentalism than anything else. His wife can't keep house and he can't hire help. She doesn't know how to manage, and he has nothing to manage except his own conceit. Elephant!

Don't buy elephants except for mission-work or for a menagerie!—*Evangelical Messenger.*

THE TRAINING OF CHILDREN.—The Rev. Dr. James W. Alexander wrote to a friend: "As I grow older as a parent, my views are changing fast to the degree of conformity to the world which we should allow to our children. I am more struck to count on the prodigal children of pious persons, and even ministers. The door at which these influences enter, which counteract parental instruction and example, I am persuaded, is leading to the ruin of good society. By dress, looks, and manner, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind of determined opposition to the fashions of the world, breathing the waves like the lighthouse light-house. And I have found nothing yet which requires more courage and independence than to rise a little but definitely above the par of the religious world around us. Surely the way in which we can commodity go on is not the way of self-denial and sacrifice and cross-bearing, which the New Testament talks of. There is the offense of the cross denied. Our slender influence on the circle of our friends is often to be traced from leaving so little difference between us."

LADY LEWSON'S TORTURE.—Lady Lewson, of Clonewell, objected totally to washing either her hands or her person. She considered water to be the root of all misery, in the unnecessary way people expose themselves to the evils caused by frequent ablution? And as for health, was she not a living instance that a morning tub is all nonsense, for she was 86 years old when she died! For the greater part of her life she never dipped her face into water, using soap and lard instead, to suffer her skin. Although large and well furnished, her house, like her person, was never washed and but rarely swept.—*Clonewell Journal.*

Religious Intelligence.

—There are only five Lutheran churches in London, all of which are German.

—A new Anglican cathedral is to be erected in Melbourne. A site has been chosen, and \$64,000 subscribed.

—It is said six hundred missionaries have died in India, and that there are now exactly six hundred laboring there.

—The American chapel in Paris, Rev. Dr. Hitchcock, pastor, closed the first half year of 1877 with a balance in the treasury. Nineteen have been added in that time to the number of members.

—It is said that complaint having been made to the British foreign office, by the council of the British Evangelical Alliance, that the work of Protestant missionaries in Upper Egypt had been obstructed by local authorities, suitable remedies have been secured. Permission, hitherto withheld, has been given to purchase land for the erection of churches, and in one case the government has presented a plat of ground.

—The Reformed Presbyterians, who refused to go with their brethren last year into the Free Church of Scotland, are about to bring suit in the courts to recover the property, on the ground that the majority of the Reformed Presbyterian Synod, by their union with the Free Church in 1876, departed from the distinctive position and principles of the Reformed Presbyterian Church, and are therefore not entitled to the name of the Reformed Presbyterian Church, or to any of the privileges or advantages belonging thereto.

—The Rev. Theodore Monod, one of the leading ministers of the Union des Eglises Evangeliques de France, a body of Protestant churches independent of State control, has recently returned to the State Reformed Church, and will henceforth be connected with the parish of St. Marie, in Paris. The father of M. Monod, the late Frederick Monod, was the founder of the "Union of Evangelical Churches." M. Theodore Monod is well known to many in this country as an active supporter of the doctrine of a "higher life." Another pastor of the free churches, M. Perrenoud, has also joined the State church. The return of M. Bersler was noticed some time ago.

—The United States consul at Jerusalem, Dr. DeHass, has recently succeeded in making a visit to the tomb of David, a site so sacredly guarded that no one has hitherto been able to obtain permission to enter, except in disguise. In connection with this tomb is an upper chamber, where, according to tradition, the Lord's Supper was instituted; it is almost needless to add that tradition in this case is not in favor of the most improbable place which could have been well hit upon. Dr. DeHass, in his visit, discovered a door, walled up, leading from the crypt containing the tomb. This walled-up way is supposed to lead to the actual tombs of the kings, and the so-called tomb to be only a cenotaph.

—It is evident that the missions of the American Board in Turkey are coming upon troublous times. The letters of the missionaries to the *Messenger* clearly show that their position is becoming more and more uncomfortable and uncertain. Mr. Knapp writes from Bitlis, Eastern Turkey, that the Kurds are becoming very bold. They have plundered several villages and caravans in the vicinity of Bitlis, and Mr. Knapp, as a measure of precaution, has been obliged to give up his horseback rides. He has pitched his tent on top of his house, and intends, he says, to stay and "hold the fort." There is great consternation in the city, and a general raid by the Kurds, assisted by their Moslem sympathizers, is feared. Mr. Andrus writes from Marita that the annual meeting was postponed on account of the difficulty of the mission will receive a considerable check in the sales of books and contributions. Mr. Hitchcock of Constantinople, wrote, July 5, that he had just returned from a trip to the region near Nicomedia. He says the people are in a state of terror on account of whatever they want with great freedom. The government has no control over them.

Mary N. Wilson, an efficient Zangana missionary at Allahabad, India, has not much that is encouraging to write of her work. "The seed is planted, and has been planted for years in some places, and yet there is not much more prospect of its ever growing than there is of the grass growing in these scorching winds. Still we know that when the rains come the grass comes as if by magic; and so I believe the word will spring up when the showers of grace come to water it. The degradation of their belief is a very sad thing to witness. Only a few days since, when I went into one of my houses where there were quite a number of women, only one girl came to me; and soon I heard the voice of their old guru (priest) vomiting over his prayers in the Sanskrit, instead of the Bengali, and of note of them understood what he was saying. The women stood near, waiting, with their faces over their heads. When he came out to leave the house, three of them prostrated themselves before him and kissed his feet. There were women who had been my pupils for years, who could read their Bibles very well indeed, who had learned the Watts' Catechism and many other little lessons in Christianity, as far as committing to memory went, and still they could so degrade themselves! One of these very women asked me some time ago: 'What was the use of my teaching her?' It only made her unhappy. Before I came she said it did not trouble her to tell lies and deceive others; but now, if she was careful to tell the truth, the others in the house laughed at her and called her a Christian, and advised her to go and live with me—she was getting too proud for them. I have noticed that she very often excuses herself from the lessons of late, and now I see that she is going back to the old ways. What can I do?"

Our Young People.

ROBIN'S RAIN SONG.

BY F. L. J. H. J. H. J. H.

O Robin, pipe no more of rain!
"This four days since we saw the sun,
And still the dreary window-pane
Is loosed with drops that leap and run.

Four days ago the sky was clear,
But when my mother heard you call
She said: 'That's Robin's rain-song, dear;
Oh, well he knows when rain will fall!'

Fair was the morning, and I went
Thenceforth would not let me stray
Into the woods for flowers, but kept
My feet from wandering away.

And I was vexed to hear you cry
So sweetly of the coming storm,
And watched with beating heart the sky
Grow cold and dim from clear and warm.

It seemed to me you brought it all
With that incessant, plaintive note,
And still you call the drops to fall
Upon your brown and scarlet coat.

How nice to be a bird like you,
And let the rain come pattering down,
Nor mind a bit to be wet through,
Nor fear to spoil one's only gown!

But still I cannot be a bird,
Sweet Robin, pipe no more of rain!
Your merrier music is preferred;
Forget at last that sad refrain!

And tell us of the sunshine, dear—
I'm glad to be abroad again,
Seeking for blossoms far and near.
O Robin, pipe no more of rain!"

From Our Little Friends.

MY EDITOR: I am a little girl who wants to write a few lines for the children's column. My father takes the *CHRISTIAN ADVOCATE*. I go to school and try to learn my book, and do what is right; but I am sorry to say that there are no Sunday schools out here for me to attend, and we very seldom have any church. I hope that when other Sunday school scholars read my little letters they will think of me when they are at Sunday school.

We lived in Mississippi until last year, when we moved from there to California. I must tell you of some of the fine objects along the railroad: The Thousand-Mile Tree, the Devil's Slide, Palmito Rock, the Miller's Grave, Sherman's Heights, and several large bridges and snow-sheds; and going around the mountain called Cape Horn was very fearful to think of, but we passed it in the night. I heard mamma and papa talking about it. I hope to be a little writer for your paper.

Your little friend,

FREDERICK GIBSON.

MY EDITOR: I am a little girl who wants to write a few lines for the children's column. I thought I would write a short letter. Most of the little folks are praising their Sunday schools, but as there are none here for me to attend I cannot say anything about them, only that I loved to go when I was in the State of Mississippi. My mamma used to take me to Sunday school and to church, but now I have neither mother nor father. I attend school every day, and my teacher is very kind to me. I love to go to school very much.

I came out to this country one year ago last summer, with my aunt, who has taken me to raise. I wish that some good preachers would come to our little town and locate, so they could preach to us, and would commence a Sunday school. Hoping to write again, I now close.

Your little friend,

NONA FETRELL.

Young People's Care of Themselves.

Now perhaps you will say this is a dismal and unnecessary sermon to preach to the young people; they have their fathers and mothers to take care of them; they don't take care of themselves. Very true; but fathers and mothers cannot be always with their children; fathers and mothers cannot always make their directions; more than all, it is very hard to make children realize that it is of any great importance that they should keep the laws of health. I know when I was a little girl, when people said to me, "You must not do this and that; for you do you will take cold," I used to think: "Who cares for a little cold?" And when I was shut up in the house for several days with a bad sore throat, and suffered horribly, I never reproached myself. I thought that sore throats must come now and then, whether or no, and that I must make my own way. But now I have learned that if no law of health were ever broken we might never have a day's freedom from suffering, and gradually fall asleep at last from disease; and I am all the while wishing that I had known it when I was young. If I had known it, I'll tell you what I should have done. I would have just tried the experiment, at any rate, of never doing a single thing which could by any possibility get any one of the instruments of my body out of order. I wish I could see some boy or girl try it yet; never to sit up late at night, never to have a cold, bad air in the room; never to sit with wet feet; never to wet them, if it were possible to help it; never to go out in cold weather without being properly wrapped up; never to go out of a hot room into a cold out-door air without throwing some extra wraps on; never to eat or drink an unwholesome thing; never to touch tea or coffee or candy or pie-crust; never to let a day

pass without at least two good hours of exercise in the open air; never to read a word by twilight, nor in the cars; never to let the sun be shut out of rooms. This is a pretty long list of "never's," but "never" is the only word that conquers. "Once in a while" is the very watchword of temptation and defeat. I do believe that the "once-in-a-while" things have ruined more bodies, and more souls, than all the other things put together. Moreover, the "never" way is easy, and the "once-in-a-while" way is hard. After you have once made up your mind to "never" to do a certain thing, that is the end of it, if you are a sensible person. But if you only say, "This is a bad habit," or "This is a dangerous indulgence; I will be a little on my guard and not do it too often," you have put yourself in the most uncomfortable of all positions; the temptation will knock at your door twenty times a day, and you will have to be fighting the same old battle over and over again as long as you live. This is especially true in regard to the matter of which I have been speaking to you—the care of the body. When you have once laid down to yourself the laws you mean to keep, the things you will always do, and the things you will never do, then your life arranges itself in a system at once, and you are not interrupted and hindered; as the undecided people are, by wondering what is best or safe or wholesome, or too unwholesome at different times. From "A Parable" by H. H. Nichols.

Work for the Children.

Mabel was tired of drawing thread for her doll's napkins, and begged Aunt Lois for some "real work." "It's Fanny's birthday next week, and pretty soon it's Susan's; and next comes Christmas, and I can't do a thing."

"How would you like to make a straw match-box for Fanny?" The idea pleased Mabel, so Aunt Lois brought the straws, and ribbon and beads.

"You always have everything," said Mabel, shaking out her pink and white ruffles, and sitting down with great satisfaction to Aunt Lois.

"We want for the bottom a perfectly round piece of cardboard, about two inches across from one side to the other."

"If I cut it I shall take these little compasses and put one leg on, so, exactly in the middle, and wheel the other round, so," and the circle was marked before Mabel could wink.

"You could take a box, or any round thing—the bottom of a vase, or coffee-cup—and mark it with a pencil if you have no compasses."

"We cut this out just on the line. Then cut an exact circle to it. This second piece must be made a rim, that the box may be open at the top. So I make a circle inside of this, and cut out the center, so."

"Then, with a bolkin or pin, make an uneven number of holes (there are fifteen in mine) in the rim, of one size, and just the same distance apart."

"Select fifteen perfect straws, but them of even length (two and a half inches) and having made fifteen holes to correspond in the bottom board, put a straw through a hole in the rim, and one opposite in the bottom, and so on with all."

"Leave the straws about one-quarter of an inch above the rim, and the same below at the bottom, so."

"Next take narrow green raffia (or any other color you prefer), fasten one end on the inside of the cardboard at the bottom, and weave it in and out, around and around the sides, until you come to the top. A bit of raffia (matched in color, and fastened on with fine thread) finishes the top and bottom."

"A large round white bead may be slipped on the top of each straw. They are pretty without."

"A small piece of sandpaper pasted on the inside of the card, at the bottom, makes a good place to light the match."

"You can make other boxes in the same way. A set of these is pretty. One for matches, one for burned matches, and one, a good deal larger, for lamp-lighters."—*Young People's Magazine.*

WHAT IS A PASHA?—A title held of the Turkish ruler, who, before he comes to the sovereignty is kept secluded from all political and State affairs, until suddenly, perhaps at a day's notice, he finds himself called to follow, with despotic power to his command, to do as he pleases. But if he is ignorant of State matters to begin with, his Grand Vizier will be able to give him all the information he requires. The Grand Vizier has, indeed, the entire responsibility of the State on his shoulders, and is assisted by six Viziers of the Capella, as they are called, to distinguish them from the various other Viziers in Turkey. The word vizier signifies "he who hears or supports a burden," and was first applied to the Sultan's prime minister, but at the present time is applied to numerous high officials in Turkey and other Mohammedan States. Closely resembling Vizier is Pasha, a title formerly given to princes of blood, but afterward extended to the Grand Vizier, and other civil and military officers. The word is derived from "Pash" or support, and shah, ruler. A badge of a Pasha is a horse's tail waving from the end of his staff, crowned with a gilt ball; but if you happen to come across a Pasha of three tails you may conclude he is a very exalted personage—in fact the Pasha of three tails is the Grand Vizier himself. *Little Folks.*

Punch has a cartoon called "The Vatican Hatter." In which the Pope, with a cardinal's hat in his hand, thus addresses the Archbishop of Westminster: "Sorry we've nothing in this size to fit you, Dr. Manning. At present, we've only got hats for undersized heads."

Indolence is a stream which flows slowly on, but yet underlies the foundation of every virtue.

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The Lost Book Found.

It was in the reign of the good Josiah that Hilkiah, the high priest, said to Shophan, the scribe: "I have found the book of the law in the house of the Lord." Through all the long and evil reign of Manasseh, and perhaps for a much longer time, the book had been hid or neglected. One tradition says that it had been buried under a paving-stone of the temple, and that it was accidentally discovered. When the king heard the words of this book he rent his clothes, and he had it read in the ears of all the people, and a great reformation followed.

In these days do we hazard much in saying that the Bible is a lost book to many? Its copies were never so multiplied, it was never printed in so many tongues, nor circulated among so many people as at the present time. Millions of Sunday school children are being taught in its pages weekly. Commentaries, notes, sermons, are as "thick as leaves in Valambrosa." It may be, while we take it for granted that everybody has the Bible and uses it, there are exceptions in the most favored Christian communities. It may be on the table and be but seldom used. While the interest in the study of it occupies the attention of a great many, there are many others to whom it is lost. The very facilities for knowing it, and the commonness of its study, serve to conceal the fact. It is a neglected volume in places and by people where we would little suspect this to be the case. If all who have Bibles knew what is in them they would read their garments, as did Josiah, and would be moved to repentance and reformation, as were the people to whom the long lost book was read.

The Bible is buried under business, pleasure, and the vitiated taste that relishes nothing but the sensational literature of the period. Outside of mere church-going, sermon-hearing, and the Sunday school lessons, how much of Scripture-reading is there among us? How much of regular, stated, habitual meditation upon the word of God? It is to be feared that the private, home study of the good book bears but small proportion to the public manifestations of interest in its perusal. Older and busier people are giving the matter over to the churches, evangelists and Sunday schools, and for weeks, months and even years scarcely take a look into the sacred page. And are there not planters, merchants and professional men, as well as tolling mechanics and laborers, who profess to be Christians, and to whom the Bible, as a personal and private study, is almost an unknown book? We leave this question to be pondered by such of our readers as feel that they are too much occupied with affairs to devote an hour or a few minutes a day to the law of the Lord. It is not strange that we have so much superficial Christianity, so much chronic deadness in the church, and so much backsliding and instability, if it be, as we suspect, that more than half of the professed followers of Christ neglect their Bibles. Our young converts will not long hold out unless, as new-born babes, they desire the sincere milk of the word, that they may grow thereby. The stony ground hearers are those who have little knowledge of the Scriptures. The deep, good soil is that in

which the word of Christ dwells richly. Our homes, churches and the very highways are glutted with neglected Bibles. It is easier to sell them, give them away, and to obtain subscriptions for their circulation, than it is to induce men to read them.

But in a more restricted and specific sense—as "the book of the law of the Lord"—the Bible is lost to many who respect it, and whose only conception of it is that it tells how sinners may escape from the consequences of their transgressions. "The law" was the descriptive title in the old dispensation. The plan of redemption was, however, sufficiently unfolded to inspire hope and comfort in the penitent. There was mercy for sinners in the days of Josiah and David. Yet the book was "the law," and it was "the law" in which the devout meditated day and night. It was "the law" that they loved, and that was precious to them. The gospel is also the law of the Lord, the perfect law of liberty, and nowhere are the commandments more clearly expounded and insisted upon than in the teachings of Christ and the apostles. This essential element of truth may, however, be buried beneath a false and defective evangelism. We think it sometimes is so buried. The Bible of honesty, of truth-telling, of obedience to the commandments, may be a lost book to those who are charmed with the expedient of justification by faith only. They have somehow reached the conclusion that the Ten Commandments have become worn out and effete, and that the gospel has displaced and abolished the moral as well as the ceremonial law.

However it may be, and in whatever way the Bible is lost to us, the finding of it is sure to bring about a wonderful awakening. Hilkiah, and Shophan, and Josiah, and a whole generation or more, had walked over the book, and the multitudes had trod the pavement beneath which it was buried; but when it was found, and the wrath of God against idolatry and other wickedness was declared to them, they were startled and overwhelmed by their guilt and danger. If the rich worldling only knew what is in the richly-bound volume that ornaments his center-table, how it thunders against idolatry, and how it denounces the righteous indignation of God against all sin, he would turn pale with terror, and humble himself in dust and ashes. If the thrifty housewife were better acquainted with the time-honored book which she dusts with care, and adorns with faultless taste, its revelations would send her to the closet a penitent seeker after pardon, and thirsting for a holy heart. If the prodigal boy who keeps his mother's gift would read it, how soon would he not come to himself, and break away from the entanglements of vice! If the Bible that lies idly upon some pulpits were honestly opened, and faithfully explained and applied, there would be fewer sleeping sinners and lukewarm and deluded professors in the pews. As a remedy for low morals, dead consciences and Christian villainy, the book of the law of the Lord must be brought forth.

The world is full of Bibles. There are Bibles everywhere; and yet it is a lost book to the most of those whose sin and danger it declares, and whose only hope is revealed by it. It is buried by cotton-bales, by hogheads of sugar, by the pursuit of wealth, by the cares of life, by newspapers, novels, dissipating pleasures. With all the seeming honor bestowed upon the book, the public attention given it, the patient learning devoted to its exposition, there is danger of neglecting it in our homes and private studies. We shall feel ourselves amply repaid if these thoughts induce even one to hunt up his lost Bible, and to begin that searching of the Scriptures which, if prayerfully continued, is almost certain to lead to eternal life; or if it shall be the means of persuading those who have read their Bibles partially and occasionally to make them henceforth one of the habitual and main studies of their lives.

A Case to be Studied.

Among the many cases of unfaithfulness and fraud in the management of business and financial trusts which have come to light lately, none have excited so much attention and comment as that of William C. Gilman. Gilman, up to a few weeks ago, was regarded as one of the most upright business men in New York. He was connected with the church, and religious enterprises, and gave largely. He was the manager of a wealthy insurance company, and, owing to his supposed business capacity and incorruptible integrity, large sums had been intrusted to him by various parties for investment. Bad investments, decline in business, heavy expenses and personal

extravagance led him to borrow money on forged and raised scrip of the insurance company intrusted to his management. After \$217,000 had been swallowed up, the robbery was disclosed. After the discovery Gilman surrendered himself to the court, and, on his own confession, was sentenced to the penitentiary for five years.

Here is an extract from his confession:

Possession of so much money, and the control of it, gradually made me feel and act as if it were my own, and encroachments upon it, whether from losses or expenses, which began many years ago, came so gradually that I was scarcely sensible of them; and while I knew that I was running behind, I could not bear to look back, and I was in the face of my duties for better times. Times grew worse, instead of better. The worse my affairs grew, the more unwilling I became to investigate them. My books and accounts, which had been my pride, were neglected. I shifted every straw which seemed to give a little present hope, and in some cases I allowed my reputation to suffer by long delay in making up accounts which were called for. This moral weakness was quite inexorable. How easy to say so now! I should years ago have done in reducing expenses at home and in the office, and in resolutely closing accounts which were a temptation to me, and which, if honestly treated, must at that rate of interest have proved unprofitable. To sum up briefly, I would say that a decline in business, bad investments, heavy expenses, both business and domestic, and personal extravagance, have betrayed me. No; I must be just with myself, and confess that I have deliberately walked, in the clearest light and knowledge, into the face of the best instructions, into this pit. Some may call it madness; I call it sin.

Those who know me in my business relations alone may not be aware of it, but every one who knows me personally will bear witness that my intimate friends and associates are all some of the best and purest souls that ever lived. They know that I love better to give away money than to spend it for myself; they know that my thoughts and my interests were more with various charitable works, with which it was my happiness to be connected, than on money-getting, by right means or wrong. They will mourn with me that I should have valued the good opinion of good men more than a good conscience, and my own self-respect. They will wonder how it was possible for a man to so far deceive himself as to believe that he really cared for and valued things that were true, honest, pure, just, lovely and of good report, while beneath the smooth surface his heart was rotten and dishonest to the core.

This is honest and straightforward as a confession, and doubtless tells the whole story. It is the first step to his own use what did not belong to him, though with the intention of finally making it good, the road to ruin was open, and the sure and rapid descent began. One unusual aspect of the man's recklessness is his love of giving. Besides affecting the style of a rich man, it seems that he really enjoyed giving to charitable institutions, and loved the company and esteem of those who were engaged in promoting objects of benevolence and piety. He loved better to give away money than to spend it for himself. This is probably in keeping with the motives that influenced him in all his affairs. He must maintain a reputation for wealth, he must keep himself and family in the social position which wealth alone can secure, and then he must also place himself in a conspicuous place by associating with those who gave largely to charitable purposes. There may have been real generosity and genuine benevolence in his giving, but evidently the motives were mixed, and partook of the same character as those which led him to live extravagantly, and to keep up the appearance of a fashionable style. It is seldom, however, that a man ruins himself by giving to charity. It may have helped in Gilman's case, but it was a part of that entire course of reckless display and ostentation which marks his history.

There is conscience in his confession. He was betrayed by his love of display, tempted by the large sums of other people's money he was permitted to handle, and all his expedients were probably adopted with the intention of repaying what he had stolen. He says, however, he walked into this pit deliberately, and in the face of the clearest knowledge. "Some may call it madness; I call it sin." This sounds like repentance, and like godly sorrow. He is a ruined man, but also he may be a saved man. We feel some pity for such a criminal, and at the same time we would not have his sentence mitigated. He is less a villain than Tweed, and thousands of others who go unwhipped of justice, and yet his course is that which reveals the greatest peril to the morals and integrity of men.

His fall was gradual. We may believe he was a good man at the start, and that the elements of integrity in him were sapped by degrees. This thought of resorting to crime was probably not entertained till late

in his career of embarrassment. It is a warning against that hallucination of mind and obtuseness of conscience which business troubles often induce. Banks already broken will receive deposits up to the hour their doors are closed. Merchants will borrow and use the money of others when they are bankrupt. Some may call this madness; it may even be explained as consistent with commercial ethics. We should call it sin. It is the first of duties to protect the trusts committed to us, and it is a grave immorality to put them in jeopardy by the hopeless endeavor to enrich and save ourselves. Many have been quite as guilty as Gilman, though they have not forged paper nor raised scrip, nor laid themselves liable to indictment for felony. Gilman's integrity gave way long before he resorted to forgery. The moment he trifled with a penny given him in trust he was a dishonest and lost man, and all that followed was developed from this germ of dishonesty.

There is honor and integrity in business, and there are thousands of honest and trustworthy men, where there is a large amount of dishonesty. It is need to revise the accepted notions of business morality, and to quicken and enlighten the moral conscience. It is not right to consider a debt paid until paid. Financial trusts are sacred, and he who begins by perverting them in the slightest degree will come at length as guilty, if not as criminal, as Gilman. There is no safety and no assured success but in a course of absolute honesty.

In Memory of Rev. William E. Munsey, D. D.

BY BISHOP KEEFER.

The telegram just received, announcing the sudden death of our friend, Dr. W. E. Munsey, surprises none of us who knew him. When he came to this city, considerably more than a year ago, it soon became evident that he was a diseased man. His nervous system was a mere wreck. For months together he was unable to attend to the ordinary duties of a pastor, and was often in bed, the victim of what he described as an insupportable torture of body and mind. He was forced to seek some relief to this distraction in anodynes and sedatives, under the prescription of his physician. There seemed at times to be only the thinnest possible partition between his highly-wrought mental state and mania; yet he maintained a conscious balance of reason that never wholly gave way. Those who were most intimate with him, and had the fullest opportunity for understanding his condition—mental, physical and moral—and whose judgment I should be most ready to endorse, did not hesitate to refer his often strange and sometimes inexplicable conduct to a nervous derangement that amounted in effect to mental aberration. One of these friends, a most venerable and intelligent Christian minister, who had much to do with Dr. Munsey while he was here as pastor of St. Charles Avenue church, remarked to me one day: "If Dr. Munsey were to die to-night I feel assured that he would go straight to heaven." The particulars of his death may not reach us before this goes to print, but if strength were afforded him he doubtless left a good testimony.

As this was his last appointment, it is due to his memory that some estimate be made of the work done by him while here. He regarded his position as providential, as in direct answer to prayer; in his own language: "You do not know how hungry my soul is for a place among my brethren, and in the regular work. You have opened a door which I have prayed to God to have opened. It was one day before the reception of your telegram by Bishop McTear that I felt the quiet confidence and assurance that a place would be provided for me. I was not surprised when I received the appointment." My health is better than it has been for fifteen years. God helping me, I will do you good work." The circumstances were such as to confirm this impression. He had just returned to the Holston Conference as effective after having been local and in bad health for two years. The Bishop and council were engaged in considering his case, when a telegram was announced; it was from New Orleans, asking his transfer and appointment to St. Charles Avenue church. The two years' rest and out-door work, he supposed, had restored his nervous system to healthy elasticity. He had been going to and from lecturing until he longed for the definite, home-like work of a Christian pastor. The church he was sent to was to be formed, and he was to be its first minister. Not even the nucleus of a Sabbath school had as

yet existed. Only a house—a most harmonious and imposing structure—had been reared, through the beneficence and energy of a single person, who was to constitute his principal official member, and the main guarantee of a support. Around this center a society was to be clustered, the power of the preacher in the pulpit, and by the pastor's Christian and personal magnetism. He dedicated the church, and began the history of the charge. He continued in it about fourteen months. During that time he had gathered some one hundred members and a good Sunday school; had received \$2,200 salary, exclusive of house-rent, no mean evidences of success. And yet for weeks together he was unable to certainly know when Sabbath came, whether he would be able to preach. This would have effectually broken up the work of any other preacher; but the public patiently came again and again upon the mere chance of hearing one of his sermons. Of the membership and congregation who during this pastorate were privileged to hear the remarkable discourses which fell from his lips, and many who will cherish the memory of a genius and friendship as the impressive and valued experience of a lifetime.

congregations were never led, and formed a contrast to all previous later experience as a speaker. This continued to be a matter of wonder and some justification. But he was gradually enlarging the circle of his hearers, and had his health permitted his continuance he would have been in a short time as popular here as ever at any place.

His first visit to New Orleans was in 1870, as the secretary for foreign missions, when he preached to crowded churches, and at Carondelet took up some \$2,000 in behalf of the mission cause. His hearers were deeply impressed, as everywhere else, with his marvelous resources and power as a public speaker. On the Eternity of God, on Retribution, and on the work of Creation, he pronounced discourses that constituted an event in the life of the hearer never to be forgotten.

I cannot think myself competent to estimate the intellectual character of Dr. Munsey. His power of application was enormous. Had not his physical constitution been originally one of the very best, and hardened in his youth by the severest labor of farm-life, it must have given way in a very few years. His habits, if he had any, regarded no time as necessary for eating or sleeping. After preaching, at night, a sermon of one or two hours, he returned to his room to amend, improve and weigh over again every word that had been uttered. He spent months or weeks, as the case might be, in perfecting his discourses, or in mastering a science, if that were necessary to the result. His reading was extensive; indeed he seemed to have taken in everything in the range of his studies. His information was remarkable for its accuracy, and the ready command which he had over the stores he had acquired. His language was drawn from every quarter, and was very rich in its variety. No one ever weighed more nicely the force of words; their origin, measure, melody and exact meaning were duly considered. Like Dr. Punsion, he used many scenic words, and no word ever fell from his lips as a make-weight, or to fill out a sentence. Every utterance was full of thought, sentiment or imagery. He spoke to the people as most orators speak to senators. He never reserved anything for scholars and the better-informed classes, but his sentences were compact, and as full of thought as he was capable of framing them. His logical power was of the highest order, his grasp like that of a vise. Added to this, he was capable of the profoundest metaphysical analysis and discussion; and yet, above all, his imaginative lift and creative power could only be compared to that of the sixth book of Paradise Lost in its sustained grandeur. With these transcendent gifts he combined the natural expression of strong common sense. He never for a moment was lost in the glow of his own thought, or the blinding effect of his own brilliant utterances. He maintained a poised and self-possession of thought scarcely if ever seen in the orator or poet. While the attention of every one was chained, and each listener felt himself spell-bound by this master of assemblies, he alone was the spectator, of all the vast audience, that hung upon every word of his culminating periods, that may have been in recent with increasing power for a full quarter of an hour. In an instant the speaker had returned from these dizzy heights to the ordinary plane of his discourse, without jar, and seemingly without effort. His methods were the reverse of the rhetorician's—at the highest point of an extended, highly-wrought passage his words of

became the most familiar, and his finish was as natural as it was exquisite in the grace of homeliest speech. He had his audience prepared in a few moments, by this simplicity of style, for a new flight. As a preacher he was deficient in sentiment, though at times capable of saying very tender and spiritual things; yet in the main his congregation was not led to the contemplation of the work and life of the Son of God. No one could preach more sublimely upon the cross; but the theme was set rather than habitual. On such occasions no one who ever heard him can forget the power and pathos of his delineation of the darkness of the sixth hour, the rocking mount, the rising dead, the vault rent, the bleeding Victim. It is questionable to my mind if there lived any greater master of an audience, either in this country or England. Where he had longest preached there the largest crowds thronged to hear him. This must be considered the final test of oratory. At Marlton, in Virginia, during the session of the Holston Conference, where he had often preached, he walked upon the heads of the audience. Plumes were constructed, and ladies were shot by them into the house through its windows; the altar was filled with persons standing, and three individuals had seated themselves for the service, one on each side of the book-board, and one directly under it in front, in a half-bent posture. In Richmond the house was filled two hours before the time of service. His great passages could be repeated again and again without loss of power. He introduced his figure of the Lost Soul after a lecture at Centenary College chapel. I had heard it before, but to me it was fully as great as ever; while the audience, at its conclusion, was so bewildered as to rise up in an unconscious way, facing each other, and not knowing for some moments whether to remain or leave the room.

Notwithstanding his extraordinary gifts and reputation, it was delightful to notice in him the entire absence of self-consciousness, or the least shade of pretense. He always looked as if just called out of a twelve-acre field, with the dust of the plow-share still on him. But Elisha did not come out of the field to his work in any greater simplicity of purpose. He was tall, strongly built, and rapid and ungraceful in his motions. His presence, voice, enunciation and dress were adverse to our conceptions of what is important to the highest power of an orator. It was in spite of these defects that his great successes were achieved. His sympathies were universal. He entertained and attracted equally the old and the young, the learned and the ignorant. His conversational powers were of the highest order, and without egotism. No one ever heard an incomplete sentence or a foolish remark escape his lips. He was genial, and of all the most unaffected and ingenuous in social life. His nervous system, the most delicately impressive that was ever strung upon a human frame, responded to every breath and movement about him. Though a most penetrating and constant student of character, he was apparently free from censorious or envious thought, and took a sincere and tender interest in whatever concerned others.

When but a youth he was left with the charge of his mother's family, and in absolute poverty. He toiled on, plowing, and reading at the end of the furrow. When a man grown he received the advantages of two years at a good high school. Beyond this he was self-educated, and in a life not much exceeding forty years he made himself, in the true sense, "a workman that needeth not to be ashamed."

By the only minutes at hand I find that he was admitted into full connection in the Holston Conference in 1858, and stationed at Chattanooga; returned in 1859; at Knoxville in 1860; at Abingdon in 1861; at Chattanooga in 1862 and 1863; at Abingdon in 1864; at Bristol in 1865; transferred to the Baltimore Conference and stationed at Alexandria in 1866; at Central church, Baltimore, in 1868; secretary for foreign missions in 1869 and 1870—till May, then, 1870 and 1871, at Central church, unlocated at his own request. In 1875 he was readmitted in the Holston Conference, transferred to the Louisiana Conference, and stationed at St. Charles Avenue, New Orleans; in December, 1876, transferred to the St. Louis Conference; and I suppose during 1877 was transferred to the Holston Conference. He was no longer effective, and would doubtless have been superannuated had he lived until the session of that Conference.

He died, as telegraphed, October 23, at Jonesboro, Tenn. He leaves a wife and five children, for whom I feel, in common with the thousands of our people, the profoundest sym-

pathy. No one has contributed more to the reputation of the pulpit of the Methodist Church South for ability and true eloquence than he did. And I cannot but believe that all who ever heard or knew him will aid in the circulation of his sermons, whenever published. He left a considerable number of them ready for the press—a volume which, if properly managed, will yield his necessitous family no inconsiderable relief.

NEW ORLEANS, October 25, 1877.

Since the above was in print the following account of his death, in the Knoxville Tribune, has come to hand:

JONESBORO, TENN., October 23.—Dr. William E. Munsey died at his residence, in this place, at ten minutes after eight o'clock this morning. He had been suffering intensely from pain in his head for several days past, and had spoken of a slight pain in the region of the heart. He said to his wife last night that he did not expect to live through the day, but as he was no worse than he had been it was thought that he was feeling dependent. His brother-in-law, Mr. Kennedy Blair, had been with him for two weeks past, but the heavy stable for a horse to go home. The doctor was sitting in an arm-chair, and Mr. Blair, seeing that he seemed to be suffering, asked him if he did not want to lie down. The doctor was then assisted to the bed, and seemed to be much weaker than usual. After Mr. Blair had assisted him to bed he stepped out of the room for some purpose. When he came back the doctor was on his knees by the bedside, and Mr. Blair, thinking that he was having a nervous attack, went to his assistance, and took him in his arms. The doctor called his name once, threw his head on Mr. Blair's shoulder, and died instantly, and without a struggle. For a long while the doctor's nervous system has been shattered, and he had been unable to undertake any work. While he has been in very bad health, his death was entirely unexpected, and was a great shock to the community. The funeral of the great preacher will be postponed until his relatives can reach here from Virginia. It will probably take place after tomorrow (Thursday). We have just returned from a visit to his home. As he lies in his coffin he is a splendid specimen of a man, his finely formed face looking as if once did in the pulpit, when he was the most eloquent pulpit orator in the South. He has changed very little, and is as fine-looking now, as he lies in his coffin, as he was in his brightest days. Rev. Dr. Sullivan is expected here to-night, and will probably preach the funeral sermon.

The Immersionists' Bible.

We have had inquiries about this work, an answer to which will be found on our second page this week, by Rev. J. M. Boland. In addition to what Bro. Boland has so kindly and ably furnished us, we give an extract from an article in the *Southwestern Christian Advocate*, by Rev. W. A. Parks:

The American Bible Union is a sectarian Bible Society. It has revised and is now publishing a sectarian revision of the Bible. The Bible Union was instituted and is maintained principally by members of the Baptist Church, and altogether by those who practice immersion as the only mode of baptism. There can be no objection to the existence of a Baptist or a sectarian Bible Society, or a sectarian revision of the Bible; but we enter our solemn protest against Baptists publishing to the world that Pedobaptist denominations aided in and endorse the revision.

It is known that the revision translates the Greek word *baptizo* and its cognates by immerse and its cognates. We give the following examples from the revision Bible, so that all may know the character of the revision, or, more properly, the immersion Bible:

Matthew 11:11: "I indeed baptize you in water unto repentance; but he that comes after me is mightier than I, whose sandals I am not worthy to bear; he will immerse you in the Holy Spirit and fire."

Mark 1:9: "And Jesus said to them, 'Ye know not what ye ask. Any one who can drink the cup I drink, and endure the baptism which I endure.' And they said to him, 'We are able.' And Jesus said to them, 'Ye shall indeed drink the cup that I drink, and endure the baptism which I endure.'"

John 1:25: "And they asked him and said to him, 'Why then, dost thou immerse?' He then said to them, 'I baptize with water, and say unto you, that ye shall be baptized with the Holy Spirit and fire.'"

Romans 6:3: "Know ye not that all we who were immersed into Jesus Christ were immersed into his death?" We were buried, therefore, with him by the immersion into his death."

It is not wonderful therefore that the American Bible Union and its members should publish to the world, in this nineteenth century, that Pedobaptists, as such, aided in such a revision, and having aided, endorse such a revision. Such a statement bears falsehood on its face.

The American Bible Union is mainly a Baptist Bible Society. We do not assert that the Bible Union was instituted or is maintained by the Baptist Church as an ecclesiastical body, but we do contend that none but Baptists, with perhaps a few other unimpaired, instituted and have ever maintained the society. And it is also contended that this so-

cety was established for the sole purpose of revising the English translation of the Bible, so as to substitute immerse and its cognates for baptize and its cognates.

Wilson's Wines of the Bible.

The mischievous controversy, says the Nashville *Christian Advocate*, respecting fermented and so-called unfermented wines used in the communion, is still going on in England, especially in Congregational circles. Some propose to have two communions, one with wine, and the other with—what we know not what to call it. Others propose to use both kinds, and separate the communicants. What fanaticism! The *Christian World* says:

"Persons interested in this subject should not fail to read 'Wilson's Wines of the Bible,' published by Hamilton & Adams. Mr. Spurgeon, reviewing the book, says: 'Unfermented wine is a non-existent liquid. Mr. Wilson has so fully proved this that it will require considerable hardihood to attempt a reply. The best of it is that he is a testifier of more than thirty years' standing, and has reluctantly been driven to "concedere" a myth. While total abstinence is content to make no assumption of the cup used at the Lord's table, they work harmoniously with, who seek the welfare of their fellow men; but when they commence faring upon that point they usually come more factions than use everything is then made subordinate to their one idea, and the peace of church is disregarded. It is therefore, that one of these should protest against carrying principle to extremes; and, best of all, that he should do so by showing the theories which have been advanced are utterly untenable. We wish the utmost success to the abstinence cause, and therefore trust that there will be no pressing of the question of unfermented wine at the communion; for it will not promote the cause, and will create much heart-burning; and, worst of all, it will be contrary to the divine precedent. The question is not necessary to the temperance movement, and we wish it never had been raised. Mr. Wilson has written the thick volume now before us to settle the matter, and we believe that he establishes, beyond reasonable debate, that the wines of the Bible were intoxicating, and that our Lord did not ordain jelly, or strapp, or cherry-juice to be the emblem of his sacrifice.'"

The Quarterly Conference of the St. Charles Avenue Church was held October 23, and a few hours after the news of Dr. Munsey's death reached the city passed the following resolution:

"Resolved, That the members of this Quarterly Conference have heard with profound sorrow of the death of our late pastor, Rev. W. E. Munsey, D. D., and that we tender to his family our heartfelt sympathy in their great bereavement."

Periodicals.

—St. Nicholas for November is as wonderful as ever for its beautiful illustrations, and for the number, variety and interest of its articles. Among many lovely and instructive things we mention: Chased by Wolves; Mollie's Boyhood; The Largest Volcano in the World; Polly; A Referee's Christmas Story; The Lord Mayor of London's Show; Mara, the Planet of War; Nimble Jim and the Magic Melon; A Bird of Home-Made Christmas Gifts.

—Sermon's Monthly for November is first-rate. Among its articles we note especially: Canvass Back and Terrapin, illustrated; An Isle of June, illustrated; Hex I, illustrated; The Countess Pollock; The Sadle-Horse; Rees, illustrated; Louis and his Relations to the City of New York.

—The Way of Holiness for October, 1877, has been received. Published and edited by Rev. William Baker, Lookout Mountain, Tenn. Price, \$1 per annum.

Jesus has room in his heart for all his friends, and he wishes each one to be "the friend which is his own soul." One reason why some of us did not go to him was that we were so free as to tell him all because Jesus wishes to be that one. He says by that very circumstance, "I will be your friend; tell me all, tell me everything; make free, treat me with confidence; my ear is open to listen to you, my heart is ready to sympathize with you; my arm is outstretched to help you; my hand is open to supply you; all I have is thine; all I can consistently do I will do. Only treat me with confidence, only make me your friend." —J. Smith, Cheltenham.

The Bible Society Record of the eighteenth century warns the friends of the Bible Society against besting to an agent of the Bible Union. It says: "We have reason to believe that in various parts of the country, east and west, collections secured by Sabbath school pupils, with the full belief on the part of the donors that they were destined for the Bible Society, have been turned over to the Bible Union, and very different destination."

Christianity proves itself, as the sun is seen by its own light. Its evidence is involved in its existence.—Coteridge.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.
Denver	Denver, Col.	McTear
Western	Atlantic City	Marvin
St. Louis	St. Louis, Mo.	Marvin
Kentucky	Winchester	Palin
Albany	Fulton, Mo.	Marvin
California	San Francisco	Marvin
Tulhatch	Nashville, Ill.	Kavanaugh
Idaho	Boise, Idaho	Keener
Indian Miss.	St. George, Ark.	Marvin
Louisville	Henderson	Kavanaugh
Missouri	Independence	Marvin
Tennessee	Memphis	Marvin
Pacific	San Jose	McTear
Albany	Fayetteville	Kavanaugh
London	London, Eng.	Marvin
Los Angeles	Los Angeles	McTear
Alb. Albany	Hanford, Ala.	Keener
Tex. Texas	San Antonio	Marvin
White River	Augusta, Ark.	Kavanaugh
Virginia	Lynchburg	Dove
Alb. Albany	Albany	Marvin
German Miss.	Houston	Palin
West Texas	Cherry Creek	Wichitman
Alb. Albany	Albany	Marvin
N. Mississippi	Holly Springs	Keener
N. Carolina	Salisbury	Suggert
Alb. Albany	Albany	Marvin
Mississippi	Jackson, Miss.	Marvin
Little Rock	Monticello	Kavanaugh
Alb. Albany	Albany	Marvin
S. Georgia	Montgomery	Keener
Alb. Albany	Albany	Marvin
Louisiana	Shreveport	Palin
Tex. Texas	Crocket	Wichitman
Alb. Albany	Albany	Marvin
Baltimore	Baltimore	McTear

Farm, Garden and Household.

HEALTHFULNESS OF FRUIT.

No intelligent person can doubt that the free use of ripe fruit is conducive to health. On the other hand, it is obvious that fruits as an exclusive article of diet do not meet all the wants of the system. The chemistry of the apple, the pear, the tomato, the grape, etc., is well understood, and it can be stated how much nutriment or assimilable food each is capable of affording; but this does not answer all the questions connected with the subject of the healthfulness of fruit. Besides furnishing nutriment, fruit exerts other influences upon the animal economy of the highest importance. The acids of fruit are not properly nutritive substances, but they produce physiological effects of a cooling or corrective nature which are highly salutary.

Fruits are largely composed of water, and this fluid has come to them through extraordinary channels. The tiny root fibers have collected it in the dark earth, and by vital action it has been forced through the most minute tubes, until it is finally deposited in the fruit cells. So far as we know, the water undergoes no modifications as it is water in the soil, and it is the same in its wonderful associations in fruit. It, however, holds saccharine elements and other principles which modify its physical appearance and taste. The great amount of water contained in fruit is in itself an advantage, as it aids in dissolving the alimentary canal and the other excretory ducts, and thus promotes healthy action.

Fruits are capable of sustaining life for long periods, but the lack of the nitrogenous elements detracts from their strength-giving power, and any one living exclusively upon them would not be able to labor effectively. We have heard of the man who rowed his boat along the entire coast of New England, sustained alone by whortleberries; but if the voyage had lasted six months, or even three, his nerves and his muscles would have entirely failed him.

If the fruit is largely consumed in connection with a proper proportion of animal or nitrogenous foods, a much higher standard of health will be attained among all classes. — Boston Journal of Chemistry.

THE WHITE HOUSE WASH.

We have been requested to reprint the recipe for the whitewash used on the east end of the presidential mansion at Washington, which has long been celebrated for its hardness and durability as an external coating.

Take one-half bushel of nice unshaken lime, shake it with boiling water; cover it during the process to keep in the steam. Strain the liquor through a fine sieve or strainer, and add to it a peck of salt, previously dissolved in warm water; three pounds of ground rice, boiled to a thin paste; one-half pound of powdered Spanish whiting, and one pound of clean glue, which has been previously dissolved by soaking it well, and then hang it over a slow fire in a small kettle within a larger one filled with water. Add five gallons of hot water to the mixture, stir it well, and let it stand a few days covered from dust. It should be put on hot, and for this purpose it can be kept in a kettle on a portable furnace. It is said that about a pint of this mixture will cover a square yard on the outside of a house, if properly applied. Fine or coarse brushes may be used, according to the neatness of the job required. It answers as well as oil paint for wood, brick or stone, and is cheaper. It retains its brilliancy for many years. There is nothing of the kind that will compare with it, either for inside or outside walls. Buildings or fences covered with it will take a much longer time to burn than if they were painted with oil paint. Coloring matter may be put in and made of any shade desired. Spanish brown will make reddish pink when stirred in, more or less deep according to the quantity. A delicate tinge of this is very pretty for inside walls. Finely pulverized common clay, well mixed with Spanish brown, makes a reddish stone color; yellow ochre stirred in makes yellow wash, but chrome goes further, and makes a color generally esteemed prettier. It is difficult to make rules, because tastes are different; it would be best to try experiments on a shingle and let it dry. Green must not be mixed with lime; it destroys the color, and the color has an effect on the whitewash which makes it crack and peel.

SINGULAR PROPERTY OF TOMATO LEAVES.—I planted a peach orchard, writes M. Stroy, of the Society of Horticulture, Napa, Cal., "and the trees grew well and strongly. They had just commenced to bud when they were invaded by curculionid (aphids), which insects were followed, as frequently happens, by ants. Having cut some tomatoes, the idea occurred to me that, by placing some of the leaves around the trunks and branches of the peach-trees, I might preserve them from the ravages of the sun, which were very powerful. My surprise was great on the following day, to find the trees entirely free from their enemies, not one remaining, except here and there where a culled leaf prevented the tomato from exerting its influence. These leaves I carefully undried, placing upon them fresh leaves from the tomato vine, with the effect of banishing the last insect, and enabling the tree to grow with luxuriance. Wishing to carry still further my experiment, I steeped in water some fresh leaves of the tomato, and sprinkled with the infusion other plants, roses and oranges. In two days these were also free from the troublesome insects which covered them, and I felt sure that I had used the same means with my peach orchard. I should have met with the same result. I therefore did it in a duty I owe to the Society of Horticulture to make known this singular and useful property of the tomato leaves, which I discovered by the merest accident." — Liebig's Agric.

How to MAKE COTTON PAY.—In the field and factory we have the plan of the Rev. John Lusk, who is represented as one of the best practical planters in Hindes county, Miss. He almost invariably, from the seed of one bale of cotton, makes another bale the ensuing season, by the following method: In December, January and February, with a turn-plow, he runs a center furrow, following the turn-plow with the bull-tongue or subsoil plow, preparing his land thoroughly and very deep, to withstand the drouths of summer. By this sensible plan he made one bale of cotton per acre the last very dry year; and in seasons years he very often makes a bale and a half to the acre.

Some horses have naturally weak feet, thin heels and brittle walls, with a tendency in them to split up into layers where the nails are driven. These will be greatly relieved if the feet are occasionally put into a good wet bran poultice over night, taken out in the morning, carefully washed, and as soon as they become thoroughly dry, covered with a mixture something like the following: Take equal parts of castor oil, mutton suet and Barbadoes tar; melt them together over a slow fire, and when cold apply over the whole hoofs three or four times a week.

CHOCOLATE CUSTARD.—One quart of milk, one cupful of white sugar, three eggs, a quarter of a pound of chocolate. Beat the whites of the two eggs so that you can turn the dish over without spilling; as the milk begins to boil place the whites on it for a moment; then remove to a platter, and make the custard as follows: Grate the chocolate and stir it into the milk on the fire, as it thickens; add the sugar and the rest of the eggs, well beaten; stir constantly a few minutes; fill your cups, and on the top of each place some of the cooked whites. To be eaten when entirely cold.

CHEAP CISTERNS.—It is not generally known that cisterns can be made without either brick or stone, wherever the earth is sufficiently compact to admit of digging out the soil, and leaving a firm bank, upon which the cement can be spread to a thickness of one or two inches. The cement soon hardens, making a wall as firm as a stone jug. The top may be covered with timber support, and then cover all with about two feet of earth to keep out the frost. Of course a man-hole, through which the cistern can be entered for cleaning, is also necessary.

BAKE YOUR BEETS.—Don't boil any more beets. What a pity to spoil so excellent a vegetable by sodding it with water. Put them in the oven or stove, and bake as you would sweet potatoes. Don't cut or bruise them so that they bleed, for then you lose much of the excellence of the beet. The one is as far superior to the other as hypon to salt. Try it, and you will be convinced.

TO PICKLE BEANS.—Gather the beans when young; remove the strings and boil until tender. Put into a stone jar with a small piece of alum; boil the vinegar with mace, ginger and whole pepper, and pour it boiling on the beans, covering closely to prevent the escape of steam.

He that repents of sin as sin doth implicitly repent of all sin.

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MISCELLANEOUS.

War! War! War!

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New York, October 1, 1877.

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BEFORE PURCHASING, EXAMINE THE LABEL CAREFULLY.

THE GENUINE TUTT'S PILLS.

exert a peculiar influence on the system. Their action is prompt, and their good effects are felt in a few hours. A quarter of a century of study of the liver has demonstrated that it exerts a greater influence over the system than any other organ of the body, and when diseased the entire organism is deranged. It is especially for the healing of this vital organ that I have spent so many years of toil, and having found the remedy, which has proved the greatest boon ever furnished the afflicted, shall they be deprived of its benefits, and a life limitation imposed upon them?

LET THE HONEST PEOPLE OF AMERICA SEE TO IT THAT THEY ARE NOT DECEIVED. Scrutinize the label closely, so that it bears all the marks above mentioned, and buy the medicine only from respectable dealers. It can be found every where. Very respectfully,

W. H. TUTT.

Country Orders for Millinery

FANCY GOODS!

Embracing All the Latest Novelties and Patterns of

W. H. TUTT.

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EDUCATIONAL.

CENTENARY COLLEGE,

JACKSON, LA.

Will receive the exercises on the First Monday in October, with a competent corps of professors. All the branches of Free, Ordinary and Commercial schools, and first class college courses, successfully taught. Tuition, \$10 per month, and in college classes \$15, for session of four weeks. Boarding in students' hall, \$10 per month, and in private families at correspondingly low rates. For particulars and a catalogue address: J. G. ANDREWS, President, JACKSON, LA., Aug. 9, 1877.

SOUTHERN UNIVERSITY,

GREENSBORO, ALA.

Session will open October 3, 1877.

College of Liberal Arts, seven Professors, College of Medicine, three Professors, College of Law, three Professors.

The Faculty is full and experienced, instruction thorough, curriculum extensive, location healthful. Special attention paid to the religious interests of each student.

For further information address DR. J. M. SMITH, or G. A. GRIFFIN, Treasurer.

Collegiate Institute,

AT BATON ROUGE, LA.

The next session of this school will begin on Wednesday, the 11th of October, 1877. This is a family boarding school for boys. The healthfulness of the location is unsurpassed. The school is situated on a high, elevated, and healthy site, and is surrounded by a large body of water. The school is situated on a high, elevated, and healthy site, and is surrounded by a large body of water. The school is situated on a high, elevated, and healthy site, and is surrounded by a large body of water.

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MISCELLANEOUS.

TO WATCH

SPECULATORS

We have the best illustration Gold Watch to the market. The metal is a composition of other metals, so closely resembling gold that it is not possible to detect the difference, except

MACHINERY, TIES, ETC.

No. 53 Columbia River.

No. 172 Terpelshore St., New Orleans, La.

... ..

NEW ORLEANS MARKETS.

ADVOCATE OFFICE.
NEW ORLEANS, Tuesday, Oct. 31, 1877.

MARKET.

The stock market begins to show more signs of life after several weeks of quietness, and prices indicate unwavering confidence in both State and commercial securities, which, under the pressing calls for money, would suggest the idea of prosperity to our doubting croakers, who are wont to color their futures with dark hues; but the steady march of our enterprising merchants, who are determined that our city shall occupy her true station in the commercial world, notwithstanding the great lack of banking capital and want of interest shown by many of the owners of real estate, who will neither assist in building railroads, establishing banks, developing emigration plans, nor helping to start the several manufacturing projects that are being discussed. Should this class—found in the country as well as in the city—throw the weight of their influence and money into line with the wise leading merchants of this section there would be an impetus given to trades, manufacturing and business generally that would lead to the inflow of workers from abroad, both into the agricultural districts and the various centers of trade in the Southwest, that would enhance the value of real estate, and bring about the happy change so many of our downtrodden, hard-working people have long looked for. Quotations are as follows: City bonds, 104 3/4, which are a shade higher at the close of the week than at the beginning. State bonds, 105 1/2, being lower at the close. Market for both steady.

Exceptional paper, 12 1/2
At paper, 15
Second grade paper, 10 1/2
Loans on call, 10 1/2
At mortgage paper, 10 1/2
Second grade mortgage paper, 10 1/2

Gold in New York, 162 1/2
Gold here, 162 1/2
Mexican dollars, 16 1/2
American half dollar, 16 1/2
Sight on N. Y. counter rate, 16 1/2
Sight on N. Y. commercial, 16 1/2
Sterling bank, 16 1/2
Sterling commercial, 16 1/2
France bank, 16 1/2
France commercial, 16 1/2

COTTON.

Grade	Price
Low Orleans	10 1/2
Low Orleans	10 1/2
Low Orleans	10 1/2
Low Orleans	10 1/2
Low Orleans	10 1/2
Low Orleans	10 1/2
Low Orleans	10 1/2
Low Orleans	10 1/2
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Low Orleans	10 1/2

Report of Dealers' Cash Prices

AT WHICH
COUNTRY ORDERS CAN BE FILLED.
REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLE	FROM	TO
Cotton scrapers	14 00	1 50
Cotton scrapers	14 00	1 50
Cotton scrapers	14 00	1 50
Cotton scrapers	14 00	1 50
Cotton scrapers	14 00	1 50
Cotton scrapers	14 00	1 50
Cotton scrapers	14 00	1 50
Cotton scrapers	14 00	1 50
Cotton scrapers	14 00	1 50
Cotton scrapers	14 00	1 50

BUILDING MATERIAL.

ARTICLE	FROM	TO
Bricks, 11,000	10 50	1 00
Country	10 00	1 00
English fire	45 00	47 00
Lime, 50 lb	1 50	1 75
Western	2 00	2 25
Cement	1 25	2 50
Lumber, 1,000 feet	16 00	18 00
Flooring, dressed	10 00	12 00
OSB, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	10 00	12 00
Scantling	10 00	12 00
Railings, 1,000	12 00	14 00
Nails, best brand	1 20	1 75
Smaller sizes proportionately		
Glass, 1/2 box of 60 feet	3 50	4 00
French, 8 by 10	2 75	3 00
French, 10 by 12	4 00	4 50
French, 12 by 14	4 50	5 00
French, 14 by 16	5 00	5 50
White Lead, best	1 12	1 14
Paint, best brand	1 12	1 14
Whiting, 1 lb	1 12	1 14
Putty, best brand	1 12	1 14
Minced Oil, 1 gal	1 12	1 14

NAIL, BLINDS AND DOORS.

ARTICLE	FROM	TO
Window sash, 12 lights	10 50	1 00
Nail, 12 lights	10 50	1 00
Nail, 12 lights	10 50	1 00
Nail, 12 lights	10 50	1 00
Nail, 12 lights	10 50	1 00
Nail, 12 lights	10 50	1 00
Nail, 12 lights	10 50	1 00
Nail, 12 lights	10 50	1 00
Nail, 12 lights	10 50	1 00
Nail, 12 lights	10 50	1 00

GROCERIES.

ARTICLE	FROM	TO
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00

FRUIT.

ARTICLE	FROM	TO
Dried apples, 1 lb	10 50	1 00
Dried apples, 1 lb	10 50	1 00
Dried apples, 1 lb	10 50	1 00
Dried apples, 1 lb	10 50	1 00
Dried apples, 1 lb	10 50	1 00
Dried apples, 1 lb	10 50	1 00
Dried apples, 1 lb	10 50	1 00
Dried apples, 1 lb	10 50	1 00
Dried apples, 1 lb	10 50	1 00
Dried apples, 1 lb	10 50	1 00

GRAIN AND FEED.

ARTICLE	FROM	TO
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00
Wheat, 1 lb	10 50	1 00

PROVISIONS.

ARTICLE	FROM	TO
Bacon, 1 lb	10 50	1 00
Bacon, 1 lb	10 50	1 00
Bacon, 1 lb	10 50	1 00
Bacon, 1 lb	10 50	1 00
Bacon, 1 lb	10 50	1 00
Bacon, 1 lb	10 50	1 00
Bacon, 1 lb	10 50	1 00
Bacon, 1 lb	10 50	1 00
Bacon, 1 lb	10 50	1 00
Bacon, 1 lb	10 50	1 00

BUTTER AND EGGS.

ARTICLE	FROM	TO
Butter, 1 lb	10 50	1 00
Butter, 1 lb	10 50	1 00
Butter, 1 lb	10 50	1 00
Butter, 1 lb	10 50	1 00
Butter, 1 lb	10 50	1 00
Butter, 1 lb	10 50	1 00
Butter, 1 lb	10 50	1 00
Butter, 1 lb	10 50	1 00
Butter, 1 lb	10 50	1 00
Butter, 1 lb	10 50	1 00

SUNDRIES.

ARTICLE	FROM	TO
Leather, 1 lb	10 50	1 00
Leather, 1 lb	10 50	1 00
Leather, 1 lb	10 50	1 00
Leather, 1 lb	10 50	1 00
Leather, 1 lb	10 50	1 00
Leather, 1 lb	10 50	1 00
Leather, 1 lb	10 50	1 00
Leather, 1 lb	10 50	1 00
Leather, 1 lb	10 50	1 00
Leather, 1 lb	10 50	1 00

COTTON STATEMENT.

ARTICLE	FROM	TO
Stock in New Orleans	10 50	1 00
Stock in New Orleans	10 50	1 00
Stock in New Orleans	10 50	1 00
Stock in New Orleans	10 50	1 00
Stock in New Orleans	10 50	1 00
Stock in New Orleans	10 50	1 00
Stock in New Orleans	10 50	1 00
Stock in New Orleans	10 50	1 00
Stock in New Orleans	10 50	1 00
Stock in New Orleans	10 50	1 00

SEWING MACHINES.

THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

WORLD-RENOVED SINGER MACHINE! FOR CASH!!

OF THE FAMILY SEWING MACHINE!

The Singer Will Last a Li

Send for Circular and Cash

THE SINGER MANUFACTURING CO

No. 55 Canal Street, New Orleans, La.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY YOUR SPECTACLES!

By reading our Illustrated PAMPHLET

AND ANATOMY OF THE EYE, you will learn

how to cure Weak, Watery, Inflamed, and

Near-Sighted Eyes, and all other Diseases

of the Eye.

WANT NO MORE MONEY BY ADJUSTING

YOUR GLASSES BY ADJUSTING

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, NOVEMBER 8, 1877.

NO. 45.

BEFORE THE LEAVES FALL.

BY MARGARET E. SANISTER.

Wonder if oak and maple,
Willow and elm and all,
Are stirred at heart by the coming
Of the day their leaves must fall?
Do they think of the yellow whirlwind,
Or know of the crisp sun array,
That shall be when chill November
Hears all their leaves away?
Perhaps—inside the water
The willow bends serene
As when her young leaves glistered
In the mist of golden green,
But the brave old oak is flouting
To a wine-red bark and deep
And maple and elm are blushing
The blush of a child asleep.
If the weeping, the leaflets
Shine rue by one to say,
We will wear the color of gladness
Until we pass away.
No eyes shall see us fall;
And before we lay it down
We'll wear, in the light of all the earth,
The year's most kindly crown.
So trees of the stately forest,
And trees by the trodden way,
You are kindling into glory
This soft autumn day,
And we who care remember
That more than all they lost,
Our hearts and lives together,
May come through the ripening frost.

News of the Week.

DOMESTIC.

WASHINGTON, Oct. 25.—The Committee on Privileges and Elections has decided to go into the merits of Spedding against Kellogg.
This involves, it is understood, a full hearing of the treaty story.
MEMPHIS, Oct. 31.—The funeral of Gen. Forrest took place at noon, at the Cumberland Presbyterian Church.

Rev. Dr. Stalnaker, who had been a private soldier under Forrest, officiated. Not only the church, but the street for squares was crowded with people.

Among the pall bearers were ex-President Jefferson Davis, Gov. Porter, Hon. Jacob Thompson and Col. Galloway. Dr. Cowan and Major Roubant, of Forrest's staff, and Capt. J. Donaldson.

The general was dressed in his old uniform at his own request, and as the casket containing the remains was carried into the church it was almost impossible to keep back the crowd; so anxious were all to take a last look at his face.

After the service was concluded the funeral cortege took up the line of march up Second and down Main streets, and was composed of mounted ex-Confederates preceding the hearse.

INDIANAPOLIS, Oct. 31.—President Hayes was welcomed to the State Fair by Gov. Kemper. The crowd was immense, the enthusiasm intense and the speeches affectionate.

INDIANAPOLIS, Nov. 1.—Senator Morton died at 5:30 P. M. About noon Mrs. Morton and her sons, by her request, were left alone with the senator for about an hour. Before five o'clock it became evident that he had entered upon his last hour on earth. He had resided the greater portion of the day in a half-lying and half-sitting position. As he grew weaker the supporting pillows were withdrawn, so that he lay prone upon the bed. The silence in the room was unbroken except by an occasional question to the dying man. Once, when the senator exclaimed, "I am dying," his sister-in-law, Mrs. Holloway, inquired: "You are not afraid to die, Oliver?" He indicated "No" by waving his hand. Soon after, a similar exclamation, question and answer passed between him and Dr. Thompson. At ten minutes past five o'clock he exclaimed: "I am dying—I am worn out!" and these were his last words.

From this on it was difficult to discover that he remained. On the doctor's announcement, "He is going," the gaze of his wife and sons became fixed on the face of the husband and father, with now and then a piteous look of inquiry toward the doctor, until his further announcement: "It is over." The widow clasped her sons to her, exclaiming quietly, but in tones never to be forgotten: "My darling boys!" The friends withdrew, leaving them for a time, when they were tenderly laid from the room.

This evening, by direction of the mayor, the city bells have been tolled fifty-four strokes, indicating the death of the senator.

The bells will also be tolled each day until after the funeral. The family have decided on Monday, at ten o'clock, as the time for the funeral services, at Roberts' Park Methodist Episcopal Church, and the interment will take place at Crown Hill Cemetery.

RICHMOND, VA., Nov. 1.—The President breakfasted with Rev. Dr. J. L. M. Curry, an old schoolmate, and then went to the fair grounds, where he was soon surrounded by a crowd of thirty thousand and called upon for a speech, which he made. Mr. Evans and the rest also made speeches.

NEW YORK, Nov. 1.—Jas. Brown, of Brown Bros., bankers, is dead, aged eighty-seven.

NEW YORK, Nov. 2.—The return of ex-Mayor A. Oakley Hall to this city has been mysterious as his disappearance last March. No one appears to know how he came. Mr. Hall declares he cannot explain his sudden departure; his remembrance of the first part of the journey is very indistinct; he had no idea of where he was going, or the reason for the act.

BOSTON, Nov. 4.—The shock of an earthquake was felt this morning in Northern New Hampshire, Vermont and Western Massachusetts. At Lebanon, N. H., buildings were sensibly shaken and bells rang, the shock

lasting for forty seconds. At Montpelier, Vt., people were rudely awakened by several successive shocks, lasting some fifteen minutes. At Northampton, Mass., glass was broken in houses, furniture shaken up and people awakened.

WASHINGTON, November 5.—The House—There were 100 bills introduced to day under the call of States; among them one by Mr. Whitthorne, of Tennessee, authorizing a treaty with Mexico for the protection of American capital and labor in connection with Mexican railroads, two for reclaiming the alluvial lands of the Mississippi river, and one for the final adjustment of land claims in Florida and other States.

A bill to authorize the free coinage of the standard silver dollar, and to restore its legal-tender character, introduced by Mr. Bland, of Missouri, was passed under a suspension of the rules—163 to 34.

The bill to repeal the resumption act was, under a suspension of the rules—143 to 48—taken out of the morning hour and made the special order from to-morrow till Tuesday, the thirteenth, when the vote is to be taken.

SAN FRANCISCO, Nov. 4.—The arrest of persons for addressing inflammatory speeches to the workmen has caused excitement, but the agitators were safely locked up.

FOREIGN.

LONDON, Oct. 25.—Several dispatches from Rome assert that the general of the Jesuits, by the Pope's order, has expelled from the society Father Crucis, editor of the *Opuscolo Cattolico*, both as a sacred orator and writer heretofore regarded one of the brightest ornaments of the Jesuit order and the Roman Church. Father Crucis's offense was maintaining that the temporal power is not necessary to the well-being of the church. It is said he intends to publish a full account of his differences with the Vatican, dating from 1871.

LONDON, Oct. 31.—The *Times* special from Boerdio contains the following: The Turkish loss at the capture by the Russians of the position near Givulj Dabik, October 21, was at least 4,000 killed, besides wounded and prisoners. The Russians only succeeded in storming the position at the third attempt. They accused the Turks of twice luring them under a destructive fire by displaying a white flag.

The *Times* Paris dispatch, reporting a battle recently fought between the King of Abyssinia and Meilik, states that the latter lost 23,000 men killed and wounded.

Reuter's telegram from Bagdad states that the Montenegrins have occupied the heights commanding Padoritza and bombardment is considered imminent. The Turks are hastening to the defense of that place.

PARIS, Oct. 31.—The *Republique Francaise*, in an editorial, describes the present crisis as very grave, and says it must be terminated, or we shall be drawn into the most terrible of catastrophes—civil war.

LONDON, Nov. 1.—The *Telegraph's* correspondent, an eye witness, telegraphs from Erzerum: As the Turks were evacuating Hassan Kaleh, on Tuesday night, the Russians surprised their rear guard, taking two battalions prisoners. The Russian loss was insignificant.

The enemy's approach was utterly unexpected. The Turks now occupy a formidable position at Devoyoun.

Not—Devoyoun is the last defensive position east of Erzerum.

A Russian official dispatch says: The total number of prisoners captured at Dubrik and Teliache was 7,000, including two Pashas, 200 officers and an English colonel in the Turkish service.

After the victories at Dubrik and Teliache, Russian scouts approached Radomirze and Chevet Pasha, with twelve battalions, fled from there without waiting to destroy the bridge, which is now intact in our hands. Our cavalry is pursuing Chevet Pasha.

VIENNA, Nov. 2.—The *Politische Correspondenz* publishes special reports that on October 31 Chevet Pasha advanced to retake Teliache. He was defeated after several hours' engagement by the Russians at Radomirze, and fled in the greatest disorder. Plevna is now completely invested.

LONDON, Nov. 3.—A Bucharest dispatch says it is reported that the Russians are forming an army of 70,000 men, with which it is designed to cross the Balkans and advance upon Adrianople, without waiting for the fall of Plevna.

CONSTANTINOPLE, Nov. 3.—The Porte has issued to the populace official assurance that Plevna is not only provisioned, and can hold out for months.

LONDON, Nov. 4.—A Russian official dispatch, dated Vukork, November 2, says: After an almost unresisted occupation of Koprifkoi on the twenty-eighth ultimo, when Ghazi Monhtar and Ismail Pasha's rear guard hastily retreated to Hassan Kaleh, our cavalry continued the pursuit, and two hours after midnight attacked the enemy's bivouac. After a short skirmish we entered the bivouac, cut down a hundred men and compelled the others to take flight. The pursuit was continued six versts, when it was discontinued because of the extreme fatigue of both men and horses. At five o'clock in the morning our cavalry occupied Hassan Kaleh. In the meantime, other cavalry arrived near Karadjuk, sixteen versts from Erzerum.

Gen. Heymaue and Turgukussoff's columns are concentrated near Devoyoun, where the enemy are encamped.

Advices from Cape Town, South Africa, dated October 16, announce that the governor has issued a proclamation deposing Krell, chief of the Galeko, and annexing his territory. Krell sues for peace.

LONDON, Nov. 5.—Russian official bulletins report continued progress on the Plevna and Orhanie, and Lovatz and Orhanie roads. Tetevin and Tarklar are occupied by infantry and cavalry, and a cavalry detachment has penetrated Yabalitza in pursuit of retreating Turks.

A Turkish force numbering between three and four thousand men, from south of the Balkans, attacked a Russian force at Mahren, south of Elouae. After three hours' fighting the Turks retreated, leaving a hundred dead and many wounded.

The Paris dispatch of the *Times* says: Returns of the departmental election, as far as known, show that 25 Republicans and 9 Conservatives are elected to Councils General, and the Republicans have 8 new members. The Duke de Broglie's defeat by a Bonapartist will doubtless create a great sensation and considerable influence on the decisions of the government.

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The general state of the church is improving on this circuit.

B. F. ALEXANDER, P. C.
FLOYD, LA., October 12, 1877.

WAYNESBORO, MISSISSIPPI CONFERENCE.—Mr. Editor: I have held two protracted meetings, at both of which good was done, resulting in fifteen accessions to the church. The meeting at Waynesboro continued eight days, and closed with twenty penitents at the altar. The preaching, elder, John A. Ellis, and Bro. R. J. Jones assisted in this meeting.

The meeting at State Lake was continued six or seven days, resulting in great good to the membership of the church and seven accessions. At this meeting I was without ministerial aid. Upon the whole, I feel that my labors have been made a blessing to some souls, which is matter of devout thanksgiving to God.

The changes are encouraging. I hope to report the assessments fully met at the approaching Conference.

D. G. W. ELLIS.
WAYNESBORO, MISS., Oct. 27, 1877.

From the Work.

EVERGREEN, CIRCUIT, LOUISIANA CONFERENCE.—Mr. Editor: I did not get off to the District Conference, and my report failed to reach the Conference in time. That my brethren may know that our work is not dead, we make the following statement:

Preacher's allowance, \$900—received, \$192; missionary collection, \$31.65; for relief of Publishing House, \$2.55; members received, 45; adults baptized, 18; infants baptized, 22; dismissed by letter, 10; expelled, 2; Sabbath schools, 2; appointments, 11.

We have organized a church at Simsport, on the Atchafalaya river, and at Chupreville; and hear the Macedonian cry, "Come over and help us," all along the line. We have a large territory and many neighborhoods entirely without the gospel from any church or preacher.

We found the Atchafalaya country destitute of preaching. We have organized a church at Simsport, and we are trying to start up the church at Chupreville. A more excellent people I have never met than is on this river, and I have been kindly received and kindly treated as a minister.

The doctrine of justification by faith and regeneration by the Holy Ghost is what is needed, and a clean heart and right spirit. This is a great country, and has a great devil in it; and, by the help of the Lord, we want to resist him, that he may leave.

We administered the sacrament of the Lord's Supper at all of the appointments. Have held a camp meeting at Big Cane, and had a good meeting.

We have 6 houses of worship and 7 deeded lots, worth about \$5,000.

About 25 copies of the NEW ORLEANS CHRISTIAN ADVOCATE are taken in this work. It is a good paper, and is doing good in this country. Some of our people have no gospel, only as the ADVOCATE preaches to them every week.

RE-PAVING.
ORANGE, LA., 1877.

FLOYD CIRCUIT, LOUISIANA CONFERENCE.—Mr. Editor: Our camp meeting at Oak Grove began August 31 and continued ten days. We had the efficient help of Rev. J. L. Wright, P. E., and of Bro. Trippett and McClendon, and of Bro. Hastewell of the Little Rock Conference, and of all the local preachers of the circuit. Fifteen found peace with God, and there were nine accessions to the church. We were much embarrassed with inclement weather. It rained every day except two. We baptized three adults and one infant.

Our camp meeting at Midway began September 23 and lasted seven days. Revs. Moss, Cornell, T. S. Randle, Roman, F. D. Galloway and T. G. Galloway were present and did faithful work. Seventy-two obtained the forgiveness of sins, and twenty-nine joined our church. Nine adults and two children were baptized. Ten or fifteen will join the Baptist church. Rev. E. H. Tharp, pastor of the Baptist church, was present all the time, and labored with great zeal and success in the altar and among the people generally. This was the best meeting I have attended in this part of the State. It reminds me of the camp meeting of 1856 at Plaquemine, Brulee, in the parish of St. Landry. I trust the permanent result may be as great in the general reformation, elevation and salvation of the people.

We began a meeting at Pleasant Hill, eight miles west of Floyd, on the sixth day of October, which con-

tinued four days. We had the assistance of Revs. J. D. Stryling, F. D. Galloway and T. G. Galloway. Nine were taken into the church and four adults were baptized.

The general state of the church is improving on this circuit.

B. F. ALEXANDER, P. C.
FLOYD, LA., October 12, 1877.

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The changes are encouraging. I hope to report the assessments fully met at the approaching Conference.

D. G. W. ELLIS.
WAYNESBORO, MISS., Oct. 27, 1877.

COLEMAN, LOUISIANA CONFERENCE.—Mr. Editor: Our Welcome Home camp meeting closed last Tuesday night. We had only one preacher from a distance, to wit: Bro. J. L. P. Sheppard. The awakening power of the Holy Ghost was with us from the very first service. Our old brother, John S. Davis, undoubtedly preached with more of the Spirit than ever before. Our meeting resulted in twenty-five or thirty conversions, in addition of twelve members, and Christians greatly strengthened in their most holy faith. I believe the language of every Christian heart was: "Unto him be the glory!"

Your brother in Christ Jesus,
JOHN P. WYNN.
COLEMAN, LA., October 12, 1877.

FREEMONT STATION AND WALTON MISSION, ALABAMA CONFERENCE.—Mr. Editor: We have had a gracious revival of religion in this charge, recently. The people here say that it was one of the greatest meetings that has ever been known in this country. The writer has never seen such power manifested in a meeting of the kind. During the meeting thirty-seven persons were added to the church, and fifteen infants were baptized. Methodism is rapidly advancing here.

Yours fraternally,
L. C. CALHOUN.

The Duncan Memorial.

It is believed to be the desire of the Methodists, and many others within the bounds of his own Conference and State, and also of his personal friends and admirers in other sections of the country, that steps should be taken to provide some public memorial of the Rev. James A. Duncan, D. D., deceased, into a member of the Virginia Conference, Methodist Episcopal Church South, and president of Randolph-Macon College, Virginia.

In response to this sentiment, and in order to secure prompt and united action and the speedy accomplishment of the object contemplated, the Methodist ministers and a number of the leading Methodist laymen of the cities of Richmond and Manchester, Va., have formed an organization to be known as the Duncan Monument Association. It was deemed that the initiative should be taken here, where repose his mortal remains, and where a great portion of his public life was spent. But it was the design of those who have inaugurated this movement that the organization which has been effected should embrace all who desire to share in his work; and, in conformity with this purpose, we most affectionately and earnestly invite the cooperation of all everywhere who wish to take part in the proposed tribute to the memory of our good and great, our loved and lamented brother.

The plan is to raise, by voluntary contributions, the sum of not less than five thousand dollars, out of which will be procured a suitable monument to be placed over the grave of Dr. Duncan, and the remainder to be appropriated to the benefit of his family.

Let those who desire to aid in this undertaking forward their contributions without delay. Any amount, large or small, will be thankfully received and duly acknowledged, and all contributors will be enrolled as members of the association.

Remittances should be made to William K. Watts, Esq., Treasurer of the Duncan Monument Association, 1219 East Main street, Richmond, Va.

P. A. PETERSON, Pres.
RICHMOND, VA., October 13, 1877.

Thanksgiving.

By the President of the United States of America—A Proclamation.

The completed circle of summer and winter, seed-time and harvest, has brought us to the accustomed season at which religious people celebrate with praise and thanksgiving the enduring mercy of almighty God. This devout and public confession of the constant dependence of man upon the divine Father for all the good gifts of life and health, and peace and happiness, so early in the history made the habit of our people, finds in a survey of the past year new grounds for its joyful and grateful manifestations. In all blessings which depend upon benign seasons, this has indeed been a memorable year. Over the wide territory of our country, with all its diversity of soil and climate, and products of the earth, has yielded a bountiful return to the labor of the husbandman. The health of the people has been brightened by no prevalent or widespread diseases; no great disasters of shipwreck upon our coasts or to our commerce on the seas have brought loss and hardship to merchants and mariners, and clouded the happiness of the community with sympathetic sorrow. In all that concerns our strength and peace and greatness as a nation; in all that touches the permanence and security of our government and the beneficent institutions on which it rests; in all that affects the character and disposition of our people, and tests our capacity to enjoy and uphold the equal and free condition of society, now permanent and universal throughout the land, the experience of the last year is conspicuously marked by the protecting providence of God, and is full of promise and hope for the coming generations.

Under a sense of these infinite obligations to the great Ruler of times and seasons and events, let us humbly ascribe to our own faults and frailties, in any degree, that perfect concord and happiness, peace and justice, which such great mercies should diffuse through the hearts and lives of our people, do not altogether and always and everywhere prevail. Let us with one spirit and with one voice lift up our praise and thanksgiving to God for his manifold goodness to the land, and his manifest care for our nation.

Now therefore I, Rutherford B. Hayes, President of the United States, do appoint Thursday, the twenty-ninth day of November next, as a day of national thanksgiving and prayer, and I earnestly recommend that, withdrawing themselves from secular cares and labors, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to almighty God for his mercies, and to devoutly beseech their continuance.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

R. B. HAYES.

The Late LeVerrier.

At the age of sixty-six and a half years the eminent French astronomer and the director of the National Observatory at Paris, Urbain Jean Joseph LeVerrier, ended his earthly career, and left behind him a fame in his special profession which has been seldom if ever surpassed. The chief honor of his life was that so broadly accorded to him by France and other nations for his magnificent discovery of Neptune; not, indeed, of the planet itself, but of the necessity of its existence at the spot very high which it was first seen by the German astronomer Galle, who, with faith in LeVerrier's splendid deduction from his minute examination of the disturbances of the orbit of Uranus (Herschel) that there must be beyond it a large planet within the solar system, prosecuted the observations which resulted in its discovery.

Perhaps the sensation produced in the intellectual world by this grand outcome of scientific generalization has never been exceeded in the annals of discovery, and the honors and orders and fellowships conferred upon the hero of it by throne and academy of Europe were echoed in the plaudits of the press and popular acclaim. LeVerrier may have been specially fortunate in the promptness with which he announced his discovery; for it was really challenged by an English geometer, John John Adams, of Cambridge University, but the challenge, however just, was not efficient, because of the presentiment to him of the French savant's public declaration of his conclusion.

LeVerrier tried his hand for a while at French politics, or rather at French statesmanship, and went into the Assembly. His best success there was achieved in legislating for science and education, and after the coup d'etat, at the close of 1857, he was put in control of the interests of national education. All this preceded his entrance upon the work of the Observatory as its director, for this did not take place until Arago, in 1833, vacated the position for his "narrow house."

Eighteen years ago LeVerrier announced to the Academy of Sciences, as the result of minute investigations into the perturbations of the orbit of Mercury, his conviction that there was an intra-mercurial planet, or otherwise a collection of asteroidal masses near the sun. Upon the strength of this announcement Dr. LeVerrier rushed upon the world his alleged discovery of such a planet.

at Orgeres six months before. This planet LeVerrier believed in and declared to the Academy under the fiery name of Vulcan. Unlike the magnificent but fondly wanderer Neptune, the orb so near the sun is yet a myth. Vulcan has never been found at his force. After about seventeen years' occupancy and exaltation of the office of director of the Observatory, LeVerrier yielded to hostile influences and jealousies, and retired from the post; but after two years his successor, Delaunay, was drowned, and the directorship was soon restored to him.

It is by no means to be concluded that LeVerrier's induction concerning the intra-mercurial mass or masses was erroneous, for again and again it has been stated by observers that they have seen such bodies passing over the sun's face, and the reasoning for Mercury's perturbations is as sound as that for those of Mars, which is theory no longer. LeVerrier was unquestionably a man of great mental power, and of the clearest energy in scientific research. He has left few if any peers in his grand arena, and the world is bereft by his death just when he was working out his problems concerning the theory of the four great planets in their relation to unknown orbs in the outer regions of the system.—*Standard.*

Interesting Letter from China.

MY DEAR DOCTOR: I received yesterday a letter from our Bro. Fong, the native helper at Nanking, in China. It came in Chinese character, on a Chinese paper of a deep-red color, in a Chinese envelope of a light-yellow color. A translation by Bro. Lambuth accompanied it, otherwise I should have been but little the wiser for receiving it.

I forward the translation to you for publication in the *Advocate*. I think your readers would like to get some insight into the heart of a man brought from paganism to the knowledge of Christ, and to see how our poor little flock at Nanking labor and contribute of their means, month by month, to extend the knowledge of God in their own community. As ever,

E. M. MARVIN.
PHILADELPHIA, Oct. 16, 1877.

DEAR BISHOP MARVIN: The native Christians in Nanking unite with me in prayer for God's blessing to rest upon you. Many times have I thought of you since you left us. We received your letter from India, urging us to unite in fasting and prayer for God's blessing upon our church in China. In April last two persons joined the church in Nanking. One was from the city of Hunan, whose name was Tse, about eighteen years of age. He is a good scholar and was seeking promotion, but when he received the Holy Ghost he turned from earthly things, and is now in the school at Nanking, studying the Scriptures. The other one was a little boy in the school, the son of Bro. Mo. He is about eleven years of age, and from the east of the Wampoo river. This is the little boy upon whose head you placed your hands and blessed him, when he came to you and called you Bishop. All the church members in Nanking give missionary money each month to the amount of one dollar, and with this we rent a house in West Nanking, where we have preaching every Tuesday and Friday. We have from fifty to sixty persons each time to hear the glad news of salvation. About twenty persons are interested, and are making inquiry. The Episcopal mission have opened a church in South Nanking, and thus we have three churches here, for which we praise God, and we pray that the church here may be revived and strengthened. Those who hear the word of God are greatly interested, and we earnestly pray that the grace of God may touch the hearts of all. I trust you are well, and in this I send greetings to Bro. Hendrix, and to all Christians interested in the work of God in China. Yours in Christ Jesus our Lord,

FONG KANG-HUNG.
NANKING, CHINA, Sept. 10, 1877.
Native Christian Advocate.

PUBLISHING HOUSE BONDS. The Publishing House has issued the following bonds, which we offer for sale: One hundred and eighty, of the denomination of \$100, bearing eight per cent. interest; fifty of \$50, bearing seven per cent. interest; and four hundred and twenty of \$100, bearing seven per cent. interest, all with coupons attached and interest paid semi-annually.

The payment of these bonds is simply secured by mortgage, making any investment in them entirely safe.

Any information that may be desired by persons who wish to invest in bonds can be procured by writing to the Rev. R. A. Young, D. D., the Rev. J. B. McFerrin, D. D., or to the undersigned.

A. B. REIDFORD, Agent.

The wife of Prof. A. Graham Bell, the inventor of the telephone, was a deaf mute; but he has taught her to speak. She is a daughter of Gardner Greene Hubbard, of Cambridge, the wealthy advocate of the government telegraph system.

Notice: Rev. James A. Godfrey, presiding elder of the Summit district, has removed to Greensburg, La. Correspondents will address him at Greensburg, La.

The Christian Advocate.

THURSDAY, NOVEMBER 8, 1877.

GOD'S LIGHTHOUSES.

When night falls on the earth, the sea,
From east to west the twinkling light
With shining beams from beacon hills
Which send afar their friendly light.

The sailors' eyes, like eyes in prayer,
Turn toward them for guiding ray;
If stormy clouds their radiance
Our little world above, below.

When night falls on the earth, the sky
Looks like a wide, a boundless main
Who knows what voyagers seek and rain?
Who names the ports they seek and rain?

Are not the stars like beacons set
To guide the argosies that go
From universe to universe,
Our little world above, below?

In their great errands solemn bent,
In their vast journeys unswerving
Of our small planet's name or place
They're living in the lower air.

Oh, thought to sail! Oh, thought to go!
An awe most rapid to the eye
From world to world (God's beacons shine—
God means to save his mariners.

By the author, Mrs. Mary Philbrick Chase.

Crowning the Year with Goodness.

MR. EDITOR: On Sunday morning, the twenty-fifth of March last, the inhabitants of this region beheld with no little surprise and dismay their house-tops covered with snow, a cold wind blowing from the north-west, and rain falling, either already frozen or freezing as soon as it came in contact with any terrestrial object. Fruit-trees had been blooming for a month, great expectations rested on the coming fruit crop, especially as the drop of the last year had almost totally failed. In this part of our State hundreds depend almost entirely, and thousands to a large extent, upon the fruit crop for their yearly incomes, while everybody here and many elsewhere owe no small amount of the healthful pleasures of the palate to the delicious fruits which this section usually affords in great variety and abundance. Men's hearts sunk within them when they saw the glittering icicles hanging from every bough, the tender peaches enveloped in the crystallized fluid, and the chilling drops creeping even into the tiny cups of every opening blossom. Many gave up the fruit crop as lost for another year. But God willed not so. He brought the tender fruit back from the power of destruction. If a frozen part of the human body be rapidly or suddenly warmed, destruction of that part inevitably results; but if the temperature be very gradually increased, as by the application of snow-water, the frozen part may be restored to its former condition of vitality. On the day above mentioned the sky remained clouded, while the wind-whirled round till it came from the south, so that though much of the fruit was covered with ice, and some, no doubt, actually frozen, yet by the very gradual raising of the temperature a large part of it was saved. Had the clouds moved and the sun shone directly on vegetation that day, doubtless most of the fruit and many of the trees would have perished. This I regard not as the mildest accident of the year but as the direct interposition of Providence in our behalf. The revenues of fruit-growers have thus in the aggregate been very largely increased; surely they will not forget to render unto the Lord a becoming and special thank-offering for so manifest and so wonderful a deliverance.

For a time the people in many places were threatened with serious calamity from drought. Many began to be anxious and to pray for rain. Had it not rained, would we not have perished? In due time, before we had suffered much, God sent us rain. Yes, God gave us rain. All the philosophers of the world could not produce a shower of rain. It comes more directly and manifestly from the hand of God than any other essential condition of human welfare. The river of God, which is full of water, flowed over us and showered its treasures down on all the land, greatly enriching the earth, settling the furrows and blessing the growth of every plant. Full-fed flocks reposed in green pastures, the valleys were covered over with corn, and how the cotton-bolls display a richness of snowy beauty that is delightful to behold. Our families, too, have been blessed with good health for the most part. Yet are we satisfied? Are we grateful? Shall ministers be more faithful and members of churches more playful than before? Shall all the channels of benevolence flow fuller than before? Shall the gospel be better supported, the missionary treasury overflow with the evidences of our gratitude, and the widow's heart be made to sing for joy because the Lord has blessed us? Can God trust us with more than a bare competency? Shall he be constrained to limit our incomes to a scanty living because he sees we will not appreciate or properly employ any more? Oh, that men would praise the Lord for his goodness, and for his wonderful works in the children of men!

W. L. C. HUNTER.

Holliness of Heart.

MR. EDITOR: Will you allow me a little space in your dear ADVOCATE? I have, for a long time believed in the doctrine of holiness of heart or perfect consecration, as taught in the Bible. I have searched different authors on the subject. I found that different writers varied in their opinions. This seemed to clash, and confused the mind. I have long prayed for the blessing, yes, hungered for it, until I determined to have it at all hazards. I laid aside these different authors, and just took the Bible, and with the light of God's word I was directed to God. I soon found the blessing that I have so long been praying for. Just when, by faith, I brought soul and body, wife and children, and all I have and am, and laid them down upon the altar—yes, my circuit, yea, all my friends—that moment the blood of Christ, accompanied by the Holy Ghost, washed me from all sin. I realized what it is to love God with all the heart, soul, mind and strength, and my brother or neighbor as myself. My will being swallowed up in the will of God, I have none of my own; yea, there is naught on earth I claim as mine, but Jesus. I know he is mine, and that I am his; yea, I have deposited all else dear to me in the great savings bank—and that is God. My soul is satisfied to know that Christ is mine, that God is my father. I feel wholly consecrated to God and his service. To know Christ fully is heaven on earth. Glory to God! the blessing keeps coming. God has only to enlarge the cup. Truly, I have been lost in wonder and astonishment at the rich, inestimable blessings that God bestows continually upon those who thus live upon the altar of consecration. Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love him. Well, Mr. Editor, it gets better and better; yea, I believe that it will continue to get better through the ages of eternity. While I am trying to live this life I feel that I am alone kept by the power of God. I cannot keep myself—I cannot save myself. I know that there is power enough in the atonement to wash and to save from all sin. It is the will of God, our Sanctifier, even now. I cannot believe that death ever did the work for any man; for we know that death is an enemy, even the last enemy, to the Christian. Nothing but the blood of Christ, accompanied by the Holy Ghost, can sanctify the soul. Call it holiness, perfection or consecration—I am willing to call it consecration—I say in humility that I have been in the enjoyment of the blessing ever since the first of July. It seems to me that the longer I live it the better it gets. It has been about twenty years since I embraced religion, and it seems to me that a great portion of that time has almost been a failure. I tried to preach for four years as a local preacher. This is my eighth year in the Alabama Conference. I have only to regret that I have not lived a holy, consecrated life from my conversion. I intend to try to live such a life from this on. I now try to preach it. Never did I feel free to try to preach it until I obtained it. I can now preach from experience on the subject. I am happy to say that it has a most powerful effect upon the churches. Several are lingering and praying for it. Oh, do we not need a consecrated ministry that would hold the standard high? Then the church certainly would arise from her formal way of living, and be blessed in wonderfully in my protracted meetings. Many souls are being converted and the churches wonderfully revived.

J. M. BROWN.

MORRIS SPRINGS, N. Y., Oct. 1877.

To Those who Trust in Themselves and Despise Others.

The servants of a certain lord left him, and sold themselves to his enemy. The lord, moved with compassion, thought them back with a great price, and made them heirs of all that he had. After bestowing his gifts freely upon them, that they might cultivate his fields and occupy them till he returned, he took his departure. But not long after there arose a strife between two of them. One said: "Our master hath given unto me of his fields as I have ability to improve them."

But the other said: "My master hath made me the owner and the judge of all that he came again!" His neighbor entreated him and said: "Let there be no strife, I pray thee, between me and thee; but let us be brethren, for we are servants of the same master, and have been redeemed with the same price. Let us, therefore, come together and show forth to all men the price of our redemption."

"Not so," said the other; "for how can we be brethren when I am the rightful owner of both mine and that thou claimest? Thou hast both-

log, and art unworthy to eat with me."

The man of peace replied: "Are not the fields of our master for the use of all whom he has bought and made heirs of his possessions? He hath given me a field in which to labor, that his barns may be full when he comes. Why dost thou forbid me, when the master himself owns me and blesses my labors so abundantly?"

And he that would be the judge was wroth, and he said: "When I claim all that is mine, thou persecutest me. You know it is all mine; give it to me and go down, or be to me a heathen forever."

The other replied: "Does it seem unto thee a light thing that our master has given me his seal of this heritage? And when did he set thee as the judge over his servants?"

Then the man that was wroth drew near, and turning his frowns into smiles, said: "Brother, thou hast failed in one point only. Behold, in the midst of my fields is much water, and in my house is the servant, who alone of all the families of the earth, can wash thee clean. He must lead thee into the yielding wave, lower thy head till thou canst see the highest visible heaven, bury thy body in the liquid grave, and raise thee up, washed, warped and webbed for my master's use. Suffer thus far and be one of us, and there shall be an end of all strife."

The peace-maker replied: "Thy terms will not bring peace; for if I cannot be at peace with thee, being thy neighbor, how could I, being one of thy house? Besides, my master requires me to belong to him, and not to thee. And I honestly think that the 'servant of thy house' is not the only cleanser among all the families of the earth. Aye, thou wilt give me thy hand if I will first give thee all I have, and myself also. And I perceive, brother, that selfishness is the root of this strife."

Sermons at the Fireside.

MR. EDITOR: In all probability sermons at the fireside do as much good as any that are preached from the pulpit. What could be more pleasant or do more good than for all the members of the church to make it a point to converse with their young friends on the subject of religion and their spiritual welfare? We could look for more conversions to the church at all the protracted meetings if the older members would be more zealous in the good work, and labor more eagerly for the advancement of the Redeemer's Kingdom.

Christians, can you be contented and believe you are doing your duty toward God when you see young men indulging in drunkenness, profaning their Maker's name, and daily committing hundreds of sins, traveling on, as fast as time can move, the downward road to ruin and to perdition, and you go not, and with fatherly admonition persuade them, for the love of God and the salvation of their own souls, to turn from the error of their ways, and seek Christ and his pardoning love before it is everlastingly too late. But then know that religion is a cheerful and happy thing to practice, but a most sad and melancholy thing to neglect.

Remember, it is said in the word of God: "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall bring in a multitude of sinners." The young, as a general thing, think too little about their spiritual condition, and day by day go on in revelry, saying by their actions: "Soul! thou hast much goods laid up for many years! Take thine ease—eat, drink and be merry." These are the subjects for all Christians to preach to, and teach them what the consequences would be if God were to say to them, as to the rich man in the parable: "Thou fool! this night thy soul shall be required of thee."

Make them, if possible, to reflect and know that their lives are as the rose, which blooms in the morning, full of beauty and fragrance, passes on to the evening, and then falls to the earth. A few days only, and their forms are mingled with the dust.

Our country might be filled with young Christians who would be shining ornaments to the church if with more zeal, entreating the young people to give up their worldly amusements, which are fleeting, and after a few hours of mirth the charn is broken, and they prove to be but bubbles, which, as soon as touched, dissolve into airy vapor. Urge them to cultivate more deeply the spirit of religion; get them to thinking it is better to "set your affections on things above, and not on the things on the earth," and you will have abundant reason to rejoice and say: "The Lord has revived his work in our midst."

What a blessed thought that "in

heaven there is rest"—that there will be rest from sin and from sorrow; rest from troubles, trials and tribulations; rest from sickness and death; there will be no sleepless nights, no wearisome days, no secret sighs, no parting with kindred and friends, no bitter farewells to say when those who are near and dear to us are laid in the dark and gloomy grave; but all will be undisturbed repose—all will be peace, happiness and love. Religion will light you through all the trials of life, scatter the gloom that will gather around you in a dying hour, and bring you safely to eternal rest.

Let all this be more forcibly impressed on the minds of the unconverted by preaching sermons at the fireside. J. G. G.

McCOMB CITY, MISSISSIPPI.

Sabbath and Nature.

It was a bright sunlight morning. The early hours were freighted with intense beauty, while the winds whispered and died away like murmuring sighs. The hushed repose that rested on earth and sky, was a symbol of the day—a quiet Sabbath—a Sabbath in the country, where nature spreads out with such a master hand that we can feast our eyes on its beauties, and admire the varying slopes and hillsides of each landscape. Following the undulating surface, we soon hear the rippling brook, the low banks of which are filled with clinging vines, and modest, blooming flowers. Quietly and remote from intrusion, they waste their hidden colors beneath the cool shades of their wild surroundings. Merry birds, varied in plumage and beauty, having their homes amid the forest landscape, wing themselves about us in the full enjoyment of their native freedom. And while

The world is full of beauty,
And the angels of the sky
Each shrub and tree and flower
Is budding fresh and new,

We feel more fully that it is indeed the Sabbath—the Lord's day. We feel more resigned to circumstances that surround us. We are purer, and our aspirations are nobler, when we live in communion with nature, and contemplate the might and majesty which fashioned it all.

MIDNEN, LOUISIANA.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names. Obituaries should be forwarded promptly and immediately after the death. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "deceased," "rested," etc., are not edifying. Verbose, original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

All obituaries received are published as soon as convenient. If, after a reasonable time, such communication fails to appear, let a duplicate be sent instead of a complaint.

MISS CROWDER SPARKMAN, youngest daughter of Rev. Deary and Mrs. Martha Sparkman, died near Good Hope, Louisa county, Miss., August 26, 1877, aged twenty-two years and twenty days. Her sufferings, which were intense, were borne with the utmost patience and resignation. Nearly a year before, when an elder sister died, Crowder said: "I shall be next to go," and though the presentiment continued with her, she uncomplainingly took all remedies prescribed, and tried to do whatever her physicians and friends thought for her good.

The daughter of a minister, Crowder received early religious instruction. She joined the Methodist Episcopal Church when quite young, and lived a consistent member of the same until her death. She was a young lady of most amiable disposition, always considerate of the feelings, and thoughtful for the comfort of others, and was indeed the light of her home, the comforting angel of her venerable father and feeble mother, the loved companion of sisters and brothers, and has left a large circle of friends, who will long miss her and mourn her loss.

Like a tower rudely snatched from its parent stem, her body was laid away to mingle with its mother earth, while the gentle spirit has gone to dwell with angels in the celestial city, where they have no need of the sun, neither of the moon to shine light for the glory of God; light is the light of the Lamb, therefore, where she was doubtless joyfully welcomed by loved ones who had gone before, especially her dear sister Louie, who preceded her only one short year. O ye loved ones, who stand beside her grave and weep, dry your tears, look aloft, and think of her with her sister and other dear ones, resting beside the river of life, among the fadeless flowers, over which no "trail of the serpent is seen."

Think how estate their meeting, how sweet their communion, with none of earthly pains, sorrows or cares to mar their perfect bliss. Remember that, though she cannot return to you, you may go to her—that when your mission here is finished, and the messenger is sent to call you hence, if you have had your robes washed white in the blood of the Lamb, and kept yourselves unspotted from the world, Crowder and other loved ones may meet you at the "nearly taken" and give you a rapturous welcome to their blessed home, where, those who loved each other here may meet to love again, where death is never spoken.

MISS ANNIE MANNON GAULTIER, daughter of Dr. W. J. Gaultier, was born at Tuskegee, Ala., August 21, 1856, and died in the same city September 21, 1877.

It seldom falls to the lot of a pastor to record the death of one so sadly missed as Miss Annie Gaultier. Young, beautiful, accomplished, her death causes a vacuum in

our town not easily filled. Brought up in a community noted for its refinement, reared in a family devoted to the service of God, blessed with educational advantages of the first order, she had every facility for the development of those qualities of head and heart that render young womanhood attractive. She was the pride of her friends, the life of the social circle, the light of her home. But her sun has set—nay, rather has risen, never more to sink behind the hills of death. Her last sickness was long and painful. The suffering of a lifetime was crowded into fifty days. But faith and patience held out. She was made perfect through suffering. She knew from the first that her disease was of a serious type. Expecting the Bridegroom, like a wise virgin she determined that her lamp should be trimmed and burning, and her vessel filled with oil. She drew nigh to God, and he drew nigh to her. Day by day her faith and hope and love increased. It was interesting, comforting and profitable to note her spiritual growth. The path along which she journeyed did not "slope through darkness up to God." On the contrary, light beamed all around her. She said, her face glowing with religious joy: "The Lord has called for Annie Gaultier, and I am ready to go." Again she said: "When I am dead, sing that sweet song:—

"I would not live away, I ask not to stay
Where storm after storm rises dark o'er the way."

The twenty-third was her favorite psalm. She repeated it often, and was comforted by its blessed assurances. The rod and the staff of God she grasped trustfully, and rejoiced in the thought that goodness and mercy would follow her all the days of her life, and that she would dwell in the house of the Lord forever.

The day before she died I administered to her the sacrament of the Lord's Supper. She was cheerful, joyful, triumphant. She seemed to be in the condition of one newly sanctified. She "had no fear of death," had "faith in Christ," "loved the Lord Jesus," and "would soon be happy forever." Toward the last her sufferings abated, unconsciousness supervened, and she quietly expired, literally fell asleep in Jesus.

DIED, in Holmes county, Miss., August 24, 1877, JAMES T. NEWELL, a local preacher of the Methodist Episcopal Church South, Richland circuit, Whinna district, North Mississippi Conference. He professed religion in 1870, and was licensed to preach in 1872, while a student in Centenary College, La. He came among us soon after, so that his short ministerial life was spent mostly among us. Never did the Master's call come more unexpectedly. In the bloom of youth, manhood's clear noon yet fully developed, especially in reference to his ministerial qualifications; the father of a lovely little family, while his worth as a neighbor and as a minister were being fully realized, then it was that death cut him down. Oh, we feel his loss—we feel it deeply.

Our quarterly conference had but two local preachers—the one old and venerable in years, and as we believe, ripe for heaven; the other young, energetic and vigorous, promising much good to the church as a minister, much usefulness as the head of his family, and as a neighbor, and yet the young has been cut down and the old has been spared. Under these circumstances we feel like sitting at the Master's feet and hearing him say: "Whoso loveth his neighbor as himself, but then shall know I am a Christian." Though the call of the Master was an unexpected one, yet, thank God, it found our brother ready for the full triumph of the Christian's faith.

GEOFFREY D. WATSON.

DIED, at the residence of her son, in law, F. W. Siler, Jr., of West Point, La., September 14, 1877, Mrs. ROYAL C. CRY, in the eighty-fourth year of her age.

Mother Cry was converted to God in the fifteenth year of her age, and for seventy years held on to the even tenor of the Christian's faith till she entered into rest. Her father removed to Cincinnati when there were but two stores in the place, and but one church—Old Wesley chapel, where she and the family worshipped, and where she was married to Mr. John Cry in 1814. Her last illness was protracted and severe, suffering a partial paralysis, and confined to her bed for years; but her faith in God never faltered. She loved her Bible and Methodist hymns, and believed in the doctrine of entire sanctification. She wanted to be saved, says her daughter, where she could see the bright cloud and blue sky, and then, would exclaim: "O that I had wings like an dove! Then would I fly away and be at rest. Come, Lord Jesus, and take me home." But she is gone "where the wicked cease to trouble and the weary are at rest."—Psalms in the sight of the Lord is the death of his saints.

A FRIEND.

REV. JAMES CASSIDY was born in the State of North Carolina in the year 1810, and died August 31, 1877, in Washington county, Fla. He was in the ministry for many years, and his acquaintances with whom the writer has conversed, say that he was very useful. He studied the Scriptures very closely, and endeavored earnestly to defend the doctrine that he preached when any made an attempt to gainsay it. He was very strongly for consistency in Christian experience, publicly and privately. The principles of true religion is something which he was very much disposed. He had no respect for a religion of a superficial kind, and taught that true religion is something that embodies the strongest principles of right. The writer has been informed that he exercised his ministry chiefly in Louisiana, Alabama and in west Florida. Part of the time he was in the itinerant work, and part of the time he sustained the relation of a local preacher. Some of the oldest citizens here (Frederick) knew him well, and they say they believe that he was a man of solid piety. When he came to die he assured his family and all who visited him during his sickness that he was fully prepared to leave the world. There are good reasons for believing that he has gone to the Christian's home, that he is now in the full enjoyment of celestial felicity.

L. C. CALHOUN.

MARTHA E. ARNOLD, consort of William Arnold, was born in Lagrange, Ga., September 18, 1834, and died September 1, 1877. Sister Arnold's maiden name was Colquhoun. She professed religion and joined

the Methodist Episcopal Church South in 1847; was married in 1853; moved to Louisiana and settled in Bossier parish in 1858. In life she was gentle, kind and affectionate to all, especially to the afflicted. She was loved and esteemed by all who knew her. Though somewhat delicate in health, her place in the church was seldom vacant. But a short time before her death she came forward and covenanted to pray for a revival at our next meeting. It came in power, but she was not there to rejoice with us, having exchanged the cross for a crown. She died well. That sweet voice we miss in the congregation. If the eyes and hopes of the bereaved family follow her footsteps over the shining way to heaven, and rest there on her service and song, she has not lived in vain.

G. M. L.

DIED, at her home in Enterprise, Miss., of typhoid fever, September 28, ANNE, youngest daughter of Mr. E. S. and Mrs. Mattie Estes. The following preamble and resolutions were adopted by the Methodist Episcopal Sabbath school of Enterprise, Miss., October 15, 1877:

"Resolved, That while we grieve to miss her from our class and Sabbath school, we bow with resignation to this sad dispensation of Providence, and feel that God does all things well."

"Resolved, That we as a Sabbath school, warried by this affliction to remember that life is uncertain, and while we are spared we will endeavor to be more diligent both as teachers and scholars, thus we hope ever before, not knowing how soon our summons may come for another from this little world."

"Resolved, That we tender our sincere sympathies to her bereaved parents, affectionate sisters, and little brother, and pray that God, in his infinite mercy, comfort their sorrowing hearts, and lead them to live so as to meet her beyond that beautiful river, where she is waiting, and watching for them."

BRO. LEVI HASTINGS was born in Wilkinson county, Miss., in 1814, and died December 15, 1876. Bro. Hastings was a member of the Methodist Episcopal Church South for about thirty years before his death. His daily walk was evidence that he was truly a devoted Christian, constant in season and out of season, always serving the Lord, benevolent and cheerful, his daily work, his disquieting character, he delighted to entertain the ambassadors of Christ. He was truly a pillar in the church—the one he was a member of during his life. The moral power of this good man will be long remembered by those who knew him in which he lived. I have never known a man more devoted and affectionate as a husband, nor one who manifested more tenderness and interest in his children, visited him during the last few days of his life. I was present in his last moments, and he expressed no fear of death. We have every reason to believe that he was prepared to meet his God.

WILLIAM M. CASSETT.

VEGETINE

PURIFIES THE BLOOD,
RENOVATES AND INVIGORATES THE
WHOLE SYSTEM.

Its Medicinal Properties are Alternative,
Tonic, Solvent and Diuretic.

VEGETINE is made exclusively from the best of carefully selected herbs; it is not a medicine, but a food, and is perfectly adapted to the treatment of all diseases of the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system.

For Uterine and Cervical Diseases, such as Menstrual Disorders, Pimples, Itchiness, Blisters, Tetter, Head and Ring Worm, VEGETINE has never failed to effect a permanent cure.

For Pains in the Back, Kidney Complaints, Dropsy, Female Weakness, Leucorrhoea, arising from indigestion, and other diseases of the system, VEGETINE acts directly upon the causes of these diseases. It invigorates and strengthens the whole system, acts upon the secretory organs, promotes circulation, cures indigestion, and regulates the bowels.

For Catarrh, Dyspepsia, Biliousness, Constipation, Palpitation of the Heart, Headache, Nervousness and General Debility, VEGETINE has given such perfect satisfaction that it is the only medicine that can be recommended for all these diseases. It purifies the blood, cleanses all of the system, and is a powerful solvent, and is especially adapted to the treatment of all diseases of the system.

For Rheumatism, Gout, Gravel, and all other diseases of the system, VEGETINE is the best remedy yet discovered for the above diseases, and it is the only reliable blood purifier yet placed before the public.

PREPARED BY
H. R. STEVENS, Boston, Mass.

What is Vegetine?

It is a compound extracted from the roots and herbs of the most powerful and healthful nature from any had effect upon the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system.

VEGETINE is the best remedy yet discovered for the above diseases, and it is the only reliable blood purifier yet placed before the public. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system.

Cannot be Exceeded.

CHARLES TOWN, Mass., March 15, 1877.
Mr. H. R. STEVENS: Dear Sir, I have used your "Blood Preparation" in my family for several years, and think that its results are of the most beneficial nature. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system.

MRS. A. D. DUNSMORE,
No. 19 Russell Street.

Gives Health, Strength and Appetite.

My daughter has received great benefit from the use of the VEGETINE. Her debility, which was a source of great anxiety to all her friends, has been cured. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system. It is a powerful solvent, and is especially adapted to the treatment of all diseases of the system.

S. H. TILDEN,
No. 40 Spruce Building, Boston, Mass.

PREPARED BY

H. R. STEVENS, Boston, Mass.

Vegetine is Sold by all Druggists.

The Christian Advocate.

THURSDAY, NOVEMBER 8, 1877.

A SONG IN THE NIGHT.

I take this pain, Lord Jesus,
From thine own hand;
The strength to bear it bravely,
Thou wilt command.
I am too weak for effort;
So let me rest,
In faith of sweet submission,
On thine own breast.

I take this pain, Lord Jesus,
As proof to see
That thou art watching closely
My truest need.
That thou, my good Physician,
Art working still;
That all thine own good pleasure
Thou wilt fulfill.

I take this pain, Lord Jesus,
What thou dost choose,
Thou dost not really love thee
Will not refuse.
It is for the best time
I trust to-day;
For thou my heart hast never
A truer love than this.

I take this pain, Lord Jesus;
But what dost thou
Thou dost not really love thee
Will not refuse.
It is for the best time
I trust to-day;
For thou my heart hast never
A truer love than this.

I take this pain, Lord Jesus;
And true though thine hand is
I know it well,
I am too weak to sing thee
But thou dost hear.
The whisper from the pillow—
Thou art so near.

Thy hand, O savior,
Thou dost not really love thee
Will not refuse.
It is for the best time
I trust to-day;
For thou my heart hast never
A truer love than this.

Be-Careful for Nothing.

Is there any way in which a man
can be high-spirited and exultant and
intensely sensitive, can go through life
and take the ups and downs that
meet him on every hand, and not
mind them? Who would expect the
mercury in a thermometer to stand at
one point all through summer and
winter, and exert it not to move up
and down? And yet that is what a
sensitive nerve is to the various events
of life.

Doubtless the physical condition
and the temperamental makes a vast
difference in the ease with which
men control themselves. Many men
are fiery, their nerves are so mor-
bidity sensitive, they have tremors
in such a way and for so long a time,
and the habit of worrying has been
so formed, that it is difficult for them
to recover themselves.

He who wants immunity in the
midst of life from discontent under
his cares and hardships and vexations
may make up his mind that if he sits
down and pines himself, and widens
and cries, and will never be satisfied,
and defends his right to feel bad, he
will fail of reaching it. There are
some folks who, if you attempt to
bring them out of their discontent by
stimulating their courage, are rebuked
in their sore spot. They feel that
you do not understand them, and do
not know how they suffer. They are
hurt because you do not pay them
more, and they make pitiful martyrs
of themselves. If you could out-
wardly project the inward practical
phenomena you would see them mak-
ing their own troubles, and making
an idol of them, and getting down on
their knees before it, and talking to
themselves, and saying, "Poor crea-
ture! You suffer, you must suffer,
you shall suffer."

Now nobody is going to gain im-
munity over his circumstances and
surroundings who does not make up
his mind distinctly to this one thing:
I can be done. There is a power in
man, under the beneficent and help-
ful influence of the all-wise Spirit, by
which we may hold ourselves steady
in the midst of all surroundings.

Christians should carry about them
a sense of the eternal sphere, that
surrounds us. Men's sight is per-
verted; they see things double, treble,
quadruple; they lose all just
power of measuring or estimating;
but the moment a man comes to a
sense of eternal life, of heaven, of the
new world where his mother and
father and wife and children are, of
the great untroubled realm on whose
shores he must wave, of that untroubled
land that is near to us, that we may
step into in an hour, that we cannot
leave long, and that we are moving
toward it all the time, what a differ-
ence it makes in his estimates! How
he feels the fever of the brain; how
he corrects all distortions; how it
brings everything back to its true
proportions, and to its relative signifi-
cance in this life, to think of the
great world that rolls without, that
is full of light, but has no sun.

Again, the sense of immortality, or
of God with us, the sense that we live
in God through Jesus Christ; the
sense that he is ours and that we are
his, this is still another experience
that leads to contentment in the
midst of trial.

When, some years ago, Bishop
Stiles, of Geneva, was thrown out
of court and into great disgrace by
reason of injudicious accusations that
were false, he absolutely refused to
allow any one to defend him. He re-
buked his friends sharply for attempt-
ing to do it, saying: "I belong to the
Lord Jesus Christ, and it is not possi-
ble that this thing should have come
upon me except with his knowledge
and permission; and if he wishes it,
I wish it; if he will bear it, I can bear
it; and whenever he wants it, other-
wise it will be otherwise. So far as
my duty is concerned, it is for me to
acquiesce in the will of that Savior
who lives in me as I can never love my
self." Oh, the love of God in Christ
Jesus! the length, the breadth, the
height, the depth of it, the sweet-
ness of it, the beauty of it—what a
comfort it is to us. The thought of
that love which wraps us round like
the atmosphere of the globe, and

which never leaves us nor forsakes
us; the thought that we are gathered
in the heart of God, and are walking
in his love and confidence all the
time—how it tends to quench the
petty troubles of this life!

In these various ways it is in the
power of men to rid themselves of
care—not to destroy it entirely, but
to escape being subservient to it. It
is in our power to lighten burdens.
Why do we go with our backs bent,
fretted and annoyed? Because we
have not faith. We do not believe
the things that our Master uttered.
We do not trust in them. We do not
put on the Lord Jesus Christ as if he
were a garment which we slip on
arms into, and wrap round us, and
wear all the time. We do not hold
steadfastly to the truths that have
been handed down to us. We sub-
ject ourselves to annoyance because
we do not cling to our faith in the love
of God.—*London Baptist.*

Salvation by Character.

"Salvation by character" is the
phrase by which some of our modern
liberals express their view of the
way by which men may reach
heaven. It is opposed to "salvation
by faith," or "salvation by grace,"
the old and well-worn phraseology
which evangelical believers have
gathered out of the Scriptures, and
which to them represents the method
by which God is delivering and ex-
alting men. Salvation by character
is, of course, a salvation effected by
what man is and does, and is simply
another phrase for salvation by
works, which we understand the
word of God everywhere to deny
and repudiate. But it is precisely
this that modern liberalism puts in
distinct and sharp contrast with the
Pauline doctrine and the Pauline
forms of speech. We believe that if
the great apostle were once more
upon the earth he would not be slow
to denounce the modern phraseology
as "another gospel," yet "not a gos-
pel," but a delusion and snare. It
must be acknowledged, however,
that the phrase suggests a thought
which ought not to be overlooked.

Men, we believe, are not to be saved
by character, but they are not to be
saved without character. Goodness,
in its highest style, never carries
a man to heaven; but no man
ever went there without goodness.
And it is the blessedness of the sal-
vation by grace that in its true work-
ings, and through the influences
wrought upon the soul by it, it pro-
duces character—the greatest, noblest,
grandest character. It makes impu-
nity pure, it makes selfishness self-
denial. In its highest fruitfulness
it works in character whatever things
are honest, whatsoever things are
just, whatsoever things are lovely,
whatsoever things are of good report.
It makes such men as Henry Martyn
and Hadley Vickers and Robert Mc-
Carty, a Calvin, a John Knox and a John
Howard. In these men salvation by
grace began a good work, which
was continued unto the day of re-
demption. That good work was the
building up of character, fair and
strong, manly and tender, full of
grace, and influential always for
good; but it rested nothing on the
basis of character. Character was the
fruit, not the foundation. Out of
that profound humility, as saved
sinners, came the exaltation which
made them to be such men of note
in the world and in the church. Not
that which horror these men would
have shrunk from asking salvation
of God because of character. They
had trusted in Christ for salvation,
and out of their faith grew the char-
acter which made them fit for God's
service, and ready for translation to
heaven. By their fruits they were
known as disciples of Christ, and
believers on his name. They did
not put the fruits in the place of the
faith.—*Presbyterian.*

CHARLES'S HABIT OF WRITING.
Audiobis, to Thomas Carlyle, is
told. He composed slowly, and no
made of expression pleased him. The
manuscript, when finished, very
neat, and long, holds a large amount
of his small, upright writing.
But his proof-sheets are the terror
of the printers. His fastidiousness as
to the expression of his plainest
thoughts causes him to correct and
re-correct, until the print of the proof-
sheet is surrounded by a mass of
manuscript.
Once when he was getting out a
book he was annoyed at the slowness
of the printer, and urged him to
greater diligence. "Why, sir," pro-
tested the man, "you really are so
hard upon us with your corrections!"
"They take so much time, you see?"
Carlyle, observing that he was
used to that sort of talk, said: "I
have had works printed in Scotland,
and—"
"Yes, indeed," interrupted the
printer, "we are aware of that. We
have a man here from Edinburgh;
and when he took up a bit of your
copy he dropped it as if it had burnt
his fingers and cried out: 'Mercy on
us! have you got that man to print
for?' Nobody can ever tell when we
shall get done—with all his correc-
tions!"
Carlyle could not reply for laugh-
ing, and he left the office.—*Youth's
Companion.*

A good illustration of the equal
power of two vices is a story, which
seems to be common property, of
Judge Story, which he was very
fond of telling. One cold and stormy
election day he felt it his duty, as
usual, to go to the polls. He ordered
his carriage for that purpose, but
just as he was getting in, a sudden
thought struck him. "Praying to his
colored driver, he said: 'Have you
voted yet?'" "No, Massa Story, I
was waiting to drive you first."

"Well," replied the judge, "and
who do you intend to vote for?" "I
shall vote for A." "Answered the driver,
"Well," continued the judge, laugh-
ing, "I should vote for B; so you
may put up the carriage again, and
we will both stay at home and pair
off our votes." The coachman was
of equal importance at the ballot-box
with the learned judge.

Cheerful Christians.

Christians should be cheerful. The
gospel is glad tidings. "Behold, I
bring you glad tidings of great joy,"
was the angelic announcement.
Christ came to fill the earth with joy.
He did not create sin, woe and death.
His mission was and is to move them.
He takes away misery by removing
its cause—sin. Then he fills the heart
of every believer with a positive
peace, which is ever increasing. Yet
there are morose and sad people
among the professed disciples of
Christ—the destroyer of sin and its
consequent misery. Why is it? The
early disciples were not so. In every
state they were content. They took
the spoiling of their goods, and even
the taking of their lives joyfully. In every-
thing they gave thanks. Have Chris-
tians now less cause for joy? None
whatever. And yet there are many
who habitually wear long, demure
faces, and are continually groaning
and sighing as if pressed with great
sorrow. They are apparently less
happy in the service of him whose
yoke is easy to bear than when in
bondage to sin. And yet Christianity
has not changed. Its grounds of joy
are the same as ever. The Lord
Jesus is the same perfect Savior. The
promises remain, and have lost nothing
of their preciousness. Grace is as al-
ways. And the same, sure, sweet
hope is for every true believer. If
Christians are unhappy it is because
they misapprehend the genius of the
gospel, or are inconsistent in their
lives.

Unhappy Christians misrepresent
religion. They give the world the
impression that religion interferes
with present happiness. This men
are confirmed in unbelief, and their
conversion delayed or hindered alto-
gether. The world is in pursuit of
happiness, and Christians owe it to
the world to show that true happi-
ness is found in Christ's service. Be
happy—Christians. The psalmist
prayed: "Restore unto me the joy of
thy salvation." "Then," he said, "I
will teach transgressors thy ways,
and sinners will be converted to
thee." It is as though he had said:
"Unless I have the joy of salvation,
sinners will be repelled, instead of
won." Do not be satisfied without
Christian joy. "Great peace have
they who know thy name, O Lord,"
is that people whose God is the
Lord. "Rejoice in the Lord always;
and again I say, Rejoice."—*Religious
Intelligence.*

HOW THE MINISTER WAS CURED.
Dr. Neale, of Boston, tells this an-
ecdote of Dr. Stillman; his distin-
guished predecessor, of revolutionary
times: One Sunday morning he
preached as he thought, a poor ser-
mon. It is very likely that it was so,
for ministers sometimes do such
things; but they have different ways
of meeting the humiliation. Some
put on a bold face and pretend to
care nothing about it; some look dis-
tressed as if they had said something
solemn and deep; others comfort
themselves with the thought that
they will do better next time. But
Dr. Stillman was mortified that he
could not eat his dinner, and was
sick all day. "Jephthah," he faintly
said, "I shall not be able to preach
this afternoon. You must see the
deacons and ask them to get some-
one else to minister to-morrow night."
Mr. Cheney, Mr. Kirkland or Mr.
E. Key. "Jephthah, who understood
the case perfectly, said very respect-
fully, she would go. Dr. Stillman
ought to have a rest, dear man, but
I feel bad for the people; they will
be disappointed; but folks are queer.
They don't want to hear anybody
else. I heard Mrs. Smith say this
morning: 'What a beautiful sermon
the doctor preached! But I'll tell
the deacons Massa Stillman is wear-
ing hisself out.'"
"You needn't go," said the doctor,
brightening up. "I feel better. Brush
my boots, Jephthah, and I'll try to
preach myself." He went into the
pulpit, and never preached more
powerfully and eloquently than he
did that afternoon.

THE BERRY.—There is a fable
told about a king's garden, in which,
all at once, the trees and flowers be-
gan to plume and make complaint.
The oak was sad because it could
not yield flowers; the rosebush was
sad because it could bear no fruit;
the vine was sad because it had to
cling to the wall and could cast up
no shadow.

"I am not of the least use in the
world," said the oak.
"I might as well die, since I yield
no fruit," said the rosebush.
"What can I do in this world?"
said the vine.
When the king saw a little pansy,
which all this time held up its glad,
fresh face, while all the rest were
sad.

And the king said: "What makes
you so fresh and glad, while all the
rest pine and are sad?"
"I thought," said the pansy, "that
you wanted me here, because I have
you planted me; and so I made up
my mind that I would try to be the
best little pansy that could be."
Reader, are you like the oak, the
rosebush and the vine—doing nothing,
because you cannot do all that
others do? Then rather be like the
pansy, and do your best in that little
spot where God's hand has placed
you.—*Shore's Monthly Reader.*

O Sabbath! needed for a world of
innocence, we salute thee, as thou
comest in the name of the Lord, re-
dempt in the sunshine of that dawn
which broke over creation's achieved
work, unveiling downward in the
track of time, a pillar of refreshing
cloud and of gubbing lamp, inter-
weaving with thy light new beams
of discovery and promise.—*Dr. Hays's
Book.*

Tribulation, abatement, grace, re-
demption, a great salvation, a great
and divine Savior, all became credi-
ble where there is truly realized the
love of God. They all rise as it rises
in the moral estimate; they all fall
as it falls. When it comes out they be-
come incredible.—*Taylor's Epistle.*

Religious Intelligence.

—Bishop Crowther has left En-
gland for Africa. The steamer he sailed
for is being built at Glasgow, and
will be sent out next winter.

—The moderator of the Presbytery
of Egypt, of the United Presbyterian
Church, is an ex-Coptic monk, now
a Presbyterian minister. The min-
utes of this presbytery are written in
Arabic.

—The books of the American Board
have been closed for the year. The
receipts have fallen off from those of
last year, and the debt of \$31,000,
with which the year was begun, has
been increased to \$48,000.

—The Turkish Mission Aid Society
is an un denominational English or-
ganization. The object of the society
is to help evangelized missions among
the Armenian, Syrian, Nestorian,
Egyptian, Greek and Bulgarian pop-
ulations of the Turkish and Persian
empires. The receipts in two years
were \$37,070.

—The Year Book (for 1877-78) of the
Young Men's Christian Association
has been published by the Interna-
tional Executive Committee. It con-
tains the report of the late Interna-
tional Convention at Louisville (June
6-10) and the official list (with names
of officers and statistics) not only of
the 733 associations on this continent,
but of the 350 in Great Britain and
Germany, of 43 in France, and 90 in
Switzerland.

—The Protestant Episcopal Church
has grown rapidly in New York State
in late years. Its first diocesan con-
vention, representing the whole
State, met in 1785 and included only
five clergymen. The diocese was
first divided in 1839, when it con-
tained 10,576 communicants. Now
there are five dioceses in the State,
with 716 clergymen and 76,414 com-
municants. The Diocese of New
York City has 305 clergymen and
20,000 communicants.

—The Associate Reformed Synod
of the South represents a small body
of Presbyterians who non-concurred
in the union which formed the United
Presbyterian Church. It has
presbyteries scattered over the South,
which send delegates to the synod's
annual session. This year the synod
met at Troy, Tenn. Negotiations
for union have been pending with
the United Presbyterian Church, and
fraternal delegates are regularly ex-
changed. The synod voted to con-
tinue the commission on-operation,
and also passed a resolution request-
ing the ministers to lose no oppor-
tunity to preach to and instruct the
colored people.

—Considerable attention has been
attracted by the notice taken by the
Emperor of Germany of the resigna-
tion of Dr. Hege, the president of
the Reimending Consistory of the
Evangelical Church of Prussia. Dr.
Hege, having resigned in conse-
quence of the numerous attacks made
upon the orthodox spirit in which he
administered his office, the Emperor
has requested him to remain in office,
assuring him that he himself strictly
adheres to the tenets of the Apostles'
Creed. This expression of the belief
of the Emperor has unusual signifi-
cance from the fact that one of the
synods of Berlin has requested the
supreme Consistory to annul the
order which requires obligatory
reading of the Apostles' Creed in the
churches.

—A committee appointed by the
Congregational, Methodist and Baptist
churches of Massachusetts, to con-
sider what measures are practica-
ble in opposition to secular teaching
by the Commonwealth at the State
prison, have agreed to draft a law,
to be presented to the next Legislature,
providing for the appointment of a
"Minister of morality," to take the
place of the present prison chaplain;
this officer to give no sectarian in-
struction; all convicts to be required
to attend religious services conducted
by him; any denunciation or set to
be allowed to hold services not in-
terfering with the discipline of the in-
stitution; and any convict to be al-
lowed to read religious instruction and
paid for by the State, and not inter-
fering with the prison discipline, as
he may desire.

The old Tenant church, Presby-
terian, in Monmouth county, N. J.,
is one hundred and forty-five years
old. It was built the year before
Washington was born. It stands on
a hill three miles northwest of Free-
hold, and commands a view of the
battle-field of Monmouth; and the
English Colonel Monckton, who fell
in that battle, died in the church-yard.
Watched once preached in this
church. The building has never un-
dergone any alteration, except in the
matter of paint, since its erection. It
is a frame structure, about forty-five
by sixty feet, with a cupola. It is
shingled all over and painted white.
A tablet to the memory of the Rev.
William Tenant, who died in 1777, is
erected in the church.—*Pilot.*

—The English Church Association,
in its annual report, reviews its course
in the past. It says: "When the or-
ganization was commenced, twelve
years ago, an active party in the
church was striving to reintroduce
the rites and ceremonies which were
discredited at the Reformation, and
the association foresaw the rapid ap-
proach of anarchy. New excesses of
ritual were yearly announced. Pre-
sented after protest against these ap-
peared in episcopal charges, but to no
purpose. The bishops, when urged
to more active measures, alleged the
uncertainty and expense of law pro-
ceedings, as an impediment, which
they could not surmount. On the
other hand, there was imminent
danger of the secession of a large
number of earnest Churchmen, who
thought the Church of England was
proving itself unfaithful to its Testa-
ment and heritage. The work required
in the interest of the church appeared
to be this: To ascertain the law of
the church by such legal measures as
might be necessary, in the hope that,
when thus ascertained, it would be
duly enforced." It was gratifying to
be able to say that all the legal de-
cisions had been in favor of the prin-
ciples contended for by the associa-
tion. The association now has 281
branches, 40 of which were formed
last year.

Our Young People.

LITTLE CHATTERBOX.

They call me "Little Chatterbox."
My name is little May;
I have to talk so much because
I have so much to say.

And oh, I have so many friends
So many; and, you see,
I can't help loving them, because
They love me one and me.

I love papa and my mamma;
I love my school-boys too;
And if you're very, very good,
I guess that I love you.

But I have got the best of all;
He keeps me all the night;
And when the morning comes again,
He wakes me with the light.

I think it is so nice to live,
And get up at a splendid time,
The Lord would send his angels down
To take me to the sky.

From Our Little Friends.

GREENSBORO, N. C., AUGUST 24, 1877.

DEAR MR. EDITOR: We have a
very good Sunday school. The Rev.
Mr. Lupton is our superintendent,
and the Rev. Mr. Mangum is our
preacher. I take your valuable paper,
and like it very much. I live in
Greensboro with my mother, who is
a widow, and I have but one little
sister. I will now answer some Bible
questions: It was Joshua who com-
manded the sun to stand still, and it
was on Gibeon. It is found in Joshua
8, 12. There were three cities of
refuge: Hebron, Gibeon, and Kirjath-
Arba. The longest verse in the Bible is in Ec-
clesiastes viii, and ninth verse. I will
now ask the little people some ques-
tions: What two words in the Bible
are found but once, and where? Who
slew five kings, and Kings of what
country? Your friend,
DAVID L. FARMER.

WILKESBORO, MISS. AUGUST 15, 1877.

MR. EDITOR: I am a little girl
nearly twelve years of age, and, not
having seen any letters written from
this place, I thought I would write
one. I am sorry to say we have no
Sabbath school in this vicinity,
though I have for some time been
going to a day school. I like my
teacher very much. I wish to ask
my little friends a Bible question:
Where does the word "atonement" oc-
cur in the Bible? As this is my
first letter, I will close by saying
that I am a member of the Methodist
Episcopal Church South, having
joined July 22, 1877.

Your little friend,
LETIZIA A. GREENE.

NEW ORLEANS, LA., AUGUST 15, 1877.

DEAR MR. EDITOR: I am a little
girl ten years old, and can read in
the fourth reader. My papa takes the
Advocate, and the young people's
column is always interesting to me.
I attend Sunday school every Sun-
day. Our superintendent's name is
F. E. Bowman, and our preacher's
name is C. W. Carter. We love
them both. I wish to ask the little
people a question: Who was sick
unto death, and how many years
were added to his life?

Your little friend,
MAE L. WINTERBURY.

NEW ORLEANS, AUGUST 15, 1877.

MR. EDITOR: So many little chil-
dren are writing to you that I would
like to write, and answer Wirt Nor-
man's question. It was Benjamin
who slew Joab at the horns of the
altar; it is found in First Kings ii,
31. Who was the wicked queen that
Eliah prophesied should be eaten by
dogs near the wall of Jezreel? We
have an interesting class at Sabbath
school, and I love to read the Child's
Bible in the Advocate.

Your friend,
NETHER K. FORTES.

NEW ORLEANS, LA., AUGUST 21, 1877.

DEAR MR. EDITOR: I am a mem-
ber of the Sunday school. Our su-
perintendent is Mr. Bowman. Now
I will ask a question: How many
times is "remember" found in the
Bible? Tell Miss Manuie Carter that
the Second Epistle of John is the
shortest book in the Bible. We have
a nice Sunday school. Mr. Carter is
our preacher. We all like him very
much. I live in the country, near
Mottre. From your friend,
IDA L. EMMETT.

NEW ORLEANS, LA., AUGUST 21, 1877.

DEAR MR. EDITOR: I do not at-
tend Sabbath school very often, on
account of the distance. Our school
is not in a very flourishing condition
at this time. I study my lessons at
home, and try to be a good boy. Joab
was slain by Beniahah. It is found in
First Kings ii, 31. I will close by
asking the little people: Who was it
that presented the butter in a lady's
dish? It is in the Old Testament.

Your little friend,
ANDREW BASCOM TICKER.

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Your little friend,
ANDREW BASCOM TICKER.

them. One day I had been reading
in a book how spiders managed to
get their webs across streams and
roads, and from the top of a tall tree
to another. I went out and caught a
large garden spider, one of those
blue-gray, sprawling fellows, and
laced him up for my experiment. I
took a stick about eighteen inches in
length, and fastened a piece of iron
to one end of it, so that the stick
would stand upon that end of itself.
Then I put this in the center of a tub
half full of water, and placed the
spider on top of the stick. I wanted
to see if it could get to the "land,"
which was the edge of the tub, with-
out any help. He ran down first one
side of the stick and then the other;
each time he would stop when he
touched the water, and shaking his
foot, as the cat does, he would run up
again. At last he came to the en-
dulation that he was entirely sur-
rounded by water, or an island, in
fact. After remaining perfectly quiet
for a long while, during which I
have no doubt he was arranging his
plans, he began running around to
the top of the stick, and throwing
out great coils of web with his hind
feet. In a few minutes little line
threws of web were floating away in
the air, breeze that was blowing.
After a little more of these threads
touched the edge of the tub and stuck
fast, as all spider webs will do. This
was just what Mr. Spider was look-
ing for; and the next minute he
took hold of his web and gave a jerk,
as a spider does a rope when he
wishes to see how strong it is, or
unlike it fast. Having satisfied him-
self that it was fast to the other end,
he gathered it in to fit it was light and
straight, and then ran on it to the
shore—as a spider does.—*Christ-
ian News.*

Blessed Are They That Mourn.

Mr. Haldane was just about
to lock the door of his Sabbath school
and go home, one dark December
night, when he spied a little girl
of about twelve years of age standing
in the doorway, crying bitterly. He
turned on the gas again, and bade
her come in.

"What's wrong with you, my lit-
tle girl?" he said.

"Please, sir, everything's wrong
with me, and I wish I was dead,"
said she, bursting away into a flood
of tears.

Mr. Haldane had not seen her be-
fore, but he began speaking kindly
to her, and told her that he would
try to help her.

Her mother had been dead for one
week only, but her father had been
dead for years. And now the little
orphan was thinking of the many
times she had caused her dear, good
mother sorrow, and—

"Oh, sir," she said, "I came in
here tonight, and when I heard you
telling about Jesus dying on the
cross, I just thought it was all my
blame, for I've been so bad that he'll
never forgive me."

"My dear child," said Mr. Hal-
dane, "Jesus came to save such as
you. He came to save the lost, and
he is willing now to make you his,
and pardon all your sins."

"But you don't know how bad
I've been!"

Mr. Haldane pointed out to her
that Jesus Christ came to save the
very chief of sinners, and tried to
get her to accept Christ as her Savior.

When they parted for the night
she was much calmer, and promised
to pray to Christ for light in her
darkness, and Mr. Haldane agreed to
meet her next day.

At the time appointed, she met
him with a glad smile. "I see it all
now, sir, and I have just put myself
into Jesus' hands."

Mr. Haldane, being a missionary,
got her a home with a pious lady
who was requiring a servant, and
who promised to allow her to attend
the Sabbath school. On the follow-
ing Sabbath she came up to Mr.
Haldane, and, pointing to a text on
the wall, said: "Please, sir, read
that!"

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, NOVEMBER 8, 1877.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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The Mission of Gold.

Stanley intimates that there is an area of the precious metals in Africa. If it be so, and if he can get the world to believe it, Africa will soon be overrun with adventurers in pursuit of gold. The millions of hostile savages, the fevers, the heat, and the impenetrable jungles and forests, will all be overcome, and in a few years the great continent will be covered with the settlements of white people.

We have only to refer to the early history of American discovery and exploration to see how powerful this incentive is. The conquests of Mexico and Peru, the occupation of Florida and Louisiana, and much of the daring and enterprise exhibited in the discoveries of the coast and islands of the New World, received their strongest impulse from the desire of riches. The colonization of New England, Virginia and Georgia sprang from different motives, but the possibility of finding gold was not lost sight of by the Puritans and Cavaliers. Both the Spanish and English courts fostered discovery and enterprise with a view to replenishing their treasuries with the precious metals. The conversion of the Indians was a secondary matter with the governments, and with the bold and reckless spirits who penetrated the unknown seas and forests. There was in the movement of the Spaniards especially somewhat of religion, somewhat of the love of adventure and of glory, but the strongest passion was the thirst for gold.

In our own day we have illustrations marked as those which may be gathered from the achievements of Cortez and Pizarro. Within comparatively a few years Australia has become a populous and productive country, a land of churches, schools, and large and well-built cities. The discovery of gold led to rapid emigration thither, and the hitherto neglected and almost unknown country rose, as if by magic, to the state of a civilized nation. The gold of California hastened its occupation and settlement. But for "the gold fever" which prevailed thirty years ago, the Pacific coast might have remained a wilderness up to the present time. It was this which carried there a large population in a few years, and built cities, and opened an important trade with the world. The agriculture, the churches, the colleges, the cities, the commerce, the railroads, have all followed in the wake of that enterprise which was stimulated originally by the discovery of gold. It would seem that the gold deposits have been distributed by Providence to subserve some such ends as this glance at history indicates.

Somewhat in the same line of thought is the introduction of English civilization into India, and the extension of a Christian government over that vast region of superstition and paganism. British cupiditv was melted by the riches of India. There has been misgovernment, and a frightful train of cruelty and injustice growing out of the mercenary and avaricious spirit of the conquerors, but the result is likely to be the permanent establishment of Christianity and its institutions.

Not directly for missionary purposes has a railroad ever been built, nor for this end alone have heathen

countries been colonized. The gold-seekers have usually led the way. In search of wealth they have penetrated every land, explored every sea, and opened communications with every quarter of the earth. The influence of gold is seen in the industries and enterprises everywhere. It is this which is felt in the business of the world. It is the main incentive to toil, and the potent stimulant which awakens and directs the energies of men. The more savage and degraded people are the less they care for gold. The lowest are indifferent to its attractions. It is the magnet of civilization. Its power is felt in proportion as people are raised to refinement and intelligence, and have enlarged their wants and desires by education.

The planting of civilization in heathen and savage countries is most quickly secured by pouring into them a stream of emigration from Christian lands. The motive may not be the best, and the type of Christianity is often the worst; but the missionary goes along, society improves, institutions are soon established, and there is a safe and permanent base of operations. The love of Christ ought to be stronger than the love of gold, and no doubt it is. But as Christians we have something to learn. The enterprise of gold, the zeal of it, the courage of it, are brought in comparison—sometimes in painful contrast—with Christian devotion. Then, again, the love of gold has been turned to account in extending Christian civilization. That which is a root of all evil has not been without its incidental benefits to the world.

But if this desire of gain were only made subordinate to Christ, and its pursuit sanctified, what innumerable blessings might not be secured by it? If that which is strongest and most universal in our civilization were only converted and consecrated, the good results would no longer be marked as merely incidental, but as the main purpose in the great enterprises of the age. The most of the world is yet in darkness, or but partially lighted by the lamp of divine revelation. The love of gold, in the providence of God, has been made to contribute to the spread of Christian civilization, and it may ere long help to solve the destiny of Africa. Cannot the gold of the world, or if that be too much to think of, cannot the gold of the church be so Christianized and laid at the Master's feet that it shall hasten the time when the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession?

Is it not humiliating to know that the spread of Christianity has been so dependent upon a low and sordid passion of the human heart, and that the great forward movement upon some of the strongholds of paganism waits only the discovery of gold in the countries where the people are perishing for lack of the gospel? To the vision of love and to the eye of faith there are richer treasures in pagan lands than gold, or diamonds or ivory. There are millions of Christian people who should feel the love of Christ and the peril of lost souls as none ever feel the desire for gain. A gold mine in the Black Hills, or anywhere else, quickens the pulse of a whole nation, and instantly starts thousands of men in the pursuit. How does the consciousness that millions in other lands are dying without Christ affect the great body of Christian believers? The debt is white to harvest, the wages eternal life. There ought to be a thrill and a movement of the whole church, and an irresistible flood of prayer, money and missionaries. The mission of gold, as overruled by Providence and utilized by gospel agencies, has been indirect and wonderful. But its higher and truer mission is through the channels of consecrated giving. The love of it is to be displaced by the love of Christ, and its greatest use and end are to be realized in the direct and lavish bestowal of it upon the cause of Christ. Men are not to serve themselves and Christ only by the way, but they are to serve Christ with their gold, and to look upon it not as an end in itself, or as the means of self-gratification, but as a servant and instrument whereby they may spread the gospel and bring the world to Christ. The wise men of the East, when they presented their gifts to the wonderful Child, included in them gold, as well as frankincense, and myrrh.

The Affections on Things Above.

Whether they are set on things above or on things on the earth is the question. But they are on both. Then the thing to do is to see that they are supremely on the heavenly. Or the idea may be that the affections are to be set on the things above—fixed and rooted there—while our love for earthly objects is to be by the most slender thread, and ready to be severed at any moment.

We talk of wearing the world as a loose garment—something that can be thrown off, and not always essential to our welfare. The earth, so far as it is worn at all, is a loose garment, while heaven is the true and abiding raiment, girded on, worn in all weather, and always buttoned close to the heart.

It is assumed that the affections are under the control of the will. There seems to be something of hazard in the movement of the affections. "We love what happens to be about us, what we see, and what ministers to our appetites and desires. Men love as they can and as they must: We can do what we will; but how can we love as we will? The injunction, however, is: "Set your affections on things above, not on things on the earth." If it be mind rather than affections, it only indicates how we are to come to love heavenly objects. In other places love is commanded; but how to do it—that is the trouble. Set your mind on God, on Christ, on the better world. Think about them, pray for help, grasp them by faith, and compare them with the trivial and perishing things of the world.

The greater part of our care here, and of our afflictions even, comes from the fact that we have set our minds and hearts on earthly things. The time comes when they are taken from us, or when we cannot enjoy them, and we are made miserable. The danger of losing temporal treasures gives us anxiety just in proportion as we love them. Perhaps nine-tenths of all our unrest and gloomy forebodings grow out of inordinate affection for the things which are seen. What a relief if the world and the things of it could be kept in their true place, as secondary and provisional, while the heart is filled with the divine and spiritual! Then we should not be afraid of evil tidings; the future here would have no darkness, and our sleep, instead of being disturbed by the cares of this life, would be sweetened and tranquilized by dreams of heaven. As an antidote to worldly trouble we know of nothing better than this. It is the loss of the things we love that afflicts. But if we love the things that cannot be lost, and things that become every hour more precious and glorious, we have not only deliverance from sorrow, but an ever-increasing joy. The root of many a sorrow and of our deepest anguish is in the fact that we have reversed God's order, and have set our affections on earthly things.

But the natural affections are strong, and when bereavement comes what shall we say? How have you loved children, husband, wife, parents, kindred, friends? Have you loved them in Christ, and as a Christian? These ties on earth must be broken, and do we love wisely or rationally when we attempt to hide the stroke from our eyes that is sure to fall? To be loved rightly, we must love the immortal part, and the tenderest relationships are abused and perverted if they do not move us to secure a blessed union hereafter. The light and happiness of the domestic affections are indeed a transient and tantalizing gleam if they cannot in some way be crowned with immortality. We must set our affections on things above, or there is no deliverance from gloom and despair. Otherwise our love dies with those we love, and the house of mourning is the saddest of all the dismal passes in this vale of tears.

And what is the aspect of death to the soul that loves only this world? The affections must be pulled up from the soil in which they are rooted. The heart must be torn away from the support to which it clings. Broken, withered and mutilated, there is nothing for it in the world beyond. How can men think of death when their all is here? How can they die when death separates them from all they love? We have only to turn to the testimony of the godly to see how death is conquered when the affections are set on heavenly things. Well might the sordid old prophet, in spite of his covetous desires, exclaim: "Let me die the death of the righteous, and let my last end be like his." The affections fixed on the things above; death is the door to their possession. After the pilgrimage the weary traveler goes home. He was a stranger here—a citizen there. Here a sojourner and wanderer—a wayfarer man—there is his mansion, his inheritance. If we would banish death from our thoughts as something most frightful, and as the very king of terrors, we must loosen our affections from earth and set them on things above. If we would drive away the shadows, and invest the final hour with supernatural light, the heart must be purified and fitted for the skies.

How placing our affections on things above ministers to good morals, to honesty, truth and justice is evident. For our welfare in this world the best thing we can do is not to love this world, but the heavenly; and for our happiness hereafter there is no other path to it. The prepara-

tion, without which there can be no heaven for us, is to set the affections on things above, and to "seek those things which are above, where Christ sitteth on the right hand of God."

Church Architecture.

We have received the following letter from Rev. C. K. Marshall, D. D.:

Vicksburg, October 29, 1877.

DR. PARKER—Dear Brother:—When I visited New Orleans recently it was my misfortune not to have met you. I was anxious to talk over my long-cherished theory of publishing, by the Nashville house, a great variety of plans for churches to be used by our people. Bro. Patterson, of the Memphis Conference, many years after my plan had been widely approved, published a robust and superior volume. But when recently in Philadelphia, Pa., I met with the Rev. A. J. Kynett, D. D., who showed me plans of a very excellent sort, and gave me a pamphlet and some samples, all which I left with Bro. Harp for your editorial commendation, if you liked them. There is one advantage in them over others—you can obtain one or more plans without having to buy a volume.

Our people have built mean edifices for want of plans, and paid often two prices for want of estimates by some one who knew the value of materials and work. These plans supply all these deficiencies, and may revolutionize our future plans for building, save money and give satisfaction. Please look at those I left for you. Yours,

C. K. MARSHALL.

The Church Extension Annual, issued by the Board of Church Extension of the Methodist Episcopal Church, is indeed a valuable publication. Besides other matters of interest, it contains engraved designs and plans of churches, with specifications and the estimated cost. The samples of plans, to which Dr. Marshall refers, are very complete and most convenient. Each design, with plans, specifications and forms of contract is on the best of paper, handsomely engraved and the several sheets are arranged in proper order, and bound together. One or more of these designs can be furnished, as may be desired, all complete and ready for the builder, for \$10 each. Communications should be addressed to Rev. A. J. Kynett, D. D., corresponding secretary Church Extension rooms, No. 1029 Arch street, Philadelphia. Besides the cultivation of good taste, utility and economy will be subserved by securing good designs and plans. The cost of obtaining them will be compensated an hundred-fold in many ways. It is not alone in great and costly structures, but in the most humble that we should seek an appropriate and pleasing style of building. As a church we have been too indifferent on this subject. Let those who have church-building in view give some time and money to the procuring and examination of designs. It will pay in the end.

Pacific Conference.

MR. EDITOR: The twenty-fifth session of the Pacific Annual Conference was held in Santa Rosa, Cal., October 10-16, 1877. Bishop H. N. McTearle presiding. The session was a very harmonious and, I trust, a most profitable one. Nearly all the members were present. Notwithstanding the drought, with few exceptions the preachers report average salaries. Rev. Walter R. Lambuth was with us, en route for China. His addresses and sermon did much to engage the sympathies of the people in behalf of our China mission. I look for our preachers to report larger collections for foreign missions at the next Conference. Bro. Shummons' "Little Workers for Jesus" are still at their post. Their leader reports this year over \$250 raised.

The delegates elected to represent us at Atlanta next May are: Clerical—J. C. Shummons, O. P. Fitzgerald, Lay—Wick B. Parsons, Campbell Berry. We lacked one of having enough members to entitle us to six delegates. Alonzo L. Paul was admitted on trial. D. W. Humphreys was received from the Methodist Free Church. Permyan P. Page and William P. Andrews were admitted into full connection and ordained deacons. Timothy S. Paul, R. A. Sawrie and Alex. Odum were ordained elders. The characters of C. P. Jones and J. H. Neil were not passed, and their cases were referred to the presiding elders of the districts in which they labored last year for investigation. R. Pratt, against whom serious charges had been made, was acquitted. C. C. Snell was discontinued at his request. M. C. Fields located at his own request. The next session will be held in San Francisco. The following is the list of appointments: Santa Francisco District.—S. Brown, E. B. San Francisco station, A. M. Campbell—P. Tuggle, O. P. Fitzgerald, superintendents; San Jose, E. K. Miller; Santa Clara, T. C. Barton; Sacramento, to be supplied; Gilroy, T. A. Atkinson; Hollister, J. W. Atkinson—T. D. Chanton, sup.; Stockton, to be supplied; Mountain View, L. L. Hopkins; Woodbridge, W. M. Winters; Hotsville, E. H.

Robertson; Salinas, to be supplied; Tres Pinos, to be supplied.

Santa Rosa District.—W. F. Compton, P. E. Santa Rosa station, C. Chamberlin—S. W. Davies, sup.; Santa Rosa circuit, J. G. Shelton; Petaluma, R. F. Allen; Healdsburg and Cloverdale, T. S. Burnett; Ukiah, J. C. Hyden; Little Lake, L. D. Hargis; Potter Valley and Upper Lake, J. F. Campbell; Lakeport, J. C. Pendergrast; Rockville, C. C. Wright; Vacaville, P. F. Page; Winters, J. K. P. Price; Anderson Valley, to be supplied; Isleton, Joel Hedgpech.

Colusa District.—George Sim, P. E. Colusa station, T. H. B. Anderson; Knight's Landing, A. Odum—J. M. Ward, sup.; Wheatland, G. W. Humphreys; Yuba City, J. M. Alanson; Chico, L. C. Renfro; Chico circuit, to be supplied by Walter T. Burke; Tehama circuit, T. A. Miller; Princeton, James Kelsay; Bear River, to be supplied; Biggs circuit, to be supplied; Anderson circuit, to be supplied (by Henry Naste); Willows, M. McWhorter; Leesville, M. Overton; Williams, J. S. Clarke. Valinda District.—W. J. Mahon, P. E. Linden, T. S. Paul; Modesto, B. H. Russell; Oakdale, J. Grubwell; Sonora, R. A. Sawrie; Merced, A. S. Whipple; Mariposa, John Wood; Los Banos, G. H. Newton; Fresno, H. B. Avery; Fresno circuit, P. M. Staton; Visalia, B. F. Burris; Kingsburg, T. L. Duke; Tule River, A. L. Hunsaker; Pleasant Valley, to be supplied (by J. W. Bell); Antelope, to be supplied (by S. W. Spears); Fresno Flats, A. L. Paul; J. C. Shummons, agent Pacific Methodist College.

J. O. Branch, transferred to South Georgia Conference; T. D. Lewis, transferred to Illinois Conference; W. P. Andrews, transferred to Mississippi Conference.

Try Taylor, J. L. Porter, James M. Lovell, B. C. Howard, superintendents; C. C. Snell, discontinued at his own request. M. C. Fields, located at his own request, for the purpose of visiting the East.

Bishop McTearle expects to fill the places to be supplied with transfers. In haste,

SANTA ROSA, October 16, 1877.

In the death of Senator O. P. Morton the leader of the extreme radical wing of the Republican party, and one of the most prominent actors in the political affairs of the country for the past fifteen years, has passed away. We believe there was no stain upon his private life, and his great ability was conceded by his opponents, as well as by those who agreed with him in his political views. He was the directing and ruling spirit in the Senate for ten years past, and more than any other man shaped the measures and policy of the Grant administration. The maintenance of the supremacy of his party seemed to be the object at which he aimed, and in its accomplishment he appeared to have no scruples in the use of expedients. His feelings toward the South were bitter, and his animosity unrelenting. His course toward the South, as we judge, was both unjust and impolitic, calculated to foster sectional hate, and alike injurious to the whole country. With his political record before us, he impresses us as a man of great will-power—strong, courageous, persistent and inflexible. He was an astute and sagacious politician, rather than a broad-minded and far-seeing statesman. He was perhaps largely influenced by motives of personal ambition, but we have no reason to doubt that he was sincere in the course which he pursued. His patriotism and his public spirit were warped and clouded by sectional prejudice and partisan passion; but his career was in troublous and stormy times, and only the historian of the somewhat distant future can estimate it clearly and justly. He has passed to the final tribunal, where the righteous and merciful award will be given. Whatever may be the verdict of his contemporaries or the estimate of public opinion, the Judge of all the earth will do right. The men who occupy the position of leaders in the nation, and who influence millions for good or evil, have a solemn account to render at last.

Rev. F. L. B. Shaver, of the Alabama Conference, writes us of the death of his daughter, Miss Emma I. Shaver, and also of the death of Miss Lizzie Breh, youngest daughter of Rev. E. P. Breh, pastor of the Methodist Episcopal Church South at Fort Deposit, Alabama. The obituaries will appear next week. We pray that our afflicted brethren and their sorrowing households may be graciously supported in this time of mourning. They have the greatest of all consolations in the assurance that their loved children sleep in Jesus.

Rev. D. P. Bradford, writing from Building, Miss., November 2, says that Sister Lavina Liverman, wife of Rev. George M. Liverman, of the Louisiana Conference, died at the residence of her father, Rev. H. T. Jones, in Jasper county, Miss., on the thirty-first of October. Her end was peace. "She died as she had lived." Bro. Liverman was dispatched for, but did not arrive before his beloved wife had passed to her home in paradise. We deeply sympathize with Bro. Liverman in his great sorrow. His brethren will remember him in their prayers.

To the Seat of the Louisiana Conference.

There are two routes from New Orleans to Opelousas—one by the river, a boat leaving on Wednesday and Saturday. The time by this route is ordinarily about forty-eight hours. The regular fare is \$8. Preachers will probably be taken at half fare. The other route is by the Morgan road to Morgan City, thence by boat to New Iberia, and thence by stage to Opelousas. The time by this route is thirty-six hours. Full fare this way, through, is \$12; probably a reduction of one-half will be made to ministers. Leaving by the river on Saturday evening, Opelousas will be reached on Tuesday morning. Leaving by the Morgan City route on Monday morning, Opelousas will be reached on Tuesday evening. By the next issue we may obtain more definite information concerning the reduction of fare.

Time of the Mississippi Conference.

We have received the following note from Bishop Marvin: In the list of Conferences published by us the time has been always December 5.

St. Louis, November 2, 1877.

REV. L. PARKER—Dear Brother:—The Mississippi Conference is to meet December 5. By some means it is put for December 28 in the Nashville Advocate, in the "Revised List." I am told some uncertainty has been created in the minds of the brethren, December 5—the time first announced—is the true date. Please call attention to the matter.

Your brother,

E. M. MARVIN.

Rev. William Hunter, D. D., an eminent minister of the Methodist Episcopal Church, died in Cleveland, Ohio, on the eighteenth of October. Dr. Hunter was for some years editor of the Pittsburgh Christian Advocate, and at the time of his death presiding elder of Cleveland district, East Ohio Conference. He was an amiable, genial, large-hearted man, a ripe scholar, a vigorous writer and an able preacher. He was the writer of many hymns and devotional songs of merit. Among others we recall some that are familiar to the most of our readers, such as: "Joyfully, joyfully, onward I move," and "My heavenly home is bright and fair." He was a brother of Rev. Andrew Hunter, D. D., of the Little Rock Conference, Methodist Episcopal Church South.

We see by tickets issued that an instrumental and vocal concert will be given at Odd Fellows' Hall, in this city, on Tuesday evening, November 13, for the benefit of the Methodist Episcopal Church South of Algiers. It is to be a concert, and nothing more. The best of music will be given, and the price of tickets is fifty cents. Our friends in Algiers are in need of help, and they are worthy.

LIFE TOO SHORT, YET WASTED.—Many makes a striking comparison in regard to the shortness of life. I never recall it without being powerfully impressed by its truth. "Consider," he says, "the time spent in sleep, and you will find that a man actually lives only half his space. The other half passes in a state resembling death. You do not take into the account the years of infancy, which are destitute of reason, nor the many diseases and the many cares of old age, those penalties of longevity. The senses grow dull, the limbs are racked, the sight, the hearing, the power of walking, the teeth, also die before us; and yet all this time is reckoned in the period of a life!" But, short as life is at the best, those who complain of its brevity let it slide by them without wishing to seize and make the most of its golden moments. How much time do we waste in indecision, in vain regrets, delusive hopes and un-extended fears! What a vast portion of our precious existence is wasted in mere waiting—"waiting for something that seems necessary for our happiness, and the want of which prevents us from enjoying the present hour."—Working Church.

FACTS AND HYPOTHESES.—How do we verify the atomic theory? No one ever saw an atom, no one ever will. We verify it solely by saying that no other theory will explain the phenomena. How do we verify the other theory? No one ever saw ether, felt it, weighed it, or in any way made its presence manifest. We verify it solely by saying that no other hypothesis will fit the facts. As theists wait down to study the problem of the world, we note its harmony, the intelligence, personality manifest and we say this world cannot be possibly explained except by assuming that it had an intelligent Deity. And if it can be shown that this hypothesis fits the facts, then the theistic belief is verified. In precisely the same way, in which nine-tenths of the scientific hypothesis are verified. In short, the notion that there is any difference between scientific reasoning and philosophical reasoning is a "philosophical heresy." Both consist of applying common sense to the fact.—Prof. R. R. Boine.

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62- The Chronicle on August 1, 1877, says: "It is said to contain in it, as much a practical experience for the writer as with any of these, and it is very proper to expect all of the time."

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over Chronic Intemperance and Rheumatism, &c., and the engorgement of the Liver and Spleen often attesting them, and, indeed, in all diseases of Material Origin, that they are regarded by the medical men of the surrounding country AS A SPECIFIC in all such cases. There are well-attested cases of this character, in which they have given prompt and decided relief, after a failure alike of medical skill and of the most powerful mineral waters of the neighboring Virginia.

These Waters are for sale in cases of one dozen in 1 gallon bottles at 25 per case, at the *Savannah Springs* pamphlets sent to any address. The season commences June 1.

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MAC LINDEN, 2145, 05/14

Important Special Notice.

THE AMERICAN COTTON TIE COMPANY LIMITED having fixed the price of the celebrated

ARROW COTTON TIE

at \$2.50 per bundle, less 25 per cent. discount for cash, the General Agents hereby authorize their sub-Agents in this city to deliver in India, China, Java and to sell contract with Export and Country Merchants, for future delivery, on the above-named price and terms, in quantities from time to time, as may be required, no drawback being made of delivery.

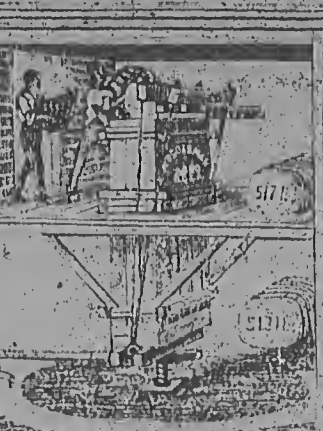
The Company having a large stock now on hand, and in the contract for an additional supply to meet the entire demand for Cotton Tie throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to obtain the widest patronage of the planting community.

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AMERICAN WATCH COMPANY.
We are selling the WATERBURY of the day
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Silver Watches of finest quality.
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Academy guaranteed.
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Indulgence is a stream which flows
slyly on, but yet undermines the
foundation of every virtue.

The Christian Advocate.

THURSDAY, NOVEMBER 15, 1877.

GUIDING STARS.

BY JANE M. READ.

Sweet and pure beyond the river
Are the souls that "watch and wait,"
And are pure, with glowing footsteps,
Toward the grand and glowing gate.

Now and then a sweet note falling
Hides its haste on our way,
Till the shades that darkly gather
Part before an endless day.

And we see, through halos and shadows,
Glimpses of the robes of white;
And the wondrous eyes of violet,
Gazing stars toward heavenly light.

Soul-lit eyes that beam upon us,
Looking downward from above,
Glorious, rapturous glory telling
Glory of a Savior's love.

The British Conference.

The British Conference is not composed of all the traveling preachers in Great Britain, but is a representative body. There is, first, the "Legal Hundred," and then a certain number elected by the various District Conferences. One sees, therefore, at its sessions not the average English preacher, but a body of picked men.

It has the functions both of the Annual and General Conferences of our church. It receives preachers, and graduates them to orders as our Annual Conferences do. It stations the preachers. It has all educational interests in charge. It takes the census. It meets every year. In all these respects it resembles an Annual Conference with us. But it also has the supreme power in all questions of policy, and all the power of our General Conference, and, as I have said, a representative body.

It continues in session usually about two weeks; but the sessions would consume a good deal more time than that were it not that the principal business is done by committees which meet before the Conference assemblies. These committees are composed partly of laymen—at least some of them—and henceforth lay representatives are to be admitted into the Conference itself.

The church where the Conference meets is at no little expense in providing for it. There is not only the entertainment of five hundred guests, but much carpenter's work to be done. I understood that one member at Bristol contributed £100 for this purpose. He was a son of Samuel Budgett. Among other things, a platform is constructed at one end of the church in which the Conference holds its sittings. This platform is not less than six feet high at the front, and has room sufficient for say twenty-five men with writing-desks and working space. On it are the president, ex-presidents, secretaries and other officials. The president's chair is at the front edge.

The body of the Market St. chapel, at Bristol, a house of good size, did not suffice for the members, a good many of the younger ones of whom had to find places in the galleries.

The doors are sedulously guarded, and no man can enter without a ticket; otherwise the house would be so crowded as to make it very uncomfortable.

We had notified the president, the Rev. A. McAnley, by note from London, that we expected to be present. In a polite reply to our communication he inclosed tickets of admission. Wednesday, July 25, found us in the gallery in time to witness the opening exercises. The president rose in his place and announced the hymn:

And are we, brethren,
And are we, brethren?

It transported me to Jefferson City, Mo., and to A. D. 1812. It was the hymn with which Bishop Roberts opened the first Conference I ever witnessed. The singing had the same volume and spirit I had so often heard in the home sessions. The prayer that followed was full of emotion.

The first business was the filling of vacancies in the Legal Hundred. These vacancies occur not only by death, but superannuation for a given length of time terminates membership. The places are filled partly by seniority, and partly by nomination and election. The election was by ballot, the ballot being counted by the secretaries, among themselves, and not announced publicly, as in open Conference, as with us. The question of the greatest number of votes, though it might be but a plurality, was declared elected. The election, therefore, did not consume a great deal of time.

The president of the ensuing year was then elected, the choice falling by a very decided majority on the Rev. W. B. Pope, D. D., a professor in one of the theological schools, a very scholarly man, who has resolved the doctrine from the University of Edinburgh, which is considered a great honor, though I believe the Wesleyans think the university honored itself as much as it did their professor. His election was a compliment to his personal worth and eminent scholarship, as no one thought him adapted by executive ability for the place. He took hold of his new duties rather awkwardly, and was sometimes absent-minded when a vote was to be taken. But on Sunday evening he preached a very finished and deeply evangelical sermon from the text: "I am come that they might have life, and that they might have it more abundantly." He was peculiarly felicitous and profound in the latter clause. I had heard Bishop Piers on the same text twenty-seven years before.

One marked feature of the Conference is the reverence felt for official personages. This is very great, and becomes apparent in many ways.

The address of the Conference is in the hands of a few men. These few are on all the important committees, one man being frequently on several of them, while the great majority are never placed on committees at all. A few are active under this state of things, and I heard two very vigorous protests on the Conference floor.

These leading men do nearly all the talking in Conference discussions. Those who occupy the platform have a great advantage. They are in a commanding position for addressing the assembly. They are at the elbow of the president, and can get his attention without difficulty, and they are all men whose prestige assures a respectful hearing. It is scarcely too much to say that the platform rules the Conference.

After the election of the new president the doors were thrown open to such as did not have tickets; that they might be present at the Conference prayer meeting. The galleries were soon crowded, and the president elected led the service. An excellent spirit was in the singing and praying.

At an early hour in the session visitors from Ireland, France, Australia and other sections of the great Methodist family were heard. Their addresses were listened to with much interest, especially that of the venerable Irish Father Tobias, who interspersed his statements with sallies of wit. A more formal reception was given to the messengers of the Methodist Episcopal Church South on the following day. As to what took place in connection with that body, your readers are already sufficiently informed.

One of the grandest features of this Conference is that its sessions bring the ends of the earth together. Such is the extent of its missionary field, and such the number of men it has abroad, that every year finds some of them at home on furlough, and they make a point of being at "Jerusalem" at "this feast." After an absence of many years they come from remotest regions to enjoy one more reunion with their friends. I heard one preach in City Road chapel, thirty years before he had been examined and received into the Conference in that very house. For many years he had been in the West Indies and in Australasia, and had now come up to Jerusalem to worship and to get a little rest. Another spoke in the Conference love-feast at Bristol. In that very house he had been converted twenty-five years ago; the ministers who had led him to Christ were in the house, as well as many of his old classmates. For twenty years now he has been on the other side of the equator—in Tasmania, in New Guinea, in Fiji—and God has greatly blessed his labors. In a few days he would return to his field on the other side of the world, and they would never see him again. So of others, from India, from Africa, from everywhere. What a grand spectacle this is! and how much of interest and heart there is in it! How it quickens faith and zeal! It is worth many thousands of pounds a year to the missionary treasury.

A large number of candidates had been recommended for admission on trial. They had all been examined by a committee. The committee reported upon a standard, which ranged from one to four, one being the lowest, and four the highest. The report was specific on every particular topic. Sometimes the report would be "plus" or "minus," which indicated that the young man was set down in the particular study in question as between the number given and the higher one. In addition to this, the committee reported directly on the question of receiving or rejecting the candidate. A favorable report on this point is always required in by the Conference, acquiescence being taken for granted without a vote. So also when the report is unfavorable, unless some member objects; in that case the Conference steps to consider the matter, and not infrequently a young man is admitted over the head of the committee. Dr. Pierson remarked indignantly that the Conference sometimes took pleasure in admitting a young man against the views of the committee, when the question was one of literary proficiency.

When a young man is received it does not follow that he enters at once upon the active duties of the ministry. The committee reports upon the Conference acts, not only upon the question of receiving him, but also upon the conditions of his reception. The laic terms of the report are: "Institution and Home," "Institution and Missions," "Home Institution," "Missions Immediate." These terms indicate the field for which the candidate is received, whether the home or foreign field, and also whether he is prepared for immediate service, or should be required to attend one of the Conference institutions of learning. As the students in the Wesleyan schools, who are preparing for the ministry, are such as have been already received on trial.

I do not know but that our Wesleyan Conference might do well to inquire into the expediency of a similar arrangement. Under our present plan our colleges are in danger of giving a wrong notion to many young men who will never serve the church at all.

Even when a man is received for "immediate" service, it does not follow that he will have an appointment at once. There may be no place for him. But he is to be ready for service if the president finds a demand for him. Once he gets to work he is kept at it.

In the routine business many questions are taken up carried without a vote, when no one objects.

The mortality list was very long, and embraced distinguished names, both in the home and mission field. One was a native Hindu, of whom Dr. Jenkins spoke in the highest terms. He had been converted under his ministry in India. Perhaps the greatest name in the list was that of Mr. Peck, one of the missionary secretaries. Dr. Jenkins takes the vacant secretaryship. This gentleman delivered the "Bernley Lecture" at Bristol. The theme was "Atheism." Certainly it was one of the grandest discourses I ever listened to. Upon the whole, I set him down as the most intellectual man in the Conference.

The preaching that I heard was of a high order, but there was not the question that I expected. From all I could gather I think the American pulpit excels the English in that particular.

Only one thing that I witnessed struck me as really open to criticism—the brethren are much given to eulogizing each other in the highest terms—extravagantly, indeed—in open Conference, the subject of the eulogy being present. It must take strong nerves to stand what some good men heard said of themselves.

Bristol is full of the most precious Methodist memories, which I cannot now dwell upon. I should like also to say something about the leading men of the connection, but cannot. But I cannot close without saying that we were especially indebted to Dr. Johnson and the Rev. Richard Martin for favors and courtesies of the most delicate and gratifying sort.

E. M. MARVIN.

St. Louis, October 19, 1877.

Amber.

An English scientific paper says: Amber is a resinous exudation from an Old-World pine-tree named by Coppeit *Pinus succinifer*. Pines were closely allied to our modern spruce. Amber is, therefore, analogous in its nature to the resin which is found in every tree plantation at the present day. Indeed, if anything were wanting to prove its originality and condition, it would be the fact that debris of various kinds are frequently found imbedded in it. Fragments of the flowers, leaves, and twigs of more than one hundred and sixty species of plants have been detected by the indefatigable Coppeit, besides numerous insects.

In examining a piece of amber," says the writer referred to, "one is often struck with the fact that these little creatures, or portions of them, are scattered through the mass in every possible position. I have before me at this moment a piece about two inches square, and of moderate thickness, which is crowded with insects. Within its transparent substance I observe a tiny beetle, apparently allied to our flycatcher, several small gnats, the remains of a moth (rather rare find, by the way), and a number of white ants (*Formica*). There must be a dozen or more present, all winged, besides several detached wings, quite perfect in their outline, and with the venation beautifully clear. It is evident that the little creatures settled upon the treacherous resin at the time when it was in a semi-fluid condition, and were, of course, retained there by the viscid nature of the substance. The gum, as it flowed from the body of the tree, gradually surrounded its victims, and at last entirely inclosed them in premature but very beautiful tomb. These insects are found in different degrees of preservation. Some, which were evidently engaged at once in the sticky matter, are as perfect as the day they were killed. Others have been engaged to a more lingering death; the resin has expanded very slowly, and the victims have not only died before they were surrounded by it, but having been trapped in bright dry weather, their bodies have become desiccated and withered; in some instances, indeed, a white mold has begun to form around them, plainly discernible in the pellucid amber."

Of amber the principal source of supply is and has been from time immemorial the coast of the Baltic Sea, between Memel and Dantzic, where it is disseminated with layers of lignite in the sand or clay. It is searched for in the sea or on the shore, picked from the cliffs with iron hooks at the end of long poles, or regularly mined, the shafts being sometimes sunk to the depth of one hundred and fifty feet. Saxony supplies a small quantity; it also occurs in Sicily, in Siberia, Sweden, Italy and other parts of Europe. It occurs in varying quantities in nodules or nuggets of different sizes, sometimes as small as grains of coarse sand, and at others much larger. One of the largest pieces on record is deposited in the Museum of Minerals at Berlin. This great mass, which measures upward of thirteen inches in length, eight inches broad, and four to six inches thick, with a weight of over thirteen pounds, was found near Gumbinn, in Eastern Prussia, in the year 1803. The fortunate possessor received for his prize one thousand thalers, though its real value far exceeds that sum.

Speaking of "tramps" the New York Tribune says:

"We confess that the existence of a class like this, of men of the worst description, in this country, taken as by surprise. There ought not to be a want of enough to produce such a definite and unmitigated form of beggary; hard as the times are, the necessity of employment is not to be so pressing as to produce the want of the unemployed. Reluctantly we are obliged to admit the advent of a class which, if not yet dangerous, may speedily become so. Our only recourse is to deal energetically with the trouble, for if we do not abate it now it will presently become too strong for anything like ordinary management. The return of commercial and manufacturing prosperity may thin the platoons of the beggars a little, but men who have fallen into this shiftless state of life do not return cheerfully to the ways of industry. The present remedy is to cut off the supply of the main article by dealing sharply with the stragglers."

The same paper speaks of "the respectable, self-supporting town of Davenport, Iowa, recently invaded by a thousand of these homeless, homeless, half-naked, and altogether hungry, albeit well-to-do, gentlemen," and an equally numerous and disreputable influx at Rock Island.

The crowd of man's manifold is some insight or authority of knowledge that puts him above the ordinary plane of every day things; he must take hold somewhere, spiritually or intellectually, upon the things of God.

Some one said to Hugo once upon a time: "It must be very difficult to write good poetry." "No, sir," replied the poet; "it is either very easy or utterly impossible."

Religious Intelligence.

—The First Baptist church of Baltimore has sent out 41 ministers.

—A Reformed Episcopal congregation has been started in Wheeling, W. Va., with a membership of about forty.

—A hundred years ago a Moravian missionary baptized the first negro convert in Surinam, Dutch Guiana, and now the mission numbers 23,130.

—The Episcopalians of Connecticut count 141 churches, 188 clergymen, 18,360 communicants, and 13,953 pupils in Sunday schools. The contributions last year were \$1,277, and the collections \$343,411, of which sum about \$200,000 was for church purposes.

—The twentieth anniversary of the Fulton street daily noon prayer meeting in New York city was celebrated September 24. In the Middle Dutch church. The attendance was so large that the building, which is a very spacious one, was quite filled. The celebration took the form of prayer, the singing of hymns, and brief addresses.

—The growth of church schools is illustrated by an article in the *Pacific Churchman*, which gives an account of the schools established on the Pacific coast, under the direction and control of the Episcopal denomination. The first one was organized in 1825. There are now nine such schools west of the Rocky Mountains, besides one numbering over three hundred pupils in Salt Lake City.

—The following statistics have recently been published relative to the Young Men's Christian Associations throughout the world: Number of associations, in Great Britain and Ireland, 21; in the British Colonies, 13; on the continent of Europe, 751; in the United States and British Provinces of North America, 942; in Syria, China and Japan, 6; making a total throughout the world of 2,043.

—The London Missionary Society announces an unusually large mortality among its missionaries the past three months. From its Indian mission it has lost the Rev. Messrs. R. C. Mather, L. D., Frederick Baylis, Samuel Jones, George Pettigrew, and Edwin Midwinter. All these missionaries except the last had been long terms of service. Mr. Mather was in the field 41 years, Mr. Pettigrew 36, Mr. Baylis 25, and Mr. Jones 19. Three women missionaries also passed away in the same period.

—The German Catholic Central Association, at its twenty-second annual meeting, held recently at Cleveland, took up the public school question and resolved to advise the Catholics not to "light the school system now in existence, but leave it to itself and its own developments; but they think the best solution of the school question, under the circumstances now in existence, is to bring their pupils to the highest possible perfection, so that they will not only be equal but superior to others. The Catholics should make their own schools free schools, if possible. That means they should see that all children in Catholic schools should get instruction gratis. The best means to accomplish this would be the starting of school societies in all Catholic communities, which shall furnish the necessary funds for the support of such schools. The members of the Central Association pledge themselves to work with the utmost zeal for the establishing and support of the school societies."

—The Rev. A. N. Cushing, of the American Baptist mission in Burma, has been spending a short time at Blamoo, the headquarters of the governor of Upper Burma, and writes an enthusiastic letter to the *National Baptist* in favor of establishing a permanent mission there. Blamoo is on the Irrawaddy river, about 300 miles north of Rangoon, and is the center of the Shan population. "Shan villages extend many days' journey to the northwest," "Northward and east, beyond the mountains are many Shan tribes, and some of them stretching beyond the frontier into China, all of which may be reached by journeys of from three to seven days. Every day scores of hundreds of these people visit Blamoo for trade. Marked differences occur only among those who are from within the Chinese territory, so that ordinarily there is little difficulty in preaching to the people. Blamoo is also a most important station for the evangelization of the Kachyons. Upon the mountains north, east and west a numerous race of people, resembling the Karens of Lower Burma. These mountaineers are a brave people, and have hitherto resisted all attempts of the Burmans to reduce them to subjection. Among this people there is an unexpected opening. One of the China Island missionaries residing here temporarily, having acquired some knowledge of their language, was invited to visit one of their villages and administer some medicine. Accepting the invitation, he and another missionary went to the mountains, spent fifty days, and yet were unable to visit all the places to which they were invited. Some of the villagers expressed a desire for schools and teachers. They were intensely interested in learning that the Karens of Lower Burma had received books at the hands of the white teachers, and wanted books in their own language." There has been a mission among the Shans since 1860, but only one missionary has been employed. Mr. Cushing says he shall remain at Blamoo, while his wife stays at Taungu, until missionaries are sent to relieve him, or the Union decides not to occupy the field. He says: "If a missionary can be sent to superintend, there are workmen ready to enter these Kachyon mountains and labor for Christ. The Basets Karens churches would make this their foreign missionary field, and send preachers and teachers, to be under the supervision of the white missionary."—*Independent*.

Caws and ellet—Crows and acarcrows.

Our Young People.

THE SEA SHELLS WHISPER.

"Well, good, and what is the message you're trying to whisper to me?" I know very well you know something to tell—Some tale of the bright, blue sea."

"I whisper of beautiful caverns, Allspark flux with gleams of pearl; A rays of light full clear to the sight of your little earthen-shell-cave."

"I tell you, too, of wonderful flowers, That deep in the ocean grow; And an old-tell of the music they sing—The wavelets that ripple below."

"Ah! sweet is the song you murmur—The song you bring up from the sea; And so, little shell, I'll keep you to tell Full often your stories to me."

Litt. Ed.

From Our Little Friends.

WASHINGTON, D. C., Nov. 1, 1877.

DEAR EDITOR: I have seen letters in the *CHRISTIAN ADVOCATE* from little boys and girls from every part of the State, but none from Washington. You must not think that we are lazy little folks, for we are not. We did not think about it. We read other little boys' and girls' letters, and enjoyed them, and we were too selfish to think that they would enjoy ours.

I want to tell you how God spoke to us once. My sisters and myself were going to spend the day with some little friends, and mamma told us not to eat any peaches. When we were nearly there we stopped to talk about it. Some one said it would not hurt us to eat one peach, and then we all said we would eat two—no one would ever know it. But, as we were saying this, Estelle picked up a pretty card, and on it was printed in large letters: "Children, obey your parents in the Lord, for this is pleasing unto the Lord." It seemed just as if God had spoken to us, and we did not eat a single peach, though there were some very nice ones.

Now, dear Editor, I must close, hoping that I will see you at Conference, which will be held in Oconomowoc only six miles from here.

Your little friend,

HOWARD L. BEE.

ESSAY, ELCS CO., TEX., SEP. 1, 1877.

DEAR MR. EDITOR: I see a great many letters written by little girls and boys from different parts, but none from this land of beauty. I have never written to an editor before. We have a good Methodist Sunday school, conducted by a good superintendent—Mr. Minkley. Our preacher is Rev. Mr. Scott. He is having revivals at every appointment. We like him very much. I want to ask the little folks some Bible questions: Who slew the giant that had six fingers on each hand and six toes on each foot? Where is it found? Who made a gallows to hang another, and was hanged on it himself? Where is "copper smith" mentioned in the Bible? What king ruled over one hundred and twenty provinces? I do not want to worry your patience, or I would tell you something of our delightful people. Perhaps you have been in this country and have seen for yourself. If you have not you ought to take a trip up the International railroad and call at Ennis.

Your little friend,

STANLEY BROOKS.

ESSAY, ELCS CO., TEX., SEP. 1, 1877.

DEAR MR. EDITOR: I am a little girl nine years old. I have been going to school this year and last year to my papa. I have been through the Intermediate (Geography, Smith's Grammar, Davies' Arithmetic, Fractions, McGuffey's Readers to the fifth; and I can sing a good many songs of vocal music. I love to sing. I love to go to Sunday school. My papa is our singing teacher. He and my mama belong to the Protestant Methodist Church at Union Hill. My papa told me if I would write and get a copy of your paper he would subscribe for it when he saw one of your agents, or when he went to Troy, he would send you a postoffice order for the amount. I have two of your papers that one of our neighbors takes, and I love to read the questions and answers of the Sunday school children. Mamma McAdery asked: Where was the corpse restored to life by being placed in the sepulcher of Elshah found? Tell her in Second Kings xlii.

Your little friend,

M. E. DAVIS.

Wise Mrs. Swallow.

Mrs. Swallow had just finished her nest, and fastened it snugly on one side of the chimney, when along came the North Wind in a terrible passion.

He had a quarrel with some of his relations in Greenland, and wished out, like the ally, bad-tempered fellow he was, to wreck his spite on whatever came in his way.

So growling and shrieking, and whistling and grunting, he blew off any number of hats, scared the hundreds of young blossoms from the cherry-trees, and left them to do on the road, rolled all the little wooden houses like so many apples, and then drew from the streets to the chimneys.

A way went a black head and great and alas! at the second great puff away went Mrs. Swallow's nest too.

She had built it so carefully and wonderfully, carrying up wads of hay and bits of straw from the tannery, and lining it with some of Gray Hen's softest feathers.

And now where was it? "Ha! ha! ha!" laughed the spiteful old Wind, "wouldn't you like to know?" Then he spied Mr. Swallow leaning home with a fine worm he had found, and he hesitated to get behind him and drive him along so fast that he came to a stop against Mrs. Swallow, nearly knocking her from her perch, and at the same time dropped the worm he had carried so far.

"How!" said Mr. Swallow when he got his breath again; "this is a blow!"

"It's an ill wind that blows nobody any good," muttered the Wind, as it crawled quickly away.

"But what's the matter, my dear?" continued Mr. Swallow. "Why do you look so serious? And—bless my heart! where's our nest?"

"That horrid old North Wind snatched it from the chimney, first tumbling me out and rumpling all my feathers," answered Mrs. Swallow, with tears in her round, black eyes; "and now what are we to do?"

"Cheer up, my own wife, don't chirrup like a lark. I can't hear to see you cry. We'll get inside the chimney until we are quite sure he's gone, and then we'll call on Madam Owl and ask her advice. They say she has become so wise through studying the stars, night after night, and night after night, that she knows everything; and so, of course, she will be able to tell us what to do."

"But, Swallow," said Mrs. Swallow, "our family don't like Madam Owl, and have never been friends with her. Only the other day, when she was dozing, I pulled a feather out of her head and she—"

"As soon as evening came away they flew to the old oak-tree where Madam Owl lived."

"She had just snatched off a plump young field-mouse, and was very good-natured, and listened with the utmost patience until they had told their story. Then she said: 'In what way do you wish to be helped?'"

"Wasn't it too bad of the Wind?" asked Mrs. Swallow.

"In what way, oh! oh! oh! yes?" answered the Owl.

"Can you tell us what to do?" asked Mrs. Swallow.

"Madam Owl looked at the moon half an hour, looked at the stars half an hour, and then said very slowly: 'In what way do you wish to be helped?'"

"Good night!" twittered the angry swallows, and flew quickly back to their chimney nests.

"Much good it did us, going to Madam Owl," said Mrs. Swallow, with a sigh, as they had reached home. "I never did believe those stories about her knowing so much. Why if I had said as little, and had as big eyes as Madam Owl, no doubt all the birds would call me wise too. And now I'll tell you, my love, what I think we had better do. Get up with this sun to-morrow morning, make another nest, and fasten it on the other side of the chimney."

"Upon my word, my dear," said Mr. Swallow, "you're an extraordinary bird," and, being very tired, he tucked his head under his wing and went to sleep.—*St. Nicholas*.

Words to Young People.

Little girls, do you ever think about the meaning of words? This word now, *courtesy*, has something about it which girls and women ought to care for very much indeed. You know that hundreds of years ago in Europe, and in many heathen countries now, women are not much better than slaves. In China, for instance, when company comes to a house, the parents present the boys very proudly, but they send the girls out of sight as fast as possible. They don't want anybody to know that they have little daughters in their home.

Gradually, in the middle ages, woman came up from a state of barbarism, and the clergy and poets together helped her to win her proper place. The lady of the castle kept the keys and presided at the feasts, wore beautiful robes of stuffs called samite and camelot, and gave medicine to the sick. She learned surgery too, and when the soldiers and knights came home from battle, wounded and faint, she knew how to set the broken bones and bind up the broken parts. So everybody treated her politely, and the sort of manners which then came to be popular, in place of the old roughness and rudeness, took the general name of *courtesy*.

The Bible bids us to be courteous. Do you want to know the highest and loveliest style of courtesy which you can practice at home, at school, and in the street? It is all wrapped up in one golden phrase: "In honor preferring one another." Suppose you try to live with those words for your motto, say for a whole week to come.—*Margaret M. Sampson, in Southern Church Times*.

Our strength often increases in proportion to the obstacles which are imposed upon it. It is thus that we enter upon the most perilous plans after having had the shame of failing in more simple ones.

A good man and a wise man may at times be angry with the world—at times gloved for it, but be assured no man who did his duty was ever discontented with the world.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
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The Triple Crown.

It is a crown of righteousness. Paul in his last hours thought of his reward as a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. It was also to be given to all "that love his appearing." What the apostle meant by this language may be gathered from the connection. The crown was to be given "at that day," and at the appearing of Christ. It was to be received at "the hands of the Lord, the righteous Judge." The process and results of the final judgment are indicated. And, referring to the apostle's writings, we are not left in doubt about the import of righteousness. It is natural for us to reflect upon the grounds of our hope when death is at hand, whether we are surely accepted and forgiven, and whether our way is clear. Paul tells us of the foundation on which he built when he says: "And he found in him, but having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." No crown awaits the self-righteous. The righteous Judge can accept none but those who have been justified by faith, and have been washed from their sins in the blood of the Lamb. Not only is the pardoned and purified sinner crowned, but it is the crowning with righteousness as characterizing the act of the Judge, and as describing the character and state of those who pass the final ordeal. The righteous are crowned, they are crowned righteously, and righteousness is the condition of their exaltation and happiness. The crown of righteousness is therefore the deeply evangelized statement of the method of redemption, and of the nature and grounds of salvation. First of all is the crown of righteousness, "a crown of grace through faith," and the cleansing blood of Jesus. Heaven is a crown of righteousness attained through the atoning sacrifice. It is pardon, holiness and blessedness as the gift of God through Jesus Christ. It is character, but character reached through divine mercy in redemption. This is the basis of the believer's coronation—"the righteousness which is of God by faith." None but penitent sinners, casting away all other confidence, and believing in Christ, can obtain the crown of righteousness.

The believer's crown is also "a crown of life." James refers to it as something promised by the Lord "to them that love him," and as the reward of the man that endureth temptation. But the words of the blessed Savior to the persecuted flock of Smyrna have brought strength and comfort to the tried through all the ages of the Christian church: "Be thou faithful unto death, and I will give thee a crown of life." Death temporal is to be crowned with life eternal. The martyrs who perish here for their faith shall have life hereafter. Or it is life spiritual that has its fullest realization—the crown and flower in heaven. Life is the sign of blessedness, and death involves all that is repugnant to our thoughts. The crown of life, like that of righteousness, awaits us at the end. It is life associated with the resurrection. Christ thus puts them together in his all-consoling declaration: "I am the resurrection

and the life." There is life in this world, and also in paradise; but the crowning of life, and with life, waits the hour when he who has "the keys of hell and of death" shall open the graves. The believer lives, but he will not be crowned with life until the last enemy has been destroyed, and the resurrection and the judgment are over. What a truly regal state that will be in which death is swallowed up of life, and in which the complete man is forever free from the thought of decay and dissolution! Life of mind, of spirit, of body, divested of all infirmity, and rejoicing in powers and movements unfettered and unrestrained by the conditions of our earthly experience! All this is in strong contrast with the weakness, sickness and sufferings of our present state. The aspirations of the soul after a more perfect communion with God, and a clearer vision of spiritual things, and the longings after a true and immortal being, shall at length be realized. Heaven's crown is a crown of life.

And it is like-wise a crown of glory. Peter reminds the faithful elders: "And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeeth not away." As a crown is the symbol of earthly power and exaltation, and popularly regarded as the highest goal of earthly ambition, so the glorious crown of Heaven would seem to be the representative of all conceivable honor. Glory is manifestation of the excellent and the good. "The heavens declare the glory of God." After the judgment, and when the tares have been separated from the wheat, "then shall the righteous shine forth as the sun in the kingdom of their Father." The transfigured humanity of Jesus intimates what the crown will be: "We shall be like him, for we shall see him as he is." What Joseph Cook calls the solar light in the believer's face will shine out then, and the whole person of the righteous and living saint will be clad in the effulgence that is brighter than the meridian light. Glory is light. It is revelation without obscurity. It is the complete disclosure of God, and the fullest manifestation of redeemed and perfect humanity. The crown of glory is the opened flower of grace, the day which ends the twilight of knowledge, the perfect revelation which delivers us forever from the problems, mysteries and perplexities which surround us here. Man crowned with glory is something so amazing in its import that the beloved apostle exclaims: "It doth not yet appear what we shall be."

Righteousness, life, glory—this is the triple crown of those who are made kings and priests unto God. Whether their state and employment shall be that of actual government, as many inspired references intimate, we do not attempt to prove. It may be that these crowns promised do more than hint at the positions which the redeemed shall occupy in the great commonwealth of eternity. They may be set to rule over provinces, and perhaps exalted in authority above dominions, and thrones, and principalities, and powers. It is enough that we realize in some degree the wonderful privileges to which we are called in Christ, and the inconceivable blessings that are in store for the faithful Christian. He is striving for the incorruptible crown, he is soon to come to a kingdom that fadeeth not away. He is apparent, he is now "under tutors and governors until the time appointed of the Father." It is something worth wrestling for in the moral arena, something worth suffering for in the battle of faith, and a comfort beyond price in the near prospect of death.

My Church Has Nearly Paid Out This Year.

Such is the remark we frequently hear from stewards representing the different churches of the elements at the fourth quarterly conference. The evident satisfaction with which some of them speak indicates they think they have done the proper thing as stewards, and ought to be commended for their fidelity and success.

Doubtless they understand the principles of arithmetic, and in private matters correctly apply them in estimating the expense and income accounts; but they seem to forget that ten multiplied by ten makes one hundred, and thirteen multiplied by six makes seventy-eight, and that while a pastor whose salary is only \$700 might by the most rigid economy get along on \$600 or \$687, he would find it impossible to do so on \$500 or \$622. But such is too often the thoughtlessness of many of our churches, and of the collectors who represent them.

They seem not to think that a small deficiency here and there on the circuit will in the aggregate amount to enough to seriously embarrass the pastor, besides lowering the standing and weakening the moral power of the church.

Mr. Editor, I have been much exercised of late about this matter. Its pernicious and demoralizing effect on the church will not, I suppose, be questioned.

The assessments for the preachers are usually made at the minimum rather than the maximum of support. This is applicable to all classes of appointments. No one will say that the salaries of Methodist ministers have ever been very large; but for two that year or two there has been an evident disposition to reduce them still lower. In giving reasons for this stewards almost invariably say they wish to excite no false hopes, to make no promises they do not intend to fulfill; they make the assessment low that the people may be encouraged to meet it in full. These are the declarations at the first quarterly meeting, and everything seems to be very candid, and all say they are anxious that the preacher shall be easy about his support. But right in the midst of these flattering and gratifying statements, often to an outsider a slight inconsistency sometimes appears. When it comes to dividing the reduced salary out among the churches some of the stewards maneuver to have the smallest possible amount assessed to them; and too often are weak churches, or those which have for years paid but little, assessed amounts which the board ought to know will not be paid. But still the salary is reduced, that it may be paid. Sometimes a steward rises to the full demands of his position, feeling his personal responsibility, and estimates and assumes the amount his church can and must pay. When a circuit has one such at every church it is never behind with its pastor. But, alas! we have but few such circuits. Indeed, when the year is passed and the account with the preacher is in process of settlement, the promises so boldly and confidently given at the beginning are forgotten, and the reasons for a low salary appear to have passed out of mind. Some churches, it is true, pay up in full, and suppose the measure of their obligation is fully met, though the stewards are sadly behind with the preacher.

It is deplorable to witness the ease and indifference with which the best men of the country ignore or repudiate obligations to their pastors. I regard members of the church as the very best men of the land, and accustom myself to think that most of them, in their private obligations, are punctiliously honorable. They would regard it as a stain on their character to fail to meet a just debt if by any proper means it could be done. And yet these same persons sometimes coolly settle with their pastors at eighty or ninety cents on the dollar, and console themselves that there is no claim after conference.

It is said corporations have no souls; but is it true that men lose their souls when they become members of a church? Are personal responsibility and character completely buried in the mass of men with whom we may be associated?

It is likely that certain religious problems that are exercising the minds of some may find a ready solution by duly considering these questions.

Recently I heard a preacher say he had but little difficulty in getting penitents to approach the altar for prayers. Indeed they generally came when he called for them; but, with here and there an exception, they went away unconvinced. He was greatly troubled about it, and could find no satisfactory reason for the strange fact. May not the condition of the church be the cause? May not her state in some places be such as to utterly incapacitate her for the work she is to do in the conversion of souls? The Spirit and the Bride (the church) say: Come. It is open voice. Not so much as a common divines sentence. They are help necessary in the call to salvation. Hence, notwithstanding the ubiquity of the Spirit, conversions rarely if ever occur where the church is not acting by some direct instrumentality. When was there a conversion to Christ, or the spontaneous establishment of a church in the steppes of Asia or amid the jungles of Africa? The church is necessary to the conversion of souls; her faith, her works, the evidences of faith—have much to do in opening the eyes of the blind. But alas! it may be true—indeed in some cases it seems to be so—that children are come to the birth, and there is not strength to bring forth. Second Kings xix, 3; Isaiah xxxvii, 3. Possibly the Holy Ghost, who is sovereign as to his times and methods, and who cannot be forced, but who is ever ready to make willing hearts his temple, for merciful reasons refuses to commit new-born souls to the fostering care of a church lamentably deficient in some of the plainest duties of fellowship life.

If the officers and leaders of the church will only ponder these things,

possibly a better day is in the near future.

Poverty—the poverty of the people—has been plead till some seem to be persuaded that the mere mention of it is a satisfactory answer to the question: Why has not the preacher's salary been raised? Oh, how artful is the enemy we have to encounter! How many are the phrases and instrumentalities he uses to paralyze the church and hinder the Spirit in the conversion of the world!

M. S. ANDREWS.

AUBURN, ALA., NOV. 7, 1877.

Desultory Habits.

Rev. R. W. Dale, in one of his late Yale lectures on preaching, reported in the *Independent*, says:

It is very possible that you may have thought me hard and uncharitable when I said, in the last lecture, that some men fall as preachers through intellectual indolence. Or perhaps you may have been generous enough to suppose that it was my ignorance of the religious life of America which led me to imagine that an American minister could ever be guilty of this vice.

But the position of a minister on this side of the Atlantic, as well as on the other, is obviously very likely to encourage desultory, intellectual habits; and desultoriness and indolence are very near akin. With you, as with us, the judge has to be on the bench, the barrister in court, the solicitor at his office, the manufacturer at his works, the merchant at his desk, the tradesman at his counter, at a definite hour every morning, and not till a definite hour in the afternoon are they released. An indolent lawyer or man of business may, no doubt, go to his office, manufacture or shop half an hour or an hour late, and may often play truant altogether; while he is there he may idle away his time over the newspaper or in gossip with men that call in and are as indolent as himself; but the regular hours are a great help to regular habits. They form a kind of frame, which a man knows he has to fill up with work. With you, as with us, the minister is under no such external constraint. If the judge is not on the bench when the court opens, he hears of it from the newspapers the next morning; if the barrister is not ready to speak when the trial comes on, he has to meet the wrath of a furious client; but the minister may get up late, or he may spend half an hour extra over his breakfast, reading an interesting letter from the Paris correspondent in the *Times* or the *Fortnightly*, or an exciting debate in Parliament, or in Congress, and may go into his study at half-past five, instead of nine, without incurring any immediate penalty. If a merchant leaves his letters unopened till the mail goes out, he knows that there is a chance of his receiving a sharp rebuke for not acknowledging a check, or he may miss a large order through not giving an immediate answer to an inquiry. But a minister, when he goes into his study on Tuesday or Wednesday morning, is under no compulsion to sit down to any definite occupation. He may be reading Dr. Dornier's "History of Protestant Theology," and has got half through the first volume; or he may have been working at the Epistle to the Romans, and has just reached the passage which has always perplexed him, in the middle of the ninth chapter. But he looks up at his shelves, and his eye is caught by a novel of Hawthorne's or of Thackeray's, or the postman brings the New York *Independent* or the *Spectator*; or he has just received the last book about Russia from the circulating library; and so for an hour or two he reads the novel or the newspaper or the traveler's story, and before he turns to Dornier or to St. Paul the morning has half gone.

A minister is in danger of being betrayed into idle habits by a thousand temptations of which other men know nothing. He has not slept well, or he is suffering from a slight attack of indigestion; the morning is fine; there is nothing that absolutely compels him to keep at his desk, and he feels quite at liberty to stroll into the country. Or the weather is dull and he is not in the mood for work; there is no particular reason why he should not spend an hour in the news-room. Or he persuades himself that he will be fulfilling a pastoral duty if he calls on the pleasantest family in his congregation and wastes a couple of hours in gossip. He has been trying to make out the exact meaning of a text, and the longer he tries the more perplexed he becomes; and when his perplexity is at the very worst a lady calls to talk to him about a girl in her class in the Sunday school, and when she goes he finds that it is only three-quarters of an hour to dinner-time. He thinks it is of no use returning to the text, and so he amuses himself with the most amusing article in the magazine which happens to be on the table. When he was at college he had fixed hours for work, and wrote his letters when he could. Now that he is in the ministry, if he gets a letter from an old college chum by the morning post, and if he is not obliged to give the morning to one of his sermons for next Sunday, he thinks he may as well answer it at once; and so he consumes in letter-writing one of the prime hours of the day. Gentlemen, it is four-and-twenty years since I left college, and the temptations to desultoriness which I have either yielded to or mastered would enable me to go on for four-and-twenty hours with the story of the girls which will beset you as soon as you leave these walls. You will be ruined, your own hopes and the hopes of your friends will all be blighted, unless you resolve with God's help, to stand firm, and to work as hard when you become a minister as you have worked while at the university.

Let a man restore order within himself and phrase without ceasing.

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Oregon Correspondence.

MR. EDITOR: A line now and then may prove acceptable to your numerous audience, and give variety to your well-filled *Advocate*. I have just returned from Conference, which met in the extreme northwestern part of our territory. Conference seasons are generally holidays for the preachers. Not so with me. Conference responsibility and work last always great. I have been going to Conference for twenty-five years, and this time it was fuller of variety than common. The travels, scenery, incidents, friendships formed, etc., all present a varied picture of real life. Our destination was Walla Walla, W. T.; place of departure, Albany, Oregon; distance, a little less than 400 miles; means of travel, three steamboats and four railroads; traveling companion, Bishop McTear. Much was crowded into the four days consumed in the journey. Steamboats comfortable in all their appointments, railroads reasonably so. The scenery on the upper Columbia is grand beyond description. As if the mountains were cleft in sunder to make way for the great river of the West—now the waters of the Columbia seem placed as a peaceful lake, broad and grand; then pent up and confined to a narrow passage between the cloven rocks, or rushing madly over the boulders, forming cascades. Occasionally are observed beautiful water-falls, the water leaping from its mountain fastnesses, dashing wildly in its light hundreds of feet. One of these is called "the Bridal Veil." Awful chasms in the rocks present cliffs of dizzy height—occasionally a peering cone of rock shooting out of the water, standing in all its lone grandeur, rounded to symmetry, as if by the artist's chisel, and resembling a huge old Tennessee fiddler stack. Again, the peering mountain, bare and naked from base to summit—no trees or shrubs. Nature, in all its weird wildness, breaking on the entranced vision—from every point, until the window of the soul becomes fatigued, and closes the shutter for a time. I inadvertently found myself quoting from Chas. Wesley's inimitable judgment hymn: "And mountains are on mountains hurled." The scenery changes as you proceed, and becomes very irksome, presenting heavy sand-hills, very uninteresting, and prosy.

We met the usual number of emigrants—cattle, men, etc.—and learned much of the country. On the route we had a meeting of the grave and gay—a dignified, grave and learned Bishop, and an itinerant theatrical troupe of more than a dozen persons. They behaved with becoming decorum, and really were agreeable. And thus, eager and intent, we find people from various motives, moving to and fro in the earth. What these persons can promise themselves I know not. It may be fame—ephemeral, fleeting, fame—it cannot be that they get much money; and yet, devoted to their profession, they become wandering

Walla Walla is a small inland city of some four thousand people—the terminus of a railroad leading from the Columbia river—full of business—a great center of trade and commerce. The warehouses at the depot are groaning under the burden of precious cereals they bear, the platforms are piled up full, and on the ground—an acre or two—it would seem the precious grain is piled, until one is filled with amazement. This tells the tale. The little narrow-gauge is not sufficient to carry it off. A vast country around contributes its rich harvests to make up this showing of bread. All of this costs toll, capital and mind. Lands a few years ago thought to be worthless, only for grazing purposes, are now yielding thirty, forty, and in some instances sixty bushels of wheat to the acre. Trade is increasing, and a strong current of immigration is flowing in. Freight in wagons is a large item of trade and business, and must inevitably be superseded by railroads. Walla Walla is fine for fruit. O the peaches, and melons, how delicious! Irrigation is used to bring about this result. Our Bishop enjoyed himself highly. This place is the center of trade for many miles around, into Idaho, Washington Territory and Eastern Oregon. Our Bishop preached to great edification and acceptability, presided with dignity and urbanity, looked after the details of the work with fatherly care and solicitude, and left behind him an aroma of cultivated gentility and Christian fidelity to the great work intrusted to him. I never enjoyed the company and visit of a Bishop so much. Long may he live to bless the church! I remained two days after Conference, and preached for the people. I was present when Gen. Sherman came with his escort of 100 men, having passed through Montana and Idaho. Four soldiers, dressed by dust and travel, they salute in line, and gave the military salute to the great general as he alighted from his carriage in front of the hotel. This was according to military regulation. How vain is human glory! How few do voluntarily homage to Jesus!

The moonlight stage-ride from Walla Walla to Weston, Oregon, did not permit much observation of the face of the country. The first ten miles seemed to be well watered with living streams. I was shown to my bed at one o'clock in Weston. At this place Bro. Oglesby, the presiding elder, and pastor of this church, lives. He is a laborious man in the Master's vineyard. I arose with the early dawn, to look forth upon a most picturesque and fertile country, undulating and compact with farms in every direction. Wheat yields enormously. I strolled out in the fields, where the thrashers were at work. In every direction were vast stacks of grain to be thrashed, or large piles of straw. This place is far inland, wheat, at Portland, commands \$1.10 per bushel, and here 65 cents. Here we get into the alkali country—light, easy to cultivate, and dry. Water is poor, and not abundant; timber, for rails and wood, from five to twenty miles. Remaining a day at Weston,

and preaching at night to a small congregation, we set out next morning for Pendleton. We soon came to its beautiful and fertile lands for miles. The dust! the dust! This alkali and sand is terrible. Here is a body of the land, some twenty by twenty-five miles, that would make good homes for hundreds of families, now of no value, and doing no good. What a pity! when there are so many people who can and will work, and these beautiful and fertile lands lie idle. Naked and bare of timber, and even shrubs, for the most part, how easy to be put into cultivation, and so productive!

Pendleton is the county town of Umatilla county. A portion of the site is claimed as in the Reservation; population, 300 to 400—right in the alkali region, and on Umatilla creek. Good deal of trade, no small item of which is from the Indians. Here I spent four days. Bro. Davies, the esteemed pastor, and family, reside here. I enjoyed the hospitality of Dr. Lindsey and his estimable family. They are from Kentucky and Virginia. I preached four times in this place, to rather small congregations. Bro. Davies is making a strong effort to build a church at this point.

I had the pleasure of meeting Dr. McKay (pronounced McKi), an Indian, whom I had met in Walla Walla a few months ago. I am indebted to him for courtesies. On Saturday we rode out on the Reservation, and visited the Indian farms, agency, etc. Met Maj. Cannover, the agent; I found him fluent. The doctor proved very genial, and having been educated and graduated at one of our medical colleges, and traveled extensively in Europe, I found him intelligent and versatile, and shall never forget him. He and his interesting family dined with us one day. I learned much of the country and people from him. I made a suggestion to him I hope he will act on—he is fitted for the task—to gather together and save from oblivion all that pertains to the literature, habits, customs, religion, and superstitions of this fast-wasting people. It would be of value to the future historian. The doctor is physician at the agency, and has quite an extensive practice besides. The Umatilla Reservation is kept up at an expense of \$12,000 annually to the government. There are from 20 to 300 Indians, wandering, strolling, vagabonds, in the main—worthless in almost every sense. There are but two farms, and very little sign of thrift or industry among them.

An afternoon and evening's ride on the stage of thirty-six miles, through dreary and uninhabited alkali and sand hills, brought me to Umatilla, landing at ten o'clock at night; and, after trying to sleep, I arose at six o'clock, and took a steamer down the Columbia, homeward. I arrived home after an absence of three weeks, to buckle on the armor afresh for another year's warfare "with the powers of darkness."

And now go I hand in the spirit" into Walla Walla district, not knowing the things that shall befall me there. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. Brethren; pray for us. T. B. WHITE.

AMARCO, ORE., OCT. 1, 1877.

Noble Christian Advocate.

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Noble Christian Advocate.

TO OPELOUSAS, — Louisiana Conference. — We are authorized to state that the fare on the boats Bertha and Fessie Taylor, from New Orleans to Washington, for members of the Conference, will be \$5. The Leslie Taylor leaves on Tuesdays, the Bertha on Saturdays. The fare on the Morgan road to Morgan City for preachers will be \$5. From Morgan City to New Iberia, Capt. John N. Pharr generously proposes to pass the members of the Conference free. The regular fare by stage from New Iberia to Opelousas is \$5. The stage lines usually pass preachers at half fare, but we have no assurance that they will do so in the present case.

CORRECTION. — Bro. Urquhart, who think, was not misunderstood in his article on Williams' camp meeting, at least not by many. We all know he is in favor of camp meetings, and that he believes they do much good. In referring to the manuscript, we find that our printer followed copy, except that some things were printed something. This would have escaped our notice, as it did that of the printer. It was something about our camp meetings that were thought to do harm, and not the camp meetings. So we understood the article, and we presume others thus understood it.

Bishop Paice, accompanied by his wife, reached New Orleans on Friday last, November 9, and left on Monday morning, the twelfth, for Houston, Texas, whither he goes to hold the German Mission Conference, which meets November 11. The Bishop was in good health, and preached at the Dryades Street German church on Sunday morning. He will preside at the Louisiana Conference in Opelousas, December 12.

We always find a thousand excellent excuses for our gravest faults, but if any one wrongs us in the least the offense at once becomes unparadiseable. We have a thousand reasons wherewith to condemn our neighbor, but not one wherewith to excuse him.

The sanctified soul enjoys Christ as a delicious feast; the carnal professor only desires to hide in him from the wrath to come.

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THE Forty-First Annual Meeting of this Company was held in Liverpool on the twenty-third of February, when the report of the Directors was presented, showing a most satisfactory condition of the affairs of the Company.

The net premium income from Fire Risks in the past year amounted to:

£100,750 11s. 1d., equal to £100,168.6s. 7d.

The losses during the year were:

£109,711 0s. 0d., equal to £1,231,364.6d.

and after paying all charges and expenses the ac-

equal to French (China) appearance, and far more durable) DINNEK, SKT, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
2 Tea Plates,	3 Sauce Pots,
12 Soup Plates,	1 Fried Dish,
12 Bonnets (14	3 Glass Jugs,

Account shows a surplus profit from Fire Insurance amount

£210,579 10s 11d., equal to 155,247 1/2 T.M.

The Fire Reserve Fund was increased to
£1,600,000, equal to 15,950 T.M.

and a balance was carried to the new account from

12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes,

Stone China DINNER SET for 12
Bone China TEA SET

150,987.10s. 2d. equal to £63,998.80.
 The total invested funds of the Company now amount to
 £3,404,044.0s. 10d., equal to £2,769,812.4s.
 of which £3,659,664 is held by Trustees in the

The above exhibit of the business of the Company, December 31, 1956, shows that although the losses paid since the American Branch was established have been unprecedented in this country, it

is no stronger in means and resources than ever before.

It must not be forgotten also that while money companies risk only their subscribed capital and assets, this Company risks besides its large subscribed capital and its accumulated fund, the Au-

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AND, FOSTER ELLIOT,
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NEW ORLEANS, March 29, 1877. 8p

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, NOVEMBER 22, 1877.

NO. 47.

THE GRATEFUL HEART.

Some morn'g when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue,
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy glid
The darkness of their night.

News of the Week.

DOMESTIC.

GREENVILLE, MISS., Nov. 12.—The boiler of the steamer Tom Morgan exploded. Capt. Howell and the engineer were killed.

NEW YORK, Nov. 13.—The contestants of Commodore Vanderbilt's will are represented by Messrs. Jeremiah Black, Scott Lord and Sutherland Jenney. Counsel for the executors and legatees were Judge Comstock, Henry L. Clinton and Theodore Leeds.

NEW YORK, Nov. 14.—The annual meeting of the General Committee of the Missionary Society of the Methodist Episcopal Church was held here to-day. Bishop Scott presiding. The report of the treasurer and assistant-treasurer for 1876 and 1877 was read, showing the receipts from the Eastern Conference for 1876 to be \$403,102.47, for 1877, \$417,500.17, from the Western Conference in 1876, \$191,087.17, in 1877, \$211,417.17, showing an increase of \$34,187.17.

The disbursements for 1877 were for foreign missions, \$238,781.47; for domestic missions, \$234,927.17; incidental expenses, \$39,416, leaving the treasury in debt \$82,821.

Bishop Harris urged that receipts from the *Missionary Advocate*, legacies and receipts from other sources outside of church contributions should be kept as a source of permanent income.

The *Advocate*, however, has been discontinued, and legacies are always uncertain. Dr. Dashiell, corresponding secretary, proposed that the board should appropriate this year a sum not exceeding \$50,000, this amount to include \$125,000 of back debt.

Bishop Simpson thought the appropriations for missions should be increased, and smaller amounts of back debt be paid, or the cash-indebtedness of \$82,821 be paid in full. Dr. Thomas Price, of Philadelphia, thought if the members of the church throughout the country heard of this controversy regarding the expenditure of money, a less amount would be raised in 1878 than ever before.

Mr. Curry believed that the debt should be paid in three yearly installments, and by that means more money could be devoted to missions.

Mr. A. V. Stout, of the Shoe and Leather Bank, supported the motion to pay \$125,000 this year of back debt. He thought the Methodist Episcopal Church sound as a financial institution, and the people comprising its membership not over-reliable in their deductions. Several other speakers addressed the committee upon the subject of paying off the total indebtedness at once.

WASHINGTON, Nov. 14.—Col. Corbin, of the Stirling Ball commission, says the published reports of their cool reception by the renegade chief, and his curt reply to their propositions, were about true.

President Hayes gave no indication of his diurnal views to the delegation of bankers from Philadelphia, Boston and New York who called to advise him.

Mr. Stephens says this was a proud day for Georgia. He pronounced the speeches of Representatives Felton and Bell, on the resumption, repeat, as the best of the session. The speech of Mr. Steele, of North Carolina, is also highly applauded.

Assistant Paymaster J. J. Stanton has been ordered to the Canonius at New Orleans.

The Senate Committee on Appropriations struck out the amendments relieving the army to twenty thousand men, and calculating four companies of cavalry of one hundred men each on the Texas frontier.

Nominations.—Lawrence, for collector of customs, New Orleans; Govin, consul at Leghorn; Thomas, collector of customs, Baltimore; Campbell, collector of the third district of Texas; Elley, postmaster at St. Louis; Brown, at Key West, Fla.; Stewart, at Tallahassee; Snow, at Paducah; Stearns, register of the land office at Mobile.

BROWNVILLE, Nov. 14.—Gov. Eacoholm having been indicted in the United States Court for violation of the neutrality laws, in organizing a military expedition in Texas to invade Mexico in the interest of ex-President Lerdo, his trial has been set for to-day.

A rumor prevails here that Col. Villacast crossed the Rio Grande to-day, about fifty miles above this place, into Mexico, with one hundred men, to oppose the Diaz government. Unusual activity prevails among the adherents of Lerdo on this border.

WASHINGTON, Nov. 15.—There is in the United States treasury, sub-treasuries and mints of the United States \$101,500,000 gold coin; also gold bars, \$3,500,000; gold bullion, \$3,250,000; silver bullion, \$6,000,000; coin, \$2,500,000. Total of precious metals in Uncle Sam's cash-boxes, a fraction over \$117,000,000.

He has collaterals of good value which swell the contents of his chests to \$131,000,000. The actual amount subject to draft is \$114,267,333.95, coin and bullion. There are outstanding claims against this sum of \$50,333,777.29, leaving \$63,933,556.70 actually in his boxes, of which only \$8,000,000 is silver.

army gives the actual strength of the army up to the twelfth ultimo, aggregating officers and men, 24,501. The greater portion of the report is devoted to the Nez Perce Indian war, and Gen. Sherman speaks in praise of Gen. Howard, who made Miles' success in capturing the Indians possible. The Nez Perce are complimentarily referred to for their skill, courage and soldier-like conduct in the battles they had with the troops.

WASHINGTON, Nov. 15.—The cotton returns of the Department of Agriculture made during the first week of November compare the product in bales with that of 1876. The absence of killing frosts is noted in all the States. Slight frosts in the more northern districts have been favorable to the increase of the yield by hastening the ripening of late bolls. Rains in October have been unusually heavy, and generally interfered with picking, causing staining and loss of fiber. The losses from the prevalence of the caterpillar were heaviest in Texas, were somewhat serious in Louisiana, and to a less extent in Mississippi and Florida. In the following comparison, by States, with the crop of last year, Texas has the lowest percentage, and would be still lower but for the fifteen per centum increase of area. Arkansas and Tennessee stand high, not only by reason of a good crop, but because their yields were relatively low last year, and Alabama is above 100 only because her last crop was a very poor one. The figures are as follows: North Carolina 91, South Carolina 90, Georgia 92, Florida 97, Alabama 105, Mississippi 92, Louisiana 97, Texas 82, Arkansas 119, Tennessee 115. This indicates about four per cent reduction of the aggregate of last year, even if the future of the picking season should be as favorable as that of 1876. There are also reports of a low yield of lint to seed, which may further affect the returns.

NEW YORK, Nov. 15.—The *Herald's* Rome dispatch says: Cardinal Simonini, secretary of State, is summoning all the cardinals to support him in his trial for a foreign Pope and the old conciliatory policy. The Pope's favorite doctor has been dismissed. It is supposed he has been giving information to the Italian government. The cardinals hope to keep the death of the Pope a secret for twenty-four hours, but will fail, because such decided arrangements have been made that the government must know of his demise immediately.

It occurs that black smallpox is prevailing with violence in the Vatican. JACKSONVILLE, Nov. 16.—The highest medical authority in the city announces that there are not over six cases of yellow fever in Jacksonville, and the city is to-night in better condition as regards sickness than for several days past. The cases on hand are of a light type, and confined to a western suburb. There are no fears of an epidemic, unless there should be an unusually long period of warm weather. The weather to-night is cooler than this morning, and a light frost would obliterate all traces of the fever. Not a case of fever exists at Fernandina.

WASHINGTON, Nov. 17.—The Senate amendments to the army appropriation bill were acted on. The most important were concurred in: fourteen Democratic members, including five from Texas, voting with the Republicans. The bill now provides that cavalry regiments may be recruited to one hundred in each company, and kept as near as practicable to that number, and that a sufficient force of cavalry should be employed in the defense of the Mexican and Indian frontier of Texas, and that nothing in the bill shall authorize the recruiting of the army beyond twenty-five thousand men.

JACKSONVILLE, Nov. 17.—An official statement this afternoon announces that there are only five cases of yellow fever in the city, and all are improving. No new cases reported. A cool northeast wind has been blowing all day. Some excitement was created yesterday by the announcement of fever in the city, and many left the town, but there was no exodus to-day, and business is going on as usual. The present cases are confined to one locality.

NEW YORK, Nov. 18.—The *Sunday Mercury*, in its issue of to-morrow, will have an article on the imported influenza, this city of leprosy by Chinese arrivals from California. A reporter of the *Mercury* states he saw a case in a Baxter street tenement, where a Chinaman lay slowly dying of disease. He visited the Chinese hospital, where he saw two children of Irish-Chinese birth suffering from the same disease.

A tablet erected to the memory of Bishop James, of the Methodist Episcopal Church, in John Street church, was unveiled to-day. Bishop Scott, of Delaware, presided. Among those present were Bishops Simpson, of Philadelphia, Bowman, of St. Louis, Andrews, of Omaha, Peck, of California, Haven, of Atlanta, Merrill, of Chicago, and Ames, of Baltimore. Addresses eulogistic of the late Bishop were delivered by several of the Bishops who were present.

JACKSONVILLE, Nov. 19.—No new cases of fever and no deaths since our last report. The general health of the city is excellent. Mayor Boyd answers inquiries if it is safe to come here, in the affirmative. All alarm has subsided. CHATTANOOGA, Nov. 19.—The Confederate monument, completed and ready for erection, was defaced beyond repair on Saturday night by

FOREIGN.

HAVANA, Nov. 12, via Key West, Nov. 13.—On the thirty-first ultimo an engagement took place at Pinar Demoyri, in the Oriental Department, between about 400 insurgents, under Maceo, and some 300 Spanish regular troops, under command of Col. Valenzuela.

The Spaniards were surprised while breakfasting, and lost 22 killed and 53 wounded; the wounded were sent to the hospital at Santiago de Cuba. The insurgents, it is reported, were repulsed with loss, but the number of killed and wounded is unknown.

VIENNA, Nov. 13.—A special to the *Political Correspondence*, dated Bucharest, Monday, says: Gen. Schoblof has succeeded in his newly-established position. The final Turkish attack was repulsed by the fire of seventy cannon. The Turks lost heavily.

VIENNA, Nov. 17.—The *Political Correspondence* publishes a rumor that the Montenegrins have captured Antivari by storm, and are marching on Dili-giri.

BUCHAREST, Nov. 17.—Gen. Schoblof was slightly wounded on the fifteenth instant, but retains his command.

A decree has been published convoking the Roumanian Chambers for the twenty-seventh instant.

CONSTANTINOPLE, Nov. 17.—The Bulgarians, inhabitants of Vretza, have massacred the Mussulman inhabitants.

The Turks have expelled the Russians from the village of Berkovicha.

ST. PETERSBURG, Nov. 17.—The minister of war has ordered the preparation of the stores necessary for the mobilization of the remainder of the army.

LONDON, Nov. 18.—An official Russian dispatch, dated Vren Kolia, Sunday, November 15, says: The Russians carried Kars to day by storm. The battle preceding the capture commenced at eight o'clock last night and terminated at eight o'clock this morning. Our troops and losses are unknown.

A Russian official dispatch, dated Bogot Saturday, November 17, says: News has just been received that a detachment of Cossacks and infantry succeeded in driving the Turks out of Rosale Pass by burning their fortified positions at Moraghi Darb. The Turkish camp there was captured.

Gen. Schoblof, during a skirmish on the night of the sixteenth instant, received severe contusions from fragments of shells. He had already received similar contusions on the night of the fifteenth. His wounds, however, are not dangerous, and he continues to direct the fire maintained against the Turkish position.

LONDON, Nov. 19.—A special dispatch to the *Times*, dated Vren Kolia, Sunday evening, says: The fort, town and city of Kars, with three hundred cannon, stores, ammunition, cash, etc., fell into Russian hands. The Turks lost 5,000 killed and wounded, 10,000 prisoners, and many flags. The Russian loss is about 2,700. The Russian soldiers made but trifling booty, and spared the peaceful citizens, women and children. Gen. Louis W. Melikoff directed the battle during the day. The Grand Duke Michael was present also. The former entered the city at eleven o'clock on Sunday morning.

A Fraternal Address.

The National Association of Local Preachers to their Fellow-Laborers throughout the United States—Greeting.

DEAR BROTHERS: rejoice with us that, in the good providence of God, we have been permitted to hold our twentieth annual session, in the city of Camden, N. J.; and that we have been greatly encouraged in our work by cheering reports from many parts of our beloved country, and by the spiritual blessings received during our convention.

Permit us to address to you, our brethren in the day work, some of the words with which we have comforted each other in this annual meeting.

We have received no small encouragement from the increase of lay preaching at home and abroad, and from the abundant evidence coming to us from many quarters that this arm of church service is still strong and effective in our Methodism. We congratulate ourselves and you all that we are permitted to labor for the conversion of sinners and the sanctification of believers, while providing for our own necessities, by service in our various callings; but we have admonished each other, and we affectionately admonish you, to be faithful in contributing according to your means to the support of the regular ministry, and in all other ways "holding up their hands."

Our experience as an association teaches us that local preachers are greatly helped in their work by local organization, and we earnestly advise you to maintain such organization where it exists, and to organize new local associations wherever it is possible. The support of mutual sympathy in a blessed work, helping each other to find places for useful labor; watching over the characters of each other and promoting a richer religious experience; and massing your influence upon the church in all proper directions—these are a few of the advantages of organization.

This association is a national one, and local preachers of all branches of Methodism are welcome to its assemblies. We have appointed our next annual session to be held in Louis-

Saturday in October, 1878, and we earnestly invite the attendance of representatives from all sections of the land and from all the divisions of our Wesleyan army. We are assured of a generous welcome by the Methodists of Louisville, and we wish to share our privileges there with as many as possible of our brethren from the North and from the South, from the East and from the West.

On behalf of the National Association,
D. H. WHEELER,
JOHN COTTIER,
C. C. LEIGH,
Committee.

CAMDEN, N. J., Oct. 31, 1877.

Los Angeles Conference.

The Los Angeles Conference held its session at Los Angeles, October 25-29. Bishop McTear presided. Millard J. Law was secretary. We thank him for complete minutes. W. D. King was admitted on trial; A. B. Gill into full connection and ordained deacon; G. E. Butler and J. W. Allen were readmitted; T. R. Curtis was received by transfer. Four local were elected and three ordained deacons. F. McKenna located. The secretary writes:

"The eighth session of the Los Angeles Conference was held in Los Angeles, Cal., commencing October 25, 1877, and ending October 29. Bishop McTear presiding, and M. J. Law, secretary. The formation of the Los Angeles Conference eight years ago may have been premature. We have moved slowly as a Conference. Our increase has been small. But it is a settled fact now, in the minds of those who understand our situation, that our continuation as a Conference is necessary to the well-being of Southern Methodism in Southern California and Arizona. The Southern Pacific railroad has wound its way down the coast through Southern California, and has stretched across the great Colorado desert away into Arizona. The Texas Pacific road promises to reach our coast in a comparatively short time. Southern California is filling up; the people are coming in, and with the completion of the latter road mentioned, our own people will doubtless come by thousands from the Southern States. So we are here ready, with a Conference organized, to receive our people and give them the bread of life. The past year has been one of great trial for the church in the bounds of our Conference. The drought has been disastrous, and in many sections sore famine has followed; yet we have grown in the midst of adverse surroundings. Local preachers, 25; number of members, 1,041; infants baptized, 39; adults baptized, 33; number of Sunday schools, 12; officers and teachers, 92; increase, 32; scholars, 67; increase, 212; number of churches, 11; increase, 1; value of churches, \$31,450; increase, \$7,000; number of parsonages, 6; value of parsonages, \$2,700; collected for foreign missions, \$12,200; domestic, \$42,100; total, \$54,300; decrease, \$72,700; Bishops' fund, \$50; increase, \$730; Conference collection, \$90,45; increase, \$24,80; for the support of the ministry, \$3,410; 30—decrease, \$112,50.

Delegates Elected to the General Conference.—Clerical—Millard J. Law and William B. Kavanagh. Reserves—George E. Butler and John W. Craig. Lay—Frank M. Butler and L. D. Palmer. Reserves—William A. Sparlock and R. G. Franklin.

The next session of the Conference is to be held at San Bernardino.

APPOINTMENTS.

Los Angeles District.—W. B. Kavanagh, P. E., Los Angeles station, M. J. Law—A. M. Campbell, sup., Los Nietos, L. A. Smith, New River, William Moores, Anaheim, P. O. Clayton, Santa Anna, H. W. Featherston, Spadra, R. H. Amos, San Bernardino, D. L. Codgell, Julian, Thomas Brown, Wilmington, to be supplied; Prescott, Thomas R. Curtis, Phoenix, Alexander Graves—L. J. Hedgcock, sup.

San Luis Obispo District.—J. W. Allen, P. E., San Luis Obispo, J. W. Craig, Guadalupe, G. E. Butler, Lompoc, J. W. Leach, Cambria, William D. King, Tehachaple and Weldon, Abram Adams, Carpinteria, S. M. Adams, Santa Clara, A. R. Gill, Santa Barbara, to be supplied; Ventura, to be supplied.

Superintended.—J. E. Miller and M. W. Glover.

Transferred.—William Monk, to West Texas Conference—Nashville Christian Advocate.

Peter Phandar boasted that he was the only man that ever outwitted a publisher. Being a popular writer, his works brought him a good income. His publisher wishing to purchase the copyright and print a collected edition, made him an offer in cash. In order, however, to drive a good bargain, Phandar feigned to be very bad health, declaring he could not live long; and every time the publisher came to see him he acted the invalid to such perfection that he got a handsome sum, which, to the disgust of the publisher, he lived to enjoy until the age of eighty-one.

DREW THEOLOGICAL SEMINARY. At the tenth anniversary of Drew Theological Seminary, on October 25, says the New York *Christian Advocate*, the Ladies' Endowment Association raised \$1,000, and the trustees gave \$32,100 toward the trustees' professorship. We congratulate Dr. Hurst and the Methodist Church.

A slandering professor says: "The Dog Star is no star at all. It is a

Some Thoughts of a Layman.

"Owe no man anything, but to love one another." "Woe to him that increaseth that which is not his." "The rich ruleth over the poor, and the borrower is servant to the lender."

We are greatly surprised at the number of frauds and fraudulent failures in business. Crime is too common all over the land. It abounds in high places and in the ordinary walks of life. Scarcely a day passes without developing some case of embezzlement, theft or bribery, and often the guilty parties are men who stood high in the community in which they lived, and sometimes these criminals are members of the church.

What is the cause or origin of this flood of iniquity? It seems to me that the ministry and membership of the church should prayerfully consider this question in the light of revelation: Are we guiltless? Have we borne faithful testimony as to the origin of these crimes? Let us inquire: Are we by precept and example condemning the common, almost universal, practice of going in debt? Do we teach and obey in practice the injunction of the Scripture quoted above, from Romans xlii, 8? I am aware that some ministers and some members insist that you do not violate the apostle's precept if at the time you go in debt you have a reasonable prospect of paying, and others say this command has no reference to pecuniary obligations. Permit me to differ with those who thus construe this scripture. I find no warrant in this or other passages of Scripture which authorizes me to put myself under obligation to *any one for anything*, except to love.

The obligations I owe are due to my Maker and Redeemer. I must not put myself under obligations to any one else *except to love*. Do I go in debt for love to God or to my neighbor? If not, then am I violating this command: "Owe no man anything." We are so in the habit of conforming to the world's mode of business that we do not consider the force of this injunction. Before the war most of us were to some extent in debt. When we contracted these debts we had abundant means to pay. The war swept away the means to pay, but left the obligation in full force. Then, indeed, we were *servants* (slaves) to our creditors. Who of us before the war had a clear comprehension of the meaning and force of this passage from Proverbs xlii, 7? "The borrower is servant to the lender." Do we now, with all the bitter experience of late years, understand this truth? How demoralizing have these debt obligations proven! Their fruits have been suffering, shame and ruin to many a man. How much better we would have been if we had not been in debt. Have we profited by this sad experience? Are we not now violating this injunction as recklessly and continuously as ever? How can we expect reformation so long as we perpetuate this source of evil and crime? We are trying to live on other people's means—are living too fast for our own means. What is the remedy? "Owe no man anything but love." Serve God according to his word and he will provide. I think all will admit that debt is a great source of evil and wrong. Then let us spend out, and remove this cause.

But there is another branch of this evil, another cause of crime and suffering, most widespread and terrible, but akin to debt. It is the violation of fiduciary obligation. We have a vast army of trustees, stewards and middle-men. This class outrages governmental officials, merchants, bankers, insurance men, common carriers, all, in fact, who receive, dispose of or manage the means and effects of other people. This class, numerous as it is, consumes, but does not, in the proper acceptance of that term, produce anything. They live on the product of other people's labor. If they performed faithfully and skillfully the duties they respectively owe to those whose agents and stewards they are, they would be useful. But how well they fail! What a vast amount of the products of the country goes into the possession and passes through the hands of these men! Think of the temptations to which they are exposed! Think of the stealing, the embezzlement and misapplication of the property which they receive for others! This brief reference to this source of error, and crime must be sufficient to satisfy

men to the community there is a most powerful and widely-diffused source of crime. Why are there so many of these middle-men? Is there any real necessity for so many? Is it not that they increase, widen and extend their operations because they can by them accumulate more easily and more rapidly than by producing wealth which enriches the community at the same time that it enriches them? Can this be right? Their business is legitimate, and called honorable. The objection is not to the business, but to the way in which it is done. Do they consider that "he that lusteth to be rich hath an evil eye"? Do we enforce and press on them the above quotation from Habakkuk ii, 4? Are they not increasing and grasping that which does not belong to men? Are they not pushing and pressing their business beyond its legitimate channels? Suppose you take from the crimes committed in the country those which are the product and fruit of the causes herein mentioned—the remainder would be comparatively small. What a vast number of widows and orphans, and others who are now reduced to poverty, would be in comfortable condition but for the wrongs inflicted on them by these unjust stewards! Can these evils be removed? We think they can. But how? Simply by preaching, teaching and practicing the truth as revealed in the Bible. If the church does its duty in this respect these crimes will be stopped. Preach doctrinal sermons, as clear and forcible as possible. But do not leave out these plain, practical truths taught in the above quotations, and everywhere in revelation. I write in the hope that I may be able to turn attention to the cause of the evils so common and injurious.

LAYMAN.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	MINISTERS.	TIME.
Denver	Denver, Col.	McTear	Aug. 18
Western	Albion, N. Y.	Marcell	Aug. 29
St. Louis	St. Louis, Mo.	Wiley	Sept. 1
Kentucky	Wachusett, Pa.	Paine	Sept. 5
Missouri	Fallston, N. C.	Marshall	Sept. 12
Colorado	Walla Walla, W. Va.	McTear	Sept. 12
Illinois	Nashville, Ill.	Kavanaugh	Sept. 14
North Carolina	Parkerburg, W. Va.	Kearney	Sept. 16
Virginia	Stratford, Conn.	Wideman	Sept. 16
Indiana	Henderson, Ky.	Kavanaugh	Sept. 26
St. Louis	St. Louis, Mo.	Marcell	Sept. 26
St. Joseph	St. Joseph, Mo.	Marcell	Sept. 26
Arkansas	St. Louis, Mo.	Marcell	Sept. 26
Florida	St. Louis, Mo.	Marcell	Sept. 26
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Virginia	St. Louis, Mo.	Marcell	Sept

FTLL OF GRACE AND TRUTH.

The plan I suggest obviates those difficulties, and brings the Conference and members of the church together in a mutual agreement before the preacher is sent to serve the church. This plan brings each member directly to the question, viz.: "Is the laborer worthy of his hire, and am I a beneficiary of his labors?" The presiding elders should instruct the people upon this subject, and call the stewards together before the close of the year, and see that each work-

the Conference, with the assessments before it, assented to, by the members of the church, will certainly be in a better condition to go where to send the preachers so as to best provide for their temporal wants. It may be urged by some that the new plan looks too much like pricing the preacher; but how is it under the old plan? He is priced at \$600 and paid \$300, or he is priced at \$400 and paid \$200. It may be said, again, that as the churches do not know who they are to get, they will make the assessments as small as possible. It is well known that the largest assessments usually secure our best preachers, and that the assessments under the

The sun, slowly sinking to rest, shed its beams of golden splendor directly upon a small level or plateau, the rocks which guarded the coast. It was a perfect little oasis, covered with verdure, luxuriantly green, dotted here and there with sea anemones, other wild flowers, white beautiful-flowering vines, clambered over the adjacent rocks, making a very gem of the spot.

Presently the sea, gently rocked by the dying October breeze, rippled about the snowy bench, seemingly giving a requiem over the drappling.

His disease was druggish. He was confined, but six weeks. His sufferings were great, but he murmured not. Rather rejoiced to feel that he was willing to suffer as well as do the Master's will. His faith, strong and unshaken, gave him comfort in his affliction, and a glad triumph in the Jordan of death. For fourteen years I have known this dear man of God, intimately, as his pastor, counseling elder and friend. He's now gone, and I am glad to know there never was one

certainly affords great pleasure to the
 minister of God, when requested to prepare
 a funeral or preach a funeral sermon, to
 find the undoubted assurance furnished that
 the deceased in the life of the departed
 a sufficient atonement of previous Chris-
 tian profession that it corresponded to the
 life of the triumph experienced to the
 end of the promise made: "I will never
 leave thee nor forsake thee."

R. STEVENS, Boston, Mass.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
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The Itinerant Habit.

The law of change has impressed itself upon both preachers and people. Our preachers are nomadic on system. Frequent changes of pastorate are demanded by the rule of discipline. The Methodist ministry has its education and development under this principle, and the itinerant habit becomes fixed in the preacher's life and experience. From one year to four is the limit, and his work, preaching and studies are apt to be pitched with reference to this period. What he does he must do quickly. He has been used to almost annual removals, and at length it becomes a habit of thought, and to some extent a necessity. As the appointed time comes round he feels that he has about accomplished his mission, and that his call is to a new field. There is a disposition to rove almost as strong as that which possesses the sailor, who tires of port, and longs to depart for other lands and climes. The novelty and the possibilities of a new appointment have fascinations. There is relief in laying down the old burdens and perplexities, and taking up the new. In some respects the itinerant should enter on his work as if it were a lifetime pastorate. His studies, his preaching, his pastoral labors, and his interest in the people should be directed and shaped with reference to the highest and most enduring results. But where this is the case still there is always a sense of impending change, and the consciousness of the fact that the end is at hand.

In any charge the preacher knows that his administration will be brief, and his people know it as well. The habit of change is upon them, and it impresses itself upon all. Our people are educated to the system. There is restlessness under the ablest preaching. If it be continued too long. No matter how gifted or how faithful the pastor may be, there are always some who crave the novelty and excitement of a new man. Other churches, where a settled pastorate is the custom, and in which long pastorates are regarded as desirable, would be more than content with things as they are. They have been trained under the system, and like it. But our people have been educated to change, and they become restless, and dissatisfied unless the desire is met. There is a class of people that would rather change every six months, and possibly the change might do them good; and there are preachers who for their highest effectiveness require a new field every year. The habit engendered by the itinerant system is manifest in the weakness of the tie that unites pastor and people, in the imperfect development of financial plans for the support of the gospel, and in the disposition to look to a change as the cure for the lukewarmness of the church. Not many members are coming in, the congregations are not crowded, the spiritual state is not satisfactory. There is a feeling of unrest and dissatisfaction, and the remedy is in the change of pastors. Instead of going to work, to praying, and to co-operating heartily with the preacher they have, they imagine that the next appointment will bring everything up and set everything to rights. A change of preachers is thought to be the panacea, and the

people, instead of looking to themselves, and working out their own salvation, wait for the coming man. A new preacher, and a revival fresher of a few weeks' duration, seems to justify the expectation; but at the end of the term things have fallen into the old groove, the novelty has worn off, the spiritual condition is no better, finances are worse, congregations are thin, and it is time for another change.

The itinerancy, on the whole, is the best in the world, and its peculiar influences upon the character and development of our ministry and churches are in some respects salutary. But we have occasion to guard against certain evils that are incidental. We have ventured to describe the love of change in us as the itinerant habit. It is not necessarily a bad habit, but, like all habits, it may become morbid, excessive, perverted. The preacher must fit himself for the greatest usefulness by enlarging and deepening his culture, and he must aim at abiding results. It is his duty to stay as long as he can be useful in a place, and to show himself "a workman that needeth not to be ashamed." With pastoral care good, and as long as the law allows, our work, instead of being an unequal chain, made up of links strong and weak, would be a continuous rail, without flaw or break. Instead of a restless and feverish spirit, and the disposition to look to frequent change, our people should work and pray more, and heartily co-operate with their pastors in building up the church. Changes are good, but it is not well to be always in a state of transition, and to be lusting after new things. A settled, contented spirit is worth something in church affairs, and the disposition to look to a change of pastors as the remedy for church decline may be of mischievous tendency. Let us have the living and flowing stream rather than the stagnant pool. Let us have itinerancy with its judicious changes, with its unceasing movement, and with its healthful freshness and vigor, but let us avoid unreasonable clamor for that which at best is a severe strain upon those who make the largest sacrifices.

In every Conference changes are demanded from year to year. The good of the churches, and the welfare of the preachers and their families, are to be consulted, but there should be no change without good cause. The expense of moving, the comfort and welfare of the itinerant's family, are reasons against it, but more than these considerations are the best development of the pastor and preacher, and the highest spiritual good of the people. A three or four years' pastorate is better than one, if the preacher is capable and efficient. There will be, as a rule, more solid and permanent prosperity, and a better type of Christian character and life under the long pastorate, than under the short one. A difficulty, however, in realizing this grows out of the usage which cultivates a restless spirit and desire for change in the people, and that has been unfavorable to the development of ministerial capacity. Change, merely for the sake of change, is not the genius of our system, and the fostering of this habit of thought and conviction is a weakness and a damage to Methodism. A limit to the pastoral term may be expedient, but within that limit we would have as few changes as possible. This, we believe, is coming to be the conviction among our most intelligent laymen, and may be regarded as a good rather than as a bad omen for the future of the church. If the church needed only evangelists then this extreme spirit of change would be wholesome; but if the need of pastors and teachers is paramount the element of time and permanence is important. A revivalist may do his work in a month, but the pastor and teacher requires years to develop the best results of his labor.

Here and There.

We have published perhaps overmuch this year on the subject of ministerial support, and we have not published all that has been sent. The pressure must be great to call forth so many communications on this one topic. These communications have been unusually numerous in other Southern Methodist papers. There is something said on this topic, but nothing like as much as appears in our own. We believe the matter is seldom discussed in the papers by the English Wesleyans. We infer from this that these other branches of Methodism have become trained to giving, and that they have settled and efficient plans of raising what is needed for the support of the gospel. The press of other denominations has but little to say on the subject in comparison with what we find in our own. This probably grows out of the fact that the pastors enter into a contracted salary, which is made in a

ness way, and is made secure by the pledges and property of the churches. If they cannot support a preacher they do not have one, or if the salary is inadequate the preacher can resign and go elsewhere. The many vacant pulpits and unemployed ministers in the Presbyterian and Congregational churches is doubtless largely owing to the lack of support; but there is not much published complaint on the part of actual incumbents. Our itinerant system tills all our pulpits; we have neither vacant churches nor unemployed pastors; but we have these endless exposures of hardship and inadequate pay. We feel almost ashamed to have to read and publish so much on this topic. Are our people behind other churches in their appreciation of the gospel? Is their intelligence lower, their consciences less clear and sensitive? Are they capable of taking advantage of a system which gives them preachers for nothing if they do not choose to maintain them? Such charges may be made against some, but we hope only in exceptional cases. If no preacher were to be sent to a work without good and reliable pledges that he would be supported, not half of our charges would be filled. We must go on as we have been going on—sending the preachers to the people, and endeavoring to educate them and train them in the duty of supporting the institutions of the church. An enlightened conscience, intelligence and love are the main elements in the character of a supporter of the gospel. A Christian well developed in these respects will not fail in giving. The plan which Bro. Wilkerson states in another place may be a good one, and so is almost any plan that brings the question to a personal issue, and appeals to the conscience.

—One of our most prominent laymen in Alabama writes this week on a practical and very important subject. We remember Bishop Marvin's advice and warning to the preachers against going in debt. It is good advice, and yet many of our brethren and their families would to-day be without food or shelter but for debt. And our churches go in debt, and our missionary boards go in debt, and other enterprises of the church go in debt. People in business are almost all in debt, and they may point to the churches and feel that they are in good company. "It ought not so to be. 'Owe no man anything, but to love one another.' This is a text for the times, and we say Amen to the exposition. May the time come—the true millennium—when everybody will be out of debt, and when the credit system shall be only a matter of history. And let Christian men learn to 'provide things honest in the sight of all men.' More preaching on the subject of honesty in business would do good. Doctrine must not be divorced from morals, nor should the preacher be so occupied with evolution and the overthrow of the scientists as to lose sight of the every-day duties and relations of life.

Congress has not done much as yet, at this writing. They did adjourn for a horse-race—a thing the British Parliament does every year; but it is something new in our history. In this our legislators probably represented three-fourths of their constituents, and no senator or representative will lose his seat on that account. The army appropriation bill will be passed soon, but the bill to remonetize silver will be delayed in the Senate, and passed with amendments, if passed at all. On questions of finance the West and South seem to be arrayed against the Eastern and Middle States. The bondholders, banks, and Eastern merchants and capitalists are hard to defeat.

—To-day a week (November 20) is Thanksgiving. The proclamation from President Hayes will be received with more respect by the Southern people than any that has been issued by the national executive for many years. It did not seem altogether consistent and Christian for a military President, with his feet upon our liberties, and the bayonets of his soldiers at our throats, to recommend thanksgiving to us. In an unexpected and surprising way Providence has interposed in our behalf, and there is special occasion for giving thanks this year. We hope the churches will be opened, therefore, and that the people will observe the day. Send your pastor a turkey—reserving a fat one for Christmas—and let there be grateful prayer and praise, and good cheer. Whenever the crops may be, we have enough to be grateful for to fill this one day with songs and adoration. We will not write a lecture on the sin of ingratitude, but we are an ungrateful race as a whole. We do not recognize God in his providence as we should, nor do we honor him with our substance. Let us mend herein, be thankful, religious, generous and cheerful.

—The apostle of temperance, Dr.

Harmon, is moving about and lecturing in the city. Several of the parishes of Louisiana have, by action of the police juries, closed the stores and liquor shops on Sunday, and much good has been done thereby. Can we not have a State law closing all liquor-houses on Sunday throughout the State? It would be an incalculable blessing to New Orleans, especially if such a law were enacted. The public welfare, the peace and well-being of the people and of the community demand it. We cannot conceive upon what grounds any good citizen should oppose such a law. It would subvert the interests of religion and good morals, and would redound to the material benefit and good name of our State. If need be, let the people agitate the question, send in petitions to the Legislature, and bring every possible moral influence to bear. Whisky-selling on Sunday, along with other Sabbath desecrations, is a standing reproach to our State. Let it be wiped away as soon as possible.

—And this reminds us of the terrible extent to which the desecration of the Sabbath is carried here. A few Sundays ago, it is reported, a lady bore away the prize in rifle practice! It is the day for target shooting, for base ball, for excursions, for horse-races, and for all manner of godless diversions. The flood seems to be, at its height, and multitudes of young men especially are led away by the allurements and excitement. Our churches, Sunday schools and Christian parents have a work to do in counteracting this drift of public opinion, and in housing and folding our youth from the awful dangers and temptations that surround them. With the objection that there is no other time for recreation we make short work. When it is our duty to die for our religion, and when thousands have gone to prison and to the stake for Christ, people ought to be ashamed to talk of the need of recreation. It would be manly and right to sacrifice all for Christ, but it is simply contemptible to justify sin by pleading that we have no time for recreation during the week.

—And especially at this season, when the rage for dancing revives, this amusement comes in for condemnation. Pastors, editors and book-writers are dealing heavy blows against it. "That which is born of the flesh is flesh," and dancing is essentially carnal. Even wordlings like the author of "The Dance of Death," and ladies like Mrs. Gen. Sherman, and others in influential circles, brand the round dances as lascivious. The dance, as practiced by the two sexes, is, first of all, fleshly, and the world and the devil are not wanting in it. "But the young people must have amusements, and we must provide them with entertainments of some kind." They need, most of all, to be born of the Spirit, and after that they need something to do. It is work rather than amusement that should be provided for them.

Local Preachers.

"And they shall report in writing the extent and result of their labors to the fourth Quarterly Conference." This is found in the Discipline, under the question: "What further directions are given concerning local preachers?" It is rather late in the year to call attention to the duty set forth; but better late than never. The requirement is reasonable, and designed to promote the efficiency of the local ministry. As the local preachers are amenable to the Quarterly Conference, and as their characters must be examined and passed upon by this body, it is proper that they should give account of their work. Without the information which the contemplated report should furnish, the Quarterly Conference cannot act intelligently and justly. Do the local preachers conform to this disciplinary requirement? We fear it is more neglected than observed. This is our impression from what we have seen and observed this year. The failure on the part of a local preacher to make his report might not in general justify a Quarterly Conference in refusing to pass his character, but they might require him to present a report at the next Conference. It is a thing that ought to be attended to, and the Quarterly Conference should insist that it be done.

The delegates to the General Conference from the North Texas Conference are: Clerical—John A. McLann, Richard H. Lane, William F. Easterling, Matthew H. Neely; Reserves—Samuel J. Hawkins, J. Clark Smith, J. A. Hall, J. R. Cole, W. J. Swain, R. P. McKemie, Reserves—J. C. Parks, L. M. Marlin.

Rev. H. F. Johnson, president of Whitworth Female College, gave us a brief call on Monday last. He dedicated a church at Logtown, near Pearlborough, Miss., on Sunday, the eighteenth instant.

To the Members of the Mississippi Conference.

The following arrangements have been made for transportation of members to and from the seat of Conference: Over the Vicksburg and Meridian railroad members will pay full fare going, and return free on certificate of Conference secretary.

Over the New Orleans, Jackson and Northern railroad members will go and return at one and one-half fare. All must purchase return tickets, good from December 3 to 13 inclusive. This is only good between New Orleans and Canton.

The Mobile and Ohio railroad will issue excursion tickets to Meridian and return at three cents a mile each way, good from December 3 to 15.

The New Orleans and Mobile railroad, on presentation of certificate of secretary of Conference at the corner of Camp and Common streets, New Orleans, will give free transportation home, provided all delegates paid full fare going.

The Mississippi steamboats, I suppose, will extend their usual accommodations.

Those arriving on the day trains will be met at the depot; if not, they will report at the Methodist church. The north-bound train on the New Orleans road arrives at 3.10 P. M.

CHAS. B. GALLOWAY,
JACKSON, MISS., Nov. 17, 1877.

TO PREACHERS OF THE LOUISIANA CONFERENCE.—*Mr. Editor:* Please say to the members of the Annual Conference, through the ADVOCATE, that arrangements have been made with the capitalists of the steamers Bertha and Sunflower so that they may come through to Washington from the city for half rates—\$1.50, thence by stage to Opelousas for fifty cents; total, \$3.00. The Bertha leaves New Orleans on Saturday evening, and is due at Washington on Monday evening. Hacks will be in waiting on Tuesday morning at the steamboat landing for their transportation to this place. The Sunflower leaves on Wednesday, getting to Washington on Friday evening. By taking the Bertha all will arrive in time to be present at the opening of the Conference.

There is another route via the Teche, but there is fifty miles of stinging over very bad roads; and, besides, at half fare it would then be nearly double that of the other route. The brethren who intend bringing their wives will please let me know immediately; and I would like that the presiding elders send the names of applicants for admission into the travelling connection, so as to avoid confusion in assigning them homes after their arrival. Fraternally,
JAS. J. BULLINGSLEY,
Opelousas, La., Nov. 15, 1877.

The distinction between mind and matter stands like a reef in the tumbling seas of philosophy, and its roots take hold on the cure of the world. In matter there are definite qualities, such as weight, color, extension. In mind there are none of these; it is absurd to speak of the length of an idea, the color of a choice, the weight of an emotion. When Tyndall and Bain and other revolvers of the Lueran materialism attempt to make the qualities of matter and mind, which differ as diametrical opposites, and by the whole diameter of existence—extension, color and the absence of color, weight and the absence of weight, inertia and the absence of inertia—cohere in one substratum, and talk of a double-faced Somnambulism, "physical on the one side and spiritual on the other," they are self-contradictory. It is upon the hungry fangs of self-contradiction that whole armadas of materialistic fleets have been wrecked age after age; and here Tyndall's barge of the gods, which, like Cleopatra's,

"broke down the water, the poop was heaved high,
Purple the sails, and deeper than purple
The winds were swept with the tops of the masts,"
only yesterday beached on chaos, but until this reef is exploded, until the distinction between matter and mind is given up, there will very evidently be adequate proof of Design in creation.—*Rev. Joseph Cook on Evolution, reported in the Boston Advertiser.*

ILLINOIS CONFERENCE.—The Illinois Conference held its session at Nashville, Ill., September 19-24. Bishop Kavanaugh presided—C. Murellson, secretary. We are obliged to the secretary for the minutes. Five were admitted on trial; seven into full connection. James White was discontinued at his own request, two received by transfer; six traveling and four local were elected and ordained deacons; three traveling were elected and ordained elders; two local were elected and one ordained elders; three local; two supernumerary. T. B. Harben was suspended from the ministry for six months. While members, 5,821; local preachers, 71; infants baptized, 50; adults, 332; Sunday schools, 81; teachers, 511; scholars, 3,998. Necessary for evangelists, \$350—collected, \$141.55. For foreign missions, \$103.25; for domestic, \$212.90—total, \$354.45. Next session at Paducah, Ill.—*Nashville Christian Advocate.*

Rev. W. P. Harrison, D. D., has been elected chaplain of the House of Representatives at Washington, in the place of Dr. Polak, who recently resigned. We learn from the *Southern Christian Advocate* that Dr. Harrison has gone to Washington and entered upon his duties there.

Books and Periodicals.

ST. NICHOLAS: Scribner's Illustrated Magazine for Girls and Boys. Conducted by Mary Mapes Dodge. Volume 4, November, 1876 to November, 1877. Scribner & Co., New York.

There is nothing in our American magazine literature for the young that equals St. Nicholas in the talent of its contributors, and in the abundance and beauty of its illustrations. The bound volume is an octavo of 332 pages, and is a perfect treasury of entertaining and instructive articles.

BABY BALLADS: By Uno: Illustrated by Oscar Reisch. Lee & Shepard, publishers, Boston, 1877.
A beautiful volume of pictures and poetry, designed for the entertainment and amusement of the little ones. For sale by R. J. Harp, 110 and 112 Camp street, New Orleans. Price, \$1.

DOCTOR TOM. By Edward Payson Boston: Lee & Shepard, 1877.

The volume contains 395 closely-printed duodecimo pages. We have sampled the story, but not sufficiently to judge of its merits. It seems to be well told, and it may be worth reading. Our readers must determine this question for themselves. The book is for sale by R. J. Harp, 110 and 112 Camp street, New Orleans.

ADRIEN IN THE ICE-FIELDS. By Capt. Charles W. Hall. Illustrated. Boston: Lee & Shepard, publishers. New York: Charles T. Dillingham, 1877.

The author writes this tale to open to the youth of America a knowledge of some of the winter sports in, and about the great Gulf of St. Lawrence. He chronicles the adventures of a party of English gentlemen shooting sea-fowl, and the wanderings of hunters amidst the ice-packs. The story is entertaining, and contains a good deal of curious and interesting information. 12mo, 326 pages. For sale by R. J. Harp, 110 and 112 Camp street, New Orleans. Price, \$1.50.

—The November-December number of the North American Review contains the following articles: Resumption of Specie Payments, by Hugh McCulloch, Judge W. D. Kelley, Gen. Thomas Ewing, David A. Wells, Joseph S. Ropes and Secretary Sherman; Cavalier de la Salle, by Francis Parkman; The War in this East, by Gen. George B. McClellan; The Functions of Unbelief, by Thomas Hitchcock; The Southern Question, by Charles Gayarre, of Louisiana; Michelangelo and the Buonarroti Archives, by T. Adolphus Trollope; America in Africa, by Gilbert Haven; The Situation in France, by a Paris Resident; How Shall the Nation Regain Prosperity? by David A. Wells; The Ultramontane Movement in Canada, by Charles Lindsey; Contemporary Literature. This number is published by James R. Osgood & Co., Boston. The Review in the future will be published by D. Appleton & Co., New York. For sale by all book-sellers.

—Origin and Progress of Medical Jurisprudence, 1776-1876—A Centennial Address—is the title of a very able and instructive address by Stanford E. Chaille, A. M., M. D., professor of physiology and pathological anatomy in the Medical Department of the University of Louisiana. The address is a reprint from the "Transactions of the International Medical Congress," is published in pamphlet form, and will be found a valuable publication, especially to the legal and medical professions. It is for sale at all the book stores.

—The Telephone is the title of a little volume, by Prof. A. E. Dolbear. Lee & Shepard, publishers, Boston. Prof. Dolbear gives an account of the phenomena of electricity, magnetism and sound as involved in the action of the telephone, and also gives directions how to make a speaking telephone. An interesting work on one of the latest wonders of modern science. For sale by R. J. Harp, 110 and 112 Camp street, New Orleans. Price, 75 cents.

—An article on "The Southern Question," by Charles Gayarre, of New Orleans, will appear in the November-December number of the North American Review, to be issued within a few days. Mr. Gayarre will show that the question of slavery has been succeeded by a more difficult one—that of the negro question—and will handle the subject without gloves.

HALF FARE.—Mr. A. Hillard, agent of the stage line from New Iberia to Opelousas, at New Iberia, informs us that ministers of the gospel are at all times charged only half fare, and that the rule will be adhered to in its application to members of the Conference who may desire to take that route to Opelousas. We are obliged to Mr. Hillard for the information, and the courtesy of the gentlemen controlling the stage line will be duly appreciated by the Conference.

Our friend, D. L. Mitchell, is agent for the Southwestern Presbyterian Depository, at No. 40 Camp street, New Orleans. We are indebted to him for a copy of Joseph Cook's lectures—a valuable publication, and noticed by us some time ago.

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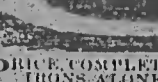
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VOL. 23.

NEW ORLEANS, THURSDAY, NOVEMBER 29, 1877.

NO. 48.

THE AUTUMN RAIN.

BY ELIZABETH A. ROBERTS.

Heavily, heavily falls the rain,
Chilly against my window-pane,
Drooping weeping from cloudy skies
On the woods where the glory lies
Of dying summer; on maple leaves
Whose crimson and gold each heavily weaves,
Covering the hills with drapery of gold,
The dying leaves with a tangle of gold.

Oh! the dreary autumn rain!

Drearily falls the autumn rain,
Piling my heart with an aching pain,
Vexing the face of beautiful things,
Robbing us now of the moon's pale light,
Leaving the leaves of the ripened grain,
Cracking the beautiful flowers with pain,
Darkening the orange maple leaves,
Rippling waves from the dripping eaves.

Oh! the weary autumn rain!

Oh! the wailing voice of the autumn rain,
Moaning for our dead on the battle plain,
Vexing the valleys in the churchyard grave,
Sighing for a forever past;
Heavily sighing for a sinner dead,
Sadly weeping for glories fled,
Nothing but sorrow, sighing and pain,
Keeps sounds from the autumn rain.

News of the Week.

DOMESTIC.

WASHINGTON, Nov. 21.—The Senate Finance Committee finished the silver bill, and will report it this afternoon. It is a bill to amend the act of March 3, 1875, relating to the coinage of silver, and to provide for the redemption of silver certificates.

JACKSONVILLE, Nov. 22.—The following, signed by the mayor, president of the Board of Health and city physician, was issued to-day by authority of the Board of Health: "We announce that there is no yellow fever or other contagious or infectious disease prevailing in this city or vicinity."

WASHINGTON, Nov. 23.—After a long struggle and tedious voting on amendments the House to-day passed the bill to repeal the resumption act, by the slender majority of 13. The affirmative vote was made up chiefly of Democrats, who were reinforced by about twenty Western Republicans. The Republican leaders all voted in the negative, and were helped by about twenty Eastern Democrats.

The chances of the bill in the Senate are not good, and if it were passed it is believed the President would veto it.

Messrs. Elam, Robertson and Ellis, of the Louisiana delegation, favored the bill, and Messrs. Gibson and Leonard voted against it.

CINCINNATI, Nov. 23.—A San Antonio dispatch says: Gen. Ord yesterday received an official copy of the order of President Diaz to Gen. Bolcer, commanding the Mexican forces on the border to repel invasion by United States troops by force, and Gen. Trevino has been ordered to carry out the order.

Gen. Ord has telegraphed to the President for another regiment of cavalry.

New York, Nov. 23.—The stockholders of the Tenth National Bank resolved to wind up. Reasons—illness of trade, and the difficulty of procuring remunerative rates of discount on safe loans.

CHICAGO, Nov. 23.—The Central National Bank has closed its doors and will go into liquidation.

WASHINGTON, Nov. 24.—The signal observer at Kitty Hawk reports at 11:35 this morning to the chief signal observer as follows: The United States man-of-war steamer Huron struck two miles north of No. 7 station at 11:30 A. M. The steamer and mainmast gone. The forecastle is a total wreck. Assistance is needed immediately. The sea is breaking over her, and several persons have already washed ashore or drowned. The number on board is about 135. No cargo.

The signal observer at Kitty Hawk reports: At 3 P. M.—Sixteen men returned and report that the Huron has gone to pieces. Thirty saved and all others perished. No assistance rendered. Four officers and thirty men from the Huron are saved. Capt. Ryan is lost.

RIUMOND, Nov. 25.—At six P. M. the water is eighteen inches higher than during the memorable flood of 1870, and still rising. Intense excitement prevails. Three hundred, and fifty feet of the Mayor Bridge has been carried away. The gas works are submerged and the city is in total darkness. Total loss estimated between \$1,000,000 and \$2,000,000.

All the bridges on Wall creek are washed away. The damage to railways is enormous. Trains of cars loaded with tobacco from Danville to Richmond were swept away.

LYNNBURG, Nov. 25.—The river is falling, and is now six feet below the highest point reached. Extensive damage has been done.

HARRISBURG, Nov. 26.—Both rivers are twenty-six feet above low-water mark—three feet higher than in 1870. All property on Shenandoah street is destroyed. The water is said to be at a stand.

FOREIGN.

HONO KONG, Oct. 21.—There is great excitement because the former American Consul General Bradford, convicted of opening and copying letters to show the contents to Minister Seward, was imprisoned twenty days and fined \$250. Remarkable revelations are likely to follow.

DOVASTATION by famine continues in the North.

YOKOHAMA, Nov. 3.—A violent gale occurred on October 11. Many

vessels were lost, and much human life. The cholera is decreasing.

HAVANA, Nov. 20.—The steamship City of Vera Cruz arrived, bringing advices from the city of Mexico to the twelfth. The differences among members of the cabinet resulted in ministerial changes. Gen. Manuel Gonzalez is to be secretary of war; Senor Zamacoia, it is said, will be secretary of foreign relations. Divisions have also arisen in Congress. The friends of Senor Vallarta proposed a resolution in the Senate approving his diplomatic course on the American question. It was voted down. Personal feeling and ambition govern all questions that come up in Congress. Fears are entertained that the perfidious course of Vallarta will force war upon the United States.

Congress continues to show deadly hostility to the English company owning the Vera Cruz railway.

The President signed a concession to Messrs. Sullivan and Palmer for a railway from Tuxpan to Navachista, on the Pacific coast. The concession is considered unimportant, there being no capital to back those who obtained it.

Gen. Trevino is about to leave the capital with 2,500 men for the Rio Grande. Trevino will then have over 4,000 regular troops. All State troops have been ordered to disband, and all irregular armed bodies to disarm. A suggestion has been made that the Mexican and United States governments combine their forces on the frontier to drive out the Lipan Indians, who are considered the sole cause of the border difficulties.

The clerical journals are very violent against Diaz. The church party urges war with the United States. A journal called the *Bandera Nacional* denounces the Americans as enemies of God.

BERLIN, Nov. 20.—The semi-official military *Zeitung* states that the Russian forces in Bulgaria and Dobrusha number 280,000 men, and the Turkish forces 210,000.

PARIS, Nov. 21.—The *Republique Francaise* declares that in view of the Senate's pretensions and the President's refusal to change his policy, it becomes the clear duty of the Chamber of Deputies to refuse to vote the budget. The Chamber must save the country. No budget must be allowed as long as the majority has not a ministry in whom it can place confidence.

BUCHAREST, Nov. 21.—The Roumanians have captured Ralova after three days' fighting. The Turks fled toward Lom, Palanka and Widdin, with the Roumanians in pursuit. The Roumanians crossed the Danube at Ralova.

PARIS, Nov. 23.—The new ministry is definitely constituted as follows: President of the council and minister of war, Gen. Grimaud de Ralheon; minister of foreign affairs, Marquis de Bonnevillle; minister of the interior, M. de Welle; minister of justice, M. Lepelletier; minister of finance, M. Dutilleul; minister of commerce, M. Ozanne; minister of public works, M. Graeff; minister of public instruction, M. Fayo; minister of marine, Admiral Roussin.

HALIFAX, Nov. 23.—The fishery commission gave their decision to-day awarding to Great Britain \$3,500,000. It was a majority award.

President DeRose and Sir A. T. Galt agreeing, and Judge Kellogg (United States commissioner) dissenting.

ROME, Nov. 23.—The Pope has suspended audiences on account of his sickness.

LONDON, Nov. 24.—It is announced from Rome that an attempt to expel the Pope failed, and has produced an influx of humors to the effect. Cardinal Simonetti, in view of the condition of the Pope's health, has asked cardinals to consult with him on the general interests of the papacy. It is probable that a species of Council of Regency will be appointed.

VIENNA, Nov. 24.—A dispatch from Tills to the *Presse* says: The Hun corps will shortly attack Batoum with heavy artillery. The Cossack insurrection is increasing. The insurgents stormed the fortified town of Kassar on the twelfth instant, and captured the garrison.

LONDON, Nov. 25.—A special to the *Times* from Pera dated the twenty second, says the view taken of Osman Pasha's position is on the whole, desponding, but some maintain he has provisions enough to hold out until Mehmed Ali can organize an army of relief, and great efforts are being made to accomplish this end. There is talk of giving to Baker Pasha an important command to assist him.

CONSTANTINOPLE, Nov. 25.—An order has been issued calling out 150,000 civic guards in Constantinople and the provinces to maintain order during the possible absence of regular forces. Christians have been summoned to participate in this.

One Sunday two men were passing "St. Catharine's" church, Cambridge, when one of them noticed a letter-box, which said: "No collection on Sundays." Thinking it was the ordinary notice-board, he said to his friend: "Look here, Jim! here's something new. There's no collection at this place, so there's no excuse for not coming to church."

"Wey," replied the other, "if they have no collections, they'll have it out of 'ye somehow, w' baccara or snob like."

The editor of a St. Louis paper recently blasted that poet who is brief. The next day he received the following, entitled "The Ballad of the Merchant":

"Trust
None."

North Alabama Conference.

The North Alabama Conference held its session at Gadsden, November 7-12. Bishop Keener presided. Attended on trial—Walter T. Keith, Wilson McDowell, Joseph J. Crow, George J. Hall, Richard T. Goodrum, Basil H. O. Cochran, Benjamin B. McCraw, James Wiley, C. Falces. Into full connection—Carroll C. O'Neal, Joseph T. Morris, George M. G. Dunkin, Robert T. Bentley, Isaac M. Blanton, John G. Gibson, G. W. Johnson discontinued at his own request. L. M. Wilson, C. C. Ellis, J. B. Cole, readmitted. J. E. McCane received as an elder from the Northern Methodist Episcopal Church. Elected and ordained deacons—Joseph T. Morris, George M. G. Dunkin, Robert T. Bentley, Isaac M. Blanton. Local preachers elected deacons—Thomas L. Lake, Henry C. Thompson, John D. Cameron, Thomas Parker, George W. B. Beria, William B. Thompson, John F. Leak, Joel F. Baker, Jasper L. Mays, Turner Wright, William M. Taylor. Ordained deacons—Charles Hines, Charles W. Jacobs, John J. Leak, Joel F. Baker, Jasper L. Mays, William M. Taylor, John W. Balne, Robert G. Isbell, elected and ordained elders. Local preachers elected elders—Samson H. Williams, John F. Turney, Samuel Y. Stitt, L. P. Denison, David McKee, R. Stripling located at his own request. Superannuated—R. G. Reagan, Daniel Duncan, George J. Mason, Uriah Williams, F. P. Serriges, Charles W. Smith, Edward McMillan, Julius N. Glover, J. N. Dupree, Robert Seales, S. L. Hill, died. M. T. Leech withdrawn. White members, 32,743; colored, 9; local preachers, 350. Baptized infants, 395; adults, 1,781. Sunday schools, 425; teachers, 1,610; scholars, 42,905. Necessary for claimants, \$1,000; collected, \$1,000. For foreign missions, \$1,596.55; domestic, \$1,113; total, \$2,709.55. Next session at Athens.

APPOINTMENTS.

Huntsville District.—J. L. Coleman, P. E. Huntsville station, W. C. Hearn, Madison station, L. F. Whitten, Athens station, C. D. Oliver, Pettusville circuit, John R. Sharpe, Limestone circuit, William M. P. Roper, Trianna circuit, William M. P. Roper, Madison circuit, S. M. Hosmer, H. P. Turner, sup., Mayville circuit, R. W. Coons, VIenna circuit, J. N. Scott, J. T. Barbee, sup., New Market circuit, M. E. Johnston, Paint Rock circuit, Geo. W. Crutcher, Larkinsville circuit, J. C. Hankins, Stevenson circuit, William E. Cameron, Stevenson mission, Ames Cox.

Decatur District.—W. R. Kirk, P. E. Decatur station, Joel F. Whitten, Trinity station, George R. Lynch, Courtland station, Hardie Brown, Jonesboro and Ebenezer, W. T. Andrews, Edgerton circuit, Thomas H. Dayenport, Russellville and Newburg, John B. Stedham, Mount Hope circuit, Isaac F. Ellis, Jephtha Randall, sup., Littleville mission, R. F. Winston, Moulton and Hillsboro, F. M. Grace, Danville, Wilson Williams, Antioch circuit, R. W. McKelvey, Somerville circuit, J. H. Cameron, Muscle Shoals circuit, to be supplied by John W. Moran, Hartsville circuit, B. T. Lea.

Flomenville District.—R. H. Timmons, P. E. Florence, John A. Thompson, South Florence circuit, John S. Davis, Shoals circuit, John G. Gibson, Rogersville and Lexington mission, J. J. Crow, Lexington circuit, Dempsey W. Ward, Thomas F. Brown, sup., Cypress circuit, C. O'Neal, Oakland circuit, R. T. Bentley, Waterloo circuit, James W. Tucker, Tusculum station, John G. Walker, Valley station, Z. A. Parker, Grifflinsaw circuit, M. E. Tumbin, Grifflins circuit, George W. Hamilton, Moses L. White, sup., Mount Mills mission, James W. Falces, State Normal School, Hardie Brown.

Guntersville District.—W. L. Clifton, Guntersville station, J. W. Newman, Tennessee Valley circuit, J. S. Glasgow, Sulphur Springs circuit, G. J. Hall, Valley Head circuit, John B. Gregory, Cedar Bluff circuit, L. Q. Melton, Andersonville circuit, J. A. Neely, Gadsden station, W. E. Mabry, Gadsden circuit, T. G. Slaughter, Atlanta circuit, A. N. Lowrie, Van Buren circuit, T. K. Brindley, Bratton's Cove circuit, J. M. Dobbs, Summit circuit, Reuben J. Wilson, Lookout Mountain mission, B. H. O. Cochran.

Talladega District.—Anson West, P. E. Talladega station, Jeremiah M. Boland, Talladega circuit, Burgess R. Bell, C. S. D. Lagator, White Plains and Oxford circuit, John B. Stevenson, Alexandria circuit, C. M. Livingston, R. T. Goodrum, Daviessville circuit, W. McD. Howell, Cross Plains circuit, C. A. Allday, Ball Phyl mission, U. P. Berry, Fayetteville circuit, Thomas P. Roberts, Croppville circuit, Isaac M. Blanton, Harpersville and Columbiana circuit, C. C. Ellis, Chandler Springs mission, John T. Wilkins.

Birmingham District.—J. G. Gurley, P. E. Birmingham station, J. W. Christian, Oxmore and Helena, H. D. Hill, Innesboro circuit, Evan Nicholson, Pleasant Hill, R. G. Isbell, Tusculum circuit, W. T. Keith, Montevallo station, J. T. Curry, Montevallo circuit, R. T. Blackwell, Ashville circuit, R. J. Sampler, Murphrees Valley circuit, John L. Ferguson, Haverock circuit, William H. Armstrong, Jones Valley circuit, W. C. McCoy, Cahaba mission, A. B. Emerson, Blount Springs circuit, J. C. Brown, Blountville circuit, C. N. McLeod, New castle circuit, J. T. Morris.

Lafayette District.—M. L. Whit

ten, P. E. Lafayette station, B. F. Larrabee, Oak Bowery circuit, W. T. Patton, Daleville circuit, B. E. McCraw, Pinckneyville circuit, Warren D. Nicholson, Alexander City circuit, C. L. Dobbs, Socapaloy circuit, Moses N. Morris, Hatchett Creek mission, to be supplied; Fredonia circuit, Robert F. Mountain; Louisa circuit, R. D. Evans—James M. Towles, sup.; Arbacochee circuit, James E. McCane; Wedowee mission, to be supplied; Lineville circuit, Edgar W. Jones; Chatahochee mission, W. R. Williams.

Tuscaloosa District.—L. M. Wilson, P. E. Tuscaloosa station, P. E. J. Brandon, North Port circuit, V. O. Hawkins, Sheffield circuit, B. G. Blackwell, North River mission, to be supplied; Clear Creek circuit, John R. Nelson, Jasper circuit, James E. Andrews, Gordo circuit, C. Gobby, Carrollton circuit, James L. Brittain, Pickenaville circuit, John W. Balne, Fairfield circuit, A. G. Copeland, Yorkville circuit, R. D. Carver, Fayette circuit, G. W. L. Anthony, Luxapulla circuit, J. B. Cole, Vernon circuit, James T. Miller, Pikeville mission, G. N. G. Duncan, Bexar mission, E. P. S. Roberts.

Delegates to the General Conference.—Clerical—Hardie Brown, C. D. Oliver, J. G. Gurley, J. B. Stevenson, J. M. Boland, Reserves—Anson West, J. A. Thompson, Lay—Joseph H. Johnson, Wilson F. Helth, Jared E. Groce, Solomon Palmer, George E. Kump, Reserves—R. C. Gamble, F. P. Randall, R. Pope. *Nashville Christian Advocate.*

North Texas Conference.

The session was held at Bonham, November 7, Bishop Wightman presiding.

APPOINTMENTS.

Jefferson District.—L. B. Bell, P. E. Jefferson, M. H. Neely, Soda Lake, E. T. Hayes, Atlanta, R. G. Sewell, Queen City, R. Lane, Kellyville, T. J. Milam, Dalgemid, D. F. Fuller, Mount Pleasant, J. Graham, Colleyville, W. W. Horner, Gilmer, Isaac N. Crutchfield, Longview, A. C. McDougal, Bible agent, H. M. Booth.

Paris District.—John H. McLean, P. E. Paris, W. T. Easterling, Roxton, R. G. Rainey, Hensley Grove, T. E. Sherwood, Dodd City, N. A. Keen, Ladonia, J. W. Elder, Cooper, I. F. Palmer, Blossom Prairie, C. Lamb, Robbinsville, J. E. Walker, Wayland, S. B. Bush, Clarksville, D. J. Martin, Weston, R. N. Brown, Texarkana mission, J. R. Crowder, Bible agent, W. C. Blair.

Sulphur Springs District.—Sulphur Springs station, J. Clark Smith, W. A. Shook, sup.; Sulphur Springs circuit, J. F. Sherwood, J. H. White, Sulphur Bluff, W. M. Thompson—J. C. Randle, sup.; Pittsburg, J. Sherrill, Winsboro, S. W. Jones, Mineola, S. H. Reuter, Lone Oak, S. J. Hawkins, Greenville station, D. M. Proctor, Oakland, C. J. Coker, Sulphur mission, A. C. Meyer, White Rock, E. S. Boyd, W. K. Dall.

Terrell District.—J. P. Lively, P. E. Terrell and Willis Point, R. M. Powers, Kauffman, O. P. Thomas, M. C. Simpson, Elmo, H. W. Hawkins, Prairieville, J. B. Harris, Garden Valley, Isaac S. Ashburn, Palmyra, A. H. Brower, Pleasant Grove, A. C. Moore, Rockwall, J. L. Angell, Forney mission, E. B. Thompson, Grand Saline, G. W. Eller, Z. Parker.

Dallas District.—W. H. Hughes, P. E. Dallas, Lamar Street, I. A. Bourland, Dallas, Floyd Street, T. R. Pierce, Dallas circuit, L. M. White, Belcher, J. W. Chalk, Grapevine, W. S. May, Plano and Caruth, J. Beverly, Van Alstyne and McKinney, W. H. Cullum, Honey Creek, D. P. Haggard, Bryene, W. R. Manning, Trinity, J. M. Langston, Grapevine Springs mission, to be supplied by C. B. Frazier, Lebanon, G. S. Gatewood.

Sherman District.—J. M. Binkley, P. E. Sherman station, R. H. Reed, Sherman circuit, F. M. Risher, Denison mission, to be supplied, (by G. W. Cottingham); Whiteboro, J. W. Hild, Dexter, J. C. Weaver, Pilot Point, N. C. Blackburn, Pilot Point circuit, to be supplied by J. H. Hays; Bonham station, W. D. Slick, Bonham circuit, J. D. Whitehead, Savoy, W. T. Clark, Pilot Grove, M. W. Shearer, Bible agent, W. C. Hallip.

Gainesville District.—W. H. Moss, P. E. Gainesville station, L. P. Smith, Gainesville circuit, W. M. Robbins, Maryville, J. B. Smith, Denton, T. B. Norwood, Elizabethtown, J. G. Weller, Decatur, J. McDaniel, Montague, S. Crutchfield, Henrietta and Cambridge missions, to be supplied (by W. W. Hildwell); Victoria Peak mission, to be supplied; West Fork mission, to be supplied by J. A. Clark.

W. P. Wilson, transferred to Northwest Texas Conference. *Texas Christian Advocate.*

Most of us have had troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? To-day's troubles look large, but a week hence they will be forgotten and buried out of sight.

Lavender was aroused in the middle of the night by his wife, who complained that she heard a noise. "What does it sound like?" asked he. "It sounds like something ticking," said she. "It's probably the bed-ticking," he murmured, and went to sleep again.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	DATE.	TIME.
Denver	Denver, Col.	McTear	Aug. 10
Wendell	Wendell, Cal.	Sherrill	Aug. 10
St. Louis	St. Louis, Mo.	Marylin	Sept. 5
Kentucky	Wheeler	Palme	Sept. 5
Albany	Albany, Mo.	Marylin	Sept. 12
Columbia	Walla Walla	McTear	Sept. 12
Illinois	Nashville, Ill.	Kavanaugh	Sept. 18
V. Virginia	Parkerburg	Keener	Sept. 18
Indian Miss.	Springtown	Marylin	Sept. 20
Louisville	London	Kavanaugh	Sept. 20
S. W. Missouri	Independence	Marylin	Sept. 27
Tennessee	Edgemoor	Doggett	Oct. 3
Pacific	Santa Rosa	McTear	Oct. 10
Arkansas	Cayesville	Kavanaugh	Oct. 17
Holston	Cleveland	Doggett	Oct. 24
Los Angeles	Los Angeles	McTear	Oct. 24
S. W. Alabama	Bonham	Wrightman	Nov. 7
North Texas	Bonham	Wrightman	Nov. 11
White River	Arkansas	Kavanaugh	Nov. 11
Florida	Tampa Fla.	Pierce	Nov. 14
German Miss.	Houston	Palme	Nov. 14
West Georgia	Cordele	Wrightman	Nov. 14
Memphis	Brownsville	Keener	Nov. 21
N. Mississippi	Holly Springs	Keener	Nov. 28
East Texas	Creston	Doggett	Nov. 28
N. Georgia	Danville	Pierce	Nov. 28
Mississippi	Jackson, Miss.	Marylin	Dec. 5
Little Rock	Monticello	Kavanaugh	Dec. 5
N. W. Texas	Waco	Wrightman	Dec. 5
Alabama	Montgomery	Keener	Dec. 12
Georgia	Savannah	Palme	Dec. 12
S. Carolina	Columbia	Doggett	Dec. 12
Louisiana	Orleans	Pierce	Dec. 12
East Texas	Creston	Wrightman	Dec. 12
Texas	Odessa	Wrightman	Dec. 19
Baltimore	Baltimore	McTear	Mar.

Arkansas Conference.

The session was held in Fayetteville, October 17-22.

APPOINTMENTS.

Fayetteville District.—J. A. Walden, P. E. Fayetteville station, R. S. Hunter, Fayetteville circuit, J. F. Hall—J. W. Shook, sup.; Viney Grove, W. J. Stone, Bentonville, B. H. Greathouse, Center Point, P. H. Trane—D. Sturdy, sup.; Bloomfield, P. B. Summers, White River, to be supplied (by L. N. Pace); Huntsville, C. W. Mvatt; Boonshoro, T. F. Brewer—W. E. Whittenton, sup.; Illinois, to be supplied (by D. C. Ross); Kingston mission, Michael Marz.

Fort Smith District.—S. H. Bahcock, P. E. Fort Smith station, V. C. Harlan, Fort Smith circuit, J. N. Hamilton, Greenwood, J. L. Hayes, Sugar Loaf, to be supplied; Fourche, to be supplied (by J. M. Keener); Bluffton, James E. Martin; Waldron, N. E. Fair; Walnut Tree, James L. Keener; Danville, J. B. Hekman; Booneville, S. S. Key—G. W. Evans, sup.; Paris, Thomas E. Sewell; Charleston, to be supplied by J. J. Smith; Fort Smith District High School, John N. McLaughlin.

Clarksville District.—J. L. Burrow, P. E. Clarksville station, J. Loying, East Clarksville circuit, B. Williams, West Clarksville circuit, J. M. Haydes, Altus, W. J. Wood—H. R. Withers, sup.; Ozark circuit, J. P. Caldwell, Ozark and Webb City station, H. M. Grande, Alma and Pleasant Hill, J. P. Calloway; Mount Auburn, L. I. Lasley; Van Buren station, B. L. Ferguson; Van Buren circuit, J. W. Bryant; Dover, W. H. Mothey.

Lewisburg District.—Jerome Harrison, P. E. Lewisburg station, R. M. Tydings, Springfield, T. A. Graham—W. R. Knowlton, sup.; Point Ne-grove, to be supplied (by J. W. Haffner); Mt. Vernon, A. C. Rye; Quilman, T. J. Smith; Clinton, J. L. Massey, W. H. W. Barga; Russellville, W. H. Corley; Dardanelle station, W. F. Dison; Dardanelle circuit, J. J. Roberts; Shoal Creek, H. Pockett; Perryville, to be supplied; Oppelo, J. E. Wyche; DeWittman Male and Female College, James A. Peebles.

Yellville District.—J. M. Clayton, P. E. Yellville station, H. C. Jolly, Mountain Home, G. P. R. Vanzant—E. C. Jones, sup.; Mountain View, A. H. Williams—T. A. Setzer, sup.; Marshall, Martin L. Williams; Wiley's Cove, J. E. Donaway; Bellefonte, to be supplied (by F. A. Jeffett); Valley Springs, T. R. Nichols; Carrollton, D. C. Sammers; Berryville, to be supplied (by R. W. Gondeck); Lead Hill, to be supplied (by W. A. Dees); Sunday school tract agent, T. M. C. Birmingham.

Transferred.—W. C. Bradle, to Northwest Texas Conference.

Superannuated.—John M. Hawley, Jesse Griffin.

Delegates to the General Conference.—Clerical—S. H. Babcock, J. J. Roberts, Reserve—R. S. Hunter, Lay—C. E. Harvey, Dr. H. C. Allen, Reserves—Dr. J. W. Jones, S. H. Cazort. *Western Methodist.*

German Mission Conference.

This Conference met at Houston on November 11, and adjourned on the nineteenth, Bishop Palmer presiding and presiding. J. B. A. Ahrens was elected secretary. John C. Kupp, Sr., was superannuated at his own request, and Charles Thomas was placed on the superannuated list. Five young brethren were received on trial into the traveling connection. W. L. Lear and A. Scheuch were ordained elders, and G. Buehnecher, C. J. Wiemers and Edward Povlitzky as deacons. The assessment for Bishops' fund was paid in full. The proceeds of collections for Conference claimants met the demands. The collections for missionary purposes were good. Dr. McFerrin was with us during the missionary anniversary, and delighted the Conference with his remarks. Bishop Wightman was introduced to the Conference, and during two days assisted Bishop Palmer in presiding over the deliberations of the Conference.

Delegates Elected to the General Conference.—Clerical—J. B. A. Ahrens, F. Vordenbammen, Lay—J. H. Keller, Conrad Berling, Alternates—C. A. Grote and Theodore Buehholz.

The appointments were read early on Monday.

Houston District.—F. Vordenbammen, P. E. Houston station, F. Vordenbammen, assistant Houston station, J. A. Dohy; Houston mission, C. A. Grote; Galveston, J. A. Grote; Bellevue, George H. Christens; Lake Charles, A. Scheuch.

New Braunfels District.—J. A. Schaefer, P. E. Industry, J. C. Kopp, Jr.; Grassville and Giddings, H. Hays; Long Prairie, W. Knolle; New Mountain and Castrovilla, J. Butler; Fredericksburg, G. Buehnecher; Llano, J. Kern; Yorktown and Goddard, G. Mueller; New Braunfels and Hortontown, William Lleser; Gholo and Guadalupe, John Prietz; Weimar and Schultenburg, P. V. Hardt; Mountain mission, to be supplied; Industry, High School, H. Ebers; J. C. Kopp, Sr., superannuated; Charles Thomas, superannuated; C. Evers, financial agent of Fredericksburg College.

New Orleans District.—J. B. A. Ahrens, P. E. Dryades Street church, J. G. Kauter; Craps Street church, J. A. Ahrens; Strapam Street church, J. H. Bohmfalk; Carrollton, C. J. Wiemers; St. Tannary mission, L. Seizer; Mobile mission, C. E. Quellmatt; Aglers and Donaldsonville mission, to be supplied; Jackson Railroad mission, to be supplied; editor *Familien Freund*, J. B. A. Ahrens.

men, P. E. Houston station, F. Vordenbammen; assistant Houston station, J. A. Dohy; Houston mission, C. A. Grote; Galveston, J. A. Grote; Bellevue, George H. Christens; Lake Charles, A. Scheuch.

New Braunfels District.—J. A. Schaefer, P. E. Industry, J. C. Kopp, Jr.; Grassville and Giddings, H. Hays; Long Prairie, W. Knolle; New Mountain and Castrovilla, J. Butler; Fredericksburg, G. Buehnecher; Llano, J. Kern; Yorktown and Goddard, G. Mueller; New Braunfels and Hortontown, William Lleser; Gholo and Guadalupe, John Prietz; Weimar and Schultenburg, P. V. Hardt; Mountain mission, to be supplied; Industry, High School, H. Ebers; J. C. Kopp, Sr., superannuated; Charles Thomas, superannuated; C. Evers, financial agent of Fredericksburg College.

New Orleans District.—J. B. A. Ahrens, P. E. Dryades Street church, J. G. Kauter; Craps Street church, J. A. Ahrens; Strapam Street church, J. H. Bohmfalk; Carrollton, C. J. Wiemers; St. Tannary mission, L. Seizer; Mobile mission, C. E. Quellmatt; Aglers and Donaldsonville mission, to be supplied; Jackson Railroad mission, to be supplied; editor *Familien Freund*, J. B. A. Ahrens.

To the Preachers of the Alabama Conference.

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The Christian Advocate.

THURSDAY, NOVEMBER 29, 1877.

HYMNS RECOMMENDED.

Art thou weary, art thou languid,
Art thou sore distressed,
Come to me, saith One, "and, coming,
Thou shalt rest."
Hath he marks to lead me to him,
If he be my guide?
In his feet and hands are wounds-printed,
And his side.
Hath he clad as monarch
That his brow adorns?
Yes, a crown in very sorrow,
But of thorns.
If I find him, if I follow,
What his garden here?
Many a sorrow, many a labor,
Many a tear.
If I still hold closely to him,
What hath he at last?
Sorrow, vanquished, labor ended,
Jordan past.
If I ask him to receive me,
Will he say me nay?
Not till earth, and not till heaven,
Pass away.
Finding, following, keeping, struggling,
In the sure to live?
Angels, martyrs, prophets, virgins,
Answer, Yes.
From the Greek of St. Stephen the Solitary.

To the Poor the Gospel is Preached.

These are the words of the Lord Jesus. True at the time they were uttered by him to confirm the faith of his herald, who sent inquiring: "Art thou he that should come?" True now, in this the nineteenth century of Christian influences, with almost the multitude of gospel day breaking on us. My thoughts run thus, and I write the words of Jesus as the heading of this article from the reading of our church papers in reference to the support the preachers have received the past year; also from an article in *Scribner's Magazine* for January, on "What Our Churches Cost Us," and, lastly, from attending the service, on the last Sunday of the year, of one of our largest Protestant churches. All these occurrences constrain me to write the above title: "To the Poor the Gospel is Preached." How thankful should we be—how grateful—that our Father in heaven provides not only the "daily bread" for our sustenance physically, but also the "spiritual bread" almost "without money and without price." From all the reports of the Conferences which have thus far been held, the preachers have not averaged over half the salary allowed by the boards of stewards. I write without the minutes of any Conference, and therefore have not the statistics necessary to say with positive certainty. I read in one of our papers that the Methodists of the Memphis Conference, whose territory includes a well-populated district and well-to-do people, paid their eighty pastors, the past year, only \$45,823.53, or only \$572.79 for each preacher. I do not suppose the average is below that found in other Conferences, and yet how inadequate the receipts! What stretching to make both ends meet! In our own Conference—and, coming nearer home, in our own city—have we done much if any better?

The services at the church I attended comes in here. After a most impressive sermon by the pastor, the board of stewards made a report of the financial condition of the church for the year just closing. The estimated budget for the year was \$5,500. Of this amount, \$3,800 was raised, leaving a large deficit. This church has a membership of between five and six hundred. The amount raised, taking five hundred for the number belonging to the church, shows that the amount paid in was less than \$8 per member, or less than ten cents for a seat at each church service on Sunday, leaving prayer meetings and other services gratis.

The author of the article referred to above, in answering his question, thus states the case: "At a time like the present, when prudent people are disposed to scrutinize expenditures with a view to retrenchment, it is well to look at what it costs to carry on our churches. The question is whether the ordinary average cost of carrying on the churches of this country in efficiency will, bear retrenchment." * * * The cost of carrying on churches can be best appreciated when put comparatively beside the cost of other things. The writer then makes an exhaustive comparison with every calling and pursuit, showing that the community pays less for church privileges than any other. I shall make only one or two more quotations from the article, and bring this article to a close: "It costs the Jews more to support their religion than it costs Christians to support theirs. The amount required of the Jews is variously estimated, but may safely be put down at about two-tenths of their income. * * * As to the heathen, we know that it costs them, in their comparative poverty, much more to support heathenism than we in our prosperity expend upon Christianity. The average annual expenditure in one of the pagodas of Travancore

(Hindoostan) is \$450,000. The annual expenditure on one idol in the temple of Khundoba is \$30,000."

With all the cry about hard times, let none of us begin our retrenchment on the church and her faithful ministers; for it "costs less to carry on the church than the average business establishment, less for the subsistence of those who perform the necessary service, and less for their savings and accumulations, less to the community and less to the individual patron." "The church is worked more cheaply than any self-supporting business, because it is worked at no higher figure than bare cost." "It is the Christian pastor's glory, however, that by the grace of God he is the principal bearer of the burdens of that gospel on which the most precious interests of mankind depend. Like the apostle to the Gentiles, he says: 'I seek not yours, but you'; and joyfully says: 'It is more blessed to give than to receive.'" "By all means let us have economy everywhere in doing business, in style of living, in government, and in style of the church. But that economy is the thriftiest which is the most intelligent; and an intelligent economy is distilled from facts. While we are talking about retrenching our 'patronage' of this and that thing, it needs be understood that the community is the church's beneficiary, rather than its 'patron.' A storm-wreathed ship had better cast overboard a ton of cargo than a hundred-weight of provisions. Retrenchment is perilous that meddles with the necessities of life, especially of moral and religious life. Any economy is unwise that cheapens men's estimate of the importance of that institution which stands in our civilization as the bulwark of law, liberty, virtue, education and religion."

Let all of the members and friends of the church, while they enjoy her privileges and prize her teachings, see that they give, "always abounding" also in "this grace" of liberality toward the support of the gospel.

P. S.—Since the above was written the minutes of our Conference (the Louisiana) have been received, and in looking over the statistics I find that the 13,999 members of the church paid their seventy ministers, for the services of the year, \$29,423.95, or \$20.34 per minister. How adequate the means to the end! To reduce this so as to find how the gospel is still reaching the poor, I find that the support of the ministry cost the Methodists of Louisiana \$2.10 per member. The secretary of the Conference has summed up the whole financial statistics in a concise form at the end of the report of the joint board of finance in the minutes, page 12, showing the burdens of the cost of the gospel of the Son of God. May (will?) Methodists read, ponder and determine to do better things in the future.

Not to be Abolished.

Mr. Editor: I noticed, some weeks since, a little extract in the *Advocate*, stating that some of our ministers desired to abolish the itinerant plan or feature of our polity. I regretted to learn that such was the case; yet I confess that I was not greatly surprised, for I have noticed for several years past an increasing disposition among our preachers with families to adhere to a good circuit or station as long as possible, even when it was clearly apparent that they were effecting no good, but were rather breaking down their charge. I know not what may be the experience of others; but my own, and my observation also, teaches that no minister is ever instrumental in getting up two revivals in the same locality. It seems that all their powers in that way become exhausted in the first effort, so that they cannot succeed in a second. I know that some of our sister churches retain their ministers on the same work for a number of years, and yet have revivals; but these revivals are always gotten up through the instrumentality of some foreign minister who comes to the aid of the preacher in charge. The progress and prosperity of the Methodist Church depend, I think, on a strict adherence to the itinerant plan. Our preachers should be changed every year, and not sent back to a circuit or station which they have once served under fifteen or twenty years. There may be a few exceptions. Men of very ripe intellect and extraordinary resources may succeed well for two years; but as a general rule they should be changed every year. Our church is languishing, in many places, from the practice of retaining preachers two, three and four years on the same work, and their lifetime on about two circuits adjoining each other. If we continue this practice I am fearful we will decline everywhere. It is true we have greatly increased within the last ten years in material and in intellectual wealth. We have many fine churches, parsonages and colleges. We have a

magnificent Publishing House, and we have a learned ministry. But what can all this avail if we lose our laity—the main strength and pillar of the church? And this loss we will most likely sustain if we do not adhere strictly to our itinerant plan. We ought not, I think, to decline in any place where we have once obtained a foothold. Our form of polity is the best in the world, ecclesiastical or civil; and our articles of religion are unexceptionable. Our march, therefore, ought to be onward, and would be if we would annually present a new preacher to every circuit and station. By the adoption of this course we might perhaps lose some of our valuable ministers. Some of our old preachers with large families might prefer to locate, and others might leave us and unite with other churches. We would deeply regret the loss. Yet in the end, I think, the church would be greatly benefited by supplying her work with young, active preachers, who would be able to perform more pastoral labor. Very old preachers are apt to become egotistic. They fall in love with their own style of preaching; and, supposing every one else to be no less fascinated, they weary their congregations by making their sermons and all of their talks too prolix. And then it requires so much to support them and their families that they keep up such an incessant cry for money that when the people see them coming, instead of feeling glad, as they should, they feel rather as if approached by a sheriff or a constable. All such preachers ought to locate. They do an injury to the church.

I attach no blame to our worthy Bishops, or to the members of their cabinets; for while the law gives the power to retain ministers four years on the same work, I know that the Bishops will be so importuned and besieged by the itinerant preachers that it will be almost impossible for them to do much better than they have done. I sincerely hope that the next General Conference will reduce the term of our itinerants to one year, or two years at most. I must bring this communication to a close. In making it I have been prompted only by my love for the Methodist Church, and my intense desire for her prosperity.

A METHODIST.

GREENVILLE, Alabama.

Autumn Days.

Summer has gone, with its wealth of joys to some, its weight of woes to others. The flowers have faded, the leaves lie dead on the ground—emblems of visions of happiness which often give joy to our hearts and beauty to our lives for a brief period, but soon vanish from our grasp, and leave us in sadness, to weep for "joys we have tasted." The woodlands are changing from brown to crimson, assuming the gayest garb, and glowing with such bright colors as to rival art. Autumn, of all seasons, shows, in harmony and order, God's work perfect. The cool mornings, the clear days, the nights lighted by the moon's unusual splendor, the low winds sunk in dying strains or swell into floods of melody, presenting every variety of feature, combining deep and solemn with bright and cheerful aspects. "The white swan southward roves," and all nature mourns the departure of magnificent summer. Autumn, with its withered leaves, "brown and sear," the mellow sunlight, "the dream-like, hazy atmosphere, clothes everything in ineffable sadness. In all autumn weather there is a pathos of intangible sadness which often deepens into sorrow. In those dying leaves we see symbols of ourselves. Beautiful but sad, they teach that we, too, will fade as a leaf, wither and pass away; and while they hang in tinted foliage, or lie dead at our feet, the sun, as if with age, shines with a faint light, and goes down like the evening of life. The shadows of autumn fall about us; soon the gloomy winter will loom up; but the star of hope arises, teaching us the realities above the world's aspirations.

MYRTINE.

MINNEN, Louisiana.

CHRISTIAN GROWTH.—The standard of the Scriptures has the advantage of a double aspect—the ideal and the practical. Its ideal is thus expressed: "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "able to comprehend with all insights what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Such perfection and such fullness are limitless, and require an eternity for the attainment. They do, nevertheless, assure us that there are no bounds set to Christian growth in this life, and that for the utmost desire and loftiest aspiration of the believing soul full provision has been made in the abundance of sanctifying grace. They tell us that, however high we have risen, there are heights above us; and however low we have gone, there are still "in the Godhead's deepest sea" depths which we have never explored. —*Northern Advocate*.

Who is Happy?

Who is happy? Is it the man who is seeking only for the pleasures and riches of this world? Go to him and ask him if he is happy. Doubtless he will confess that he enjoys but little pleasure at the present, but anticipates much happiness in the future, when he has obtained that for which he has so long sought.

After he has spent nearly all his precious moments, go to him again and ask him the same question. Perhaps he will tell you that his life has been one of sad misfortune; that he never became rich, though he spent most of his days in the attempt to gain riches; but now, after his race is almost run, he has learned by sad experience that true happiness does not depend on riches. But may be he has been a successful man—has obtained many of the good things of life; but his dear wife and precious children have been torn from his embrace by an all-wise Providence, thus leaving him desolate and heart-broken. "He heareth up riches, and knoweth not who shall gather them."

Who is happy, then, if he who is rich is not? Perhaps some may say he who stores his mind with knowledge; but if he trusts only in the honors of this world his pleasure will be but momentary. When the monster—death—approaches him the honors of this world can do him no good. No one can comfort him in this hour of gloom but Jesus, whom he has rejected. How can he trust him now, when he refused to accept him as a guide through life?

I ask the question again: Who is happy if neither he who trusts in riches nor he who trusts in the honors of this world is not?

It is he who lives the life of a Christian—who trusts all to Jesus. Dear reader, if we wish to be happy we must put our whole trust in Jesus, who loves us, and has died for us. Jesus can make us happy, for he knows all our desires, and will do everything for us that is best if we love him and trust him. Oh, that every one, especially we who are in the bloom of youth, would ever keep this passage of Scripture fresh in our memories: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Your true friend,

MARY.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names. Ordinary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "buried their loss," etc., are not suitable in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

JETHRA REYNOLDS died at his residence near Natchitoches, La., October 19, 1877. By the good providence of God he had passed his threescore years and ten, having been born in Wilkes county, Ga., December 23, 1801. In 1830 he was happily married to Adella H. Turner—a woman of decided traits of character and of devoted piety—by whom he had twelve children, eleven of whom still live.

From 1837 to 1859 he lived in the immediate vicinity of Auburn, and is still affectionately remembered by the old citizens of that place for his probity and many excellencies of character. Since the latter date he lived at his late residence.

In 1837 he professed religion and united with the Methodist Church, and for forty years worshipped at her altars with unflinching zeal and satisfaction, enjoying all the time the confidence and affection of his brethren. When he joined the church he determined that his should be a Christian and Methodist household; and having the hearty co-operation of his wife, he was able to keep the light always in his house and the fires burning on the family altar. The effect is seen in the religious character of his children, all of whom, with their companions, are useful members of the church. At one time twenty-one of his immediate family were members at Liberty chapel, a little country church near his home on Tallapoosa circuit, which he was instrumental in building, and where he worshipped for nearly twenty years. One of his sons and a grandson-in-law are effective local preachers, and several other members of his family live with fidelity various official stations in the church. Very rarely do we find a family so large with all its members devoted and useful Christians. Some men are commemorated in monuments of brass and stone, but Jethra Reynolds lives in the untarnished reputations of himself and of his numerous offspring.

Quiet, unobtrusive, hospitable, honest and truthful, he left a legacy to his family and the church better than silver and gold. We love to contemplate such a character, to think of such a man, and how God helped him and blessed his works.

Perhaps he was industrious and hard-working to a fault, especially since the war, which deprived him of most of the hard earnings of early life. Possessed of a vigorous constitution, and never having been sick, he seemed not to know he was growing old and unable to do the work of manhood's prime; consequently in May last he overtaxed his strength, and brought on a lingering and fatal sickness. He seemed to be impressed from the beginning of his sickness that he would die, and at once set his house in order. He talked much of death

and of his prospects, praying earnestly, and asking others to pray that he might die calmly and peacefully. He wanted every cloud removed, and God gave him his desire, for sometimes his views of his future were so satisfactory that he exulted aloud. Though much diseased, he was able to walk about his house till a few days before his death. He was greatly cheered by the belief that Jesus would be with him in the death-struggle, and frequently repeated:

"Jesus can make a dying bed
Feel soft as downy pillows are."

His last audible words were: "Peace! peace! Great consolation!" A large audience of his neighbors and friends assembled at his funeral. His family, while deeply bereaved, had great consolation in his death. His son, Rev. B. H. Reynolds, writes: "It was more a season of rejoicing than of sorrow with us all. While we mourn his loss, and have shed many, many tears over the severed tie, we rejoice in the eternal triumph of faith over death, and cherish the blessed hope of a reunion beyond the grave."

Mr. Editor, our members still continue to die well. May God continue his grace to our church.

M. S. ANDREWS.

MISS ANNIE M., daughter of Mr. Abner and Mrs. Jane B. Jones, was born in Selma, Ala., March 13, 1857.

During the ministry of the Rev. E. M. Bounds she joined the Methodist Episcopal Church South, and continued a member until her death.

The writer became acquainted with her in the early part of last year. It was not until her last illness that he had the opportunity of understanding clearly her spiritual condition. For more than six months she was confined to her room, and it was at her bedside he saw an exhibition of her Christian character and heard her speak of her religious experience.

She bore her sickness with the greatest patience, and endured her sufferings with an uncomplaining spirit. To all who visited and ministered to her she made the beautiful recompense of kind words and cheerful conversation.

She felt, of course, the restraints of confinement to the sick-room, and often expressed the desire to escape from them. Above all, she longed for strength to go again to the house of God, "to behold his beauty, and to inquire in his temple." Again and again she said: "Oh, how glad should I be to hear sermons, songs and prayers."

She spoke frequently to me—more frequently to her mother—in reference to her prospects beyond the grave. Weeks before she died she expressed herself as assured of her salvation. It seemed, as she neared the eternal world, that her confidence in God and her trust in Jesus Christ became more and more fixed. When the family would show signs of distress at the thought of her being taken away she would remind them of God's right to deal with her as he might see fit, and would gently chide them for not committing her into the hands of him who doeth all things well. Many times she cheered them with glowing representations of the beautiful home in the skies. The day before she died the writer asked her if God was still with her, to which she replied: "O yes!" "Quietly and peacefully she fell asleep in Jesus, September 20, 1877."

Every one who knew her acknowledged the attractiveness of her person, the beauty of her disposition, and the charm of her quiet and unobtrusive life. It was at home, however, in association with father, mother and brothers, where her character shone most beautifully, and elicited the most ardent responses of love and devotion. An only daughter and sister, she was the comfort of her parents and the pride of her brothers—to them all, a companion.

W. M. M.

CAPT. THOMAS A. SPIERS was born in Claiborne county, Miss., June 6, 1839. In early life he came with his widowed mother to Madison parish, La., where they lived a few years, and at the time of his death his home was in Richland parish. When fifteen years of age he was thrown upon his own resources, and nobly did he battle with the world. Surmounting many obstacles which had discouraged others in the journey of life, after years of toil and labor a comfortable home was his, in which dwelt a family in love, gentleness and tender care. It was always his pleasure to add to their peace and comfort, and the objects of beauty around that home bear the impression of his own hands. He joined the church in 1875, but did not make a profession of religion. There were struggles in his own mind unknown to the world; and yet with these the cross of Jesus was his only hope. A pious wife was his portion, and for her religion he had profound respect. Capt. Spiers was a public-spirited man, with energy and will, and at the time of his death was president of the parish school board, to which he gave time and attention. His death was sudden, September 4, 1877, a heavy piece of timber fell from a house in course of erection, and crushed him to the earth. He said death would be the result, and that he had only one hour to live. His suffering was indeed great, and in one hour and a half his spirit returned to God, who gave it. He will be greatly missed. The Masonic hall will miss his presence, the grange its master, the community a good citizen, and that pious wife and precious children will miss his presence; but God is their portion, and to his care we commend them.

P. H. MOSS.

Mrs. SARAH A. R. BUNTIN, daughter of Isham and Mary Morris, both deceased, was born in Pike county, Ga., March 31, 1837; was converted and joined the Methodist Church when about fourteen years old; was married to W. D. Buntin January 7, 1856, and died in Neshoba county, Miss., October 4, 1877.

Her three brothers, all laboring in the itinerant ministry, will read these lines with unspeakable sadness; but I rejoice to be able to assure them that, as her life was consistent and consecrated to God, her death was triumphant and glorious. Her departure from earth will render heaven the more attractive to those who loved her.

At the time of her death her little son, Willis Thomas, born December 22, 1864, was very low with typhoid fever—too low to be informed of his mother's death; and on the twenty-sixth, just three weeks after her departure, he followed her flight to the skies.

He spoke, during his sickness, of his death, and of his hope of heaven. The first intimation he had of her death was when they met over the river. What a meeting!

The father and seven surviving children are deeply afflicted, and have the sympathies and prayers of a large circle of relatives and friends.

WILLIE R. LEITCH.

DIED, in Holmes county, Fla., August 29, LEWIS P. HERRIN, in the twentieth year of his age. Deceased was the third son of J. R. Herrin and his former wife, Mary Julia Pickett. Lewis was an amiable, brilliant boy, devoted to books, with aspirations to be distinguished and useful. He possessed great vivacity and intelligence, which, combined with his superior intellect and pleasing disposition, commanded the love and admiration of all who knew him. But an attack of fever prostrated him, and in eight brief days death came like the withering smooch, blighting all his hopes and aspirations, as well as the hope and pride of the family circle, and breaking those ties of affection which bound him so closely to the hearts of parents, sister and brothers. But, having embraced religion and lived an acceptable member of the Methodist Episcopal Church South for several years, he was prepared for the summons of his heavenly Father, and with a message on his lips to absent loved ones his soul gently passed away.

AMANDA JANE, daughter of Levi and Mrs. Martha Felder, was born in Pike county, Miss., October 3, 1853; was married to William Mat. Tyler in December, 1871, and died September 22, 1877. She joined the Methodist Church South when about fourteen years of age, and gave her heart to God. She was an affectionate and dutiful daughter, and her parents tenderly and lovingly mourn her loss. She was confined to bed for months, and was never heard to murmur or complain; but often, when in great agony, she said she was comforted; she was trusting in Jesus. She has passed beyond life's storms and cares, to a land where all is peace and love. She leaves one son. May the prayers that have been offered by that mother for her dear boy be answered, and may he be given to his father, to go with him to meet that sainted mother, where they may compose an unbroken family in heaven.

SISTER NANCY BONNY is no more. She passed away, in great peace and triumph, on Tuesday, October 16, 1877. Her husband, Bro. Peter Bonny, died just one year and seven months ago. They have reuniting on the other shore. This is the sixth member of the Holmesville church who has died during my pastoral term here—five of them among the oldest and most substantial members. "I feel like saying: 'Help Lord, for the godly man ceaseth!'"

CHARLES MOTLEY, infant son of C. J. and Fannie Cody, was born May 1, 1876, and died in Pensacola, Fla., September 12, 1877.

PASTOR.

MEDICAL.

VEGETINE

PURIFIES THE BLOOD.

RENOVATES AND INVIGORATES THE WHOLE SYSTEM.

Its Medicinal Properties are Alternative.

Tonic, Solvent and Diuretic.

VEGETINE is made exclusively from the

herbs, and is carefully selected from the

effectually eradicates from the system every

of Scrophulous, Hereditary, Humors, Tumors,

Cancer, Cancerous Swellings, Rheumatism,

Salt Rheum, Syphilitic Diseases, Cap-

sules, Eruptions of the Skin, Acne, Scabies,

Itch, and all the diseases of the skin, and

the blood, and is the only remedy that

can be used with perfect safety, and

which will cure the most obstinate

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The Christian Advocate.

THURSDAY, NOVEMBER 29, 1877.

WHOSE?

BY MARY MAHER DOCK.

"pooh!" cried a dapper "inner life!"
Why prate on such a fable?
A man's man—fresh, bold and bone—
And more to prove, who's able?

If I am here, why, here I am—
No argument is plainer;
But all this 'real' and 'life to come'—
Why, nothing can be fairer.

Alas, woe! dying, we die.
That's logic, as I take it.
Fate gave me common sense, and I
Shall not for dreams forsake it.

Why, man, I'll bet my very eyes,
My hand, and all that's in it,
All talk of soul and life in bosh.
Whoever may begin it.

The man of faith in patience heard,
"Hold!" cried he now, "I'll do it.
I'll take this bet of yours, my friend;
But, prithee, first construe it.

Your eyes, your very eyes, you stake,
Your hand, and all that's in it;
All talk of soul and life in bosh,
Whoever may begin it.

Now let me, please, whose eyes they be?
Whose hand it is you offer?
Whose head and contents, duly prized?
"Woe, woe," replied the seer.

Yours?" cried the other. "Where's the you?
That owns the head and eyes, sir?
The dapper thought awhile, and soon
He gave up, and wiser.

My head," he mused, "my limbs, my trunk!
If these make me, why—bolder!
They can't be mine and yet be me;
One point breaks up the other."

He pondered well, he pondered long,
And then he muttered slowly:
The finer strain, the soul, the me,
Must own my body wholly.

And I who own my feet and hand,
I know I can't make them
—after all, 'tis just as well
That I should meekly take them.

Yes," said his friend, "and—God be praised—
This fact, now you concede it,
Will lead you on to truth at last,
And very much you need it."

Joseph Cook on Missions.

In his prelude to a lecture, recently delivered in Boston, Mr. Cook spoke as follows on the subject of missions:

Some of the gravest men in America were lately seen in the city of Providence throwing up their caps as if they would hang them on the horns of the moon. Eye-witnesses say that in Music Hall, in that sober municipality, there were clappings and shoutings, thumping with canes and umbrellas, stampings with feet, shaking hands, laughter, weeping for joy, waving handkerchiefs, swinging of hats, and in some cases the tossing of them into the air. What was the cause of this demonstration? Simply that a penniless people had paid a debt incurred by penuriousness. (Laughter and applause.) The friends of a most venerable society, which has been known in all zones for fifty years, are proud of having relieved themselves, partly by the aid of secretaries who are statesmen and who act on democratically small salaries, of a debt that was checking one portion of the advance guard of aggressive religion on beleaguered foreign shores. Five hundred thousand dollars are to be raised this year, we are told, to strengthen this work at the front; and yet we are assured that no new enterprises can be undertaken with that sum. So penurious is America that she allows this assurance to be made in face of her opulence, and does not feel ashamed. We have paid a debt which we ought never to have incurred, and we cannot raise money enough to make aggressive advance, and we are loudly congratulating ourselves, while we have done painfully less than it is our duty to do.

In the last seventy years the advances of Christianity among those who never heard of it before have been greater than in the first seventy years of the apostolic age. Events not arranged by man have opened all lands to religious truth. Three-fourths of the missionaries under the control of the American Board may be reached by telegraph from Boston within twenty-four hours. There are no foreign shores. Sitting in his office yonder, a statesman secretary with whom I conversed this morning told me that on a Saturday a telegraphic dispatch reached him in Boston from a missionary in Japan; and that a reply to it, shot over the wires through England, Germany, Turkey, Asia Minor, India and China, was received in Japan from Boston the next Tuesday morning; and a missionary, acting upon intelligence sent thus by electricity, was then setting sail for America across the Pacific. Look at the unexplored portions of the world, and you will find that the telegraph is rapidly exploring them; but if a telegraph line can pass through Central Asia and almost through Central Africa, shall we not send the missionary where commerce carries the electric wire?

The truth is that men underrate the amount that has already been done in Africa. I hold in my hand the statistics which show that this darkest of the continents contains, including Madagascar, 130,000 church members, native-born and in mission churches. Five of the vigorous missionary societies of Great Britain are now following up Livingston to Lakes Tanganyika and Nyanza. Three individuals in the fat land which we recognize as our mother-land, and which we never have equaled in opulence of gifts toward religious ends, gave each \$25,000 for the purpose of pushing missions in Africa. We have forty millions of people and Great Britain forty millions. All our missionary societies together collected \$1,800,000 in 1875. Those of Great Britain received \$3,400,000. In 1875 the American Board collected \$465,000; the Baptist Missionary Union, \$241,000; the Methodist Episcopal Board, \$300,000; the Presbyterian Board, \$456,000. But in the same year the Gospel Propagation Society in Great Britain received \$400,000; the London Mis-

sionary Society, \$517,000; the Wesleyan Missionary Society, \$500,000; and the Church Missionary Society, \$879,000. Our own Stanley is following on the track of Livingstone, and we cannot long consider the interior of Africa as wholly unknown. It is already well enough explored to allow missions to be planted on the lakes discovered by Livingstone. When Stanley shall come back, and show us what Livingstone never saw, will it not be fitting for our different missionary societies to lock hands with each other, as those of Great Britain have done; and then lock hands with hers, and see to it that a flash of light is shot through this last darkness on our planet?

Long shadows fall from the western mountains of China, and from the Himalayas northward, upon a population that has hardly yet been reached by Christianity. More than nine-tenths of the population of the Chinese empire have never heard the central truths of Christian civilization. But Japan is filling with a dawn that will be a day, and is rapidly crystallizing in the habits demanded by Christian custom. Six thousand towns between the Himalayas and Cape Cormorin are Christian. The darkest places are the interior of Africa, the islands between Australia and Asia, and the center of the Asiatic continent.

How large is the field of the world? Start in the morning at San Francisco by railway, embark eight days later on a steamer at New York or Boston, land at some French port, take the railway to Brindisi, cross the Mediterranean to the Pyramids; and you have traveled 8,000 miles. That is the distance through this little planet. Sometimes I sit in my study and turn about my globe, and remember that it is no voyage at all to pass from the Golden Gate to the Pyramids; and yet that that distance is as great as the whole vaunted thickness of the soft-rolling ball on which we wake and sleep. When I look out from the summit of my house-top, and see the watery meridians of the Atlantic curving in and in until they hide the hulls of the vessels and leave only thin-top-gallants visible, I find it not difficult to bend these aqueous curves in and in around the little space of 8,000 miles until they meet underneath my feet, and I feel the whole globe adrift in the bosom of Omnipotence. This little ball is all home to us. We are to go hence; but while we are here, and looking off into the vast spaces which may be the homes of souls, it is our duty to see that no unexplored remnants are left on this small globe. The iron fingers of commerce are often made to reach around it, as a part of the sport of some merely mercantile enterprises. Why, Lord Bacon shames us, for he says: "Truly, merchants themselves shall rise in judgment against the princes and the nobles of Europe. For the merchants have made a great path in the seas unto the ends of the world, and sent forth ships and fleets of Spanish, English and Dutch, enough to make China tremble; and all this for pearl and stone and spices. But for the pearl of the kingdom of Heaven, or the stones of the heavenly Jerusalem, or the spices of the Spoken garden, not a mast has been set up." God is making commerce his missionary; and in this audience, this city, are men whose fleets are in all the seas. It is well known to the closest observers that it is quite within the power of Christianity to make itself audible by the voice or visible in the printed page, before the end of this century, to every living man.

In the United States, in 1776, we had one evangelist minister to every 2,400 of the population. Now we have one for every 700. In no other country has Christianity made such outward advance; and to no other land, therefore, are the words more emphatically uttered than to ours: "Preach the gospel to every creature." Our great cities are listening to tabernacles and to steadily laboring churches. I suppose that there has been as much activity put forth in America to reach the masses at home as in any other country; but they who work most at home are those who are most willing to work abroad, and those who are most willing to work abroad are most willing to work at home. Echo and re-echo! Those who feel that the field is the world are those who feel most acutely that their field is their own hearthstone. The reverse is also true. Show me a man who is aggressive in Boston, and I will show you a man who will be aggressive on the Bosphorus, and under the shadows of the Himalayas, and along the rivers of China; who would put up Mount Holyoke and Wellesley in the south of Africa, and would brave the fevers of the Gold Coast, and carry through the centers of darkness a light such as commerce alone has never diffused—such as only the Bible has shed upon heathendom—a light that diffuses conscientiousness, and therefore, allows property at last to be safely diffused. (Applause.)

If, from a visible throne in the heavens, he whom we dare not name were to send a troop of angels to the center of Africa, and another to the center of Asia, and another to Japan, and another to the isles of the Pacific; and if, by the activity of these visitants, there should be broken open a way for commerce in Japan, a way for missions in China, a way for religious truth in the center of Africa, we should all bow down and adore before such a revelation of the purposes of Providence. But a Power not of man has sent visitants to Japan, and to the isles of the sea, and to the center of Asia and the heart of Africa. Treaties with once rusty hinges, whose turning grated sounds of war, now move as if all their joints were oiled. Bulwarks of ages have fallen down. The interiors of continents, not long ago largely unknown to geography, are open at this hour to missions. These events are just as surely the results of Divine Providence as if they had been brought about by bands of heavenly visitants. It does not become us to exhibit elation because we have treated Providence penuriously, and at last have paid the debts into which we fell by lagging behind

almighty God: We are not to be ashamed of missions; for God evidently is not ashamed of them. (Applause.)

The Artist and the Beggar.

I have read of an artist who wanted to paint a picture of the prodigal son. He searched through the mad-houses, and the poor-houses, and the prisons to represent the prodigal, but he could not find one. One day he was walking down the streets and met a man who he thought would do. He told the poor beggar he would pay him well if he came to his room and sat for the portrait. The beggar agreed, and the day was appointed for him to come. The day came, and a man put in his appearance at the artist's room. "You made an appointment with me," he said, when he was shown into the studio. The artist looked at him. "I never saw you before," he said. "You cannot have an appointment with me." "Yes," he said. "I agreed to meet you to-day at ten o'clock." "You must be mistaken. I must have been some other artist; I was to see a beggar here at this hour." "Well," says the beggar, "I am he." "You?" "Yes." "Why, what have you been doing?" "Well, I thought I would dress myself up a bit before I got painted." "Then," said the artist, "I do not want you; I wanted you as you were; now you are no use to me." That is the way Christ wants every poor sinner—just as he is. It is only the ragged sinners that open God's wardrobe. I remember a boy to whom I gave a pair of boots, and I found him shortly after in his bare feet again. I asked him what he had done with them, and he replied that when he was dressed up it spoiled his business; when he was dressed up no one would give anything. By keeping his feet naked he got as many as five pairs of boots a day. So if you want to come to God don't dress yourself up. It is the naked sinner God wants to save. —*Moodie's Anecdotes, by McClure.*

JAPAN.—President Clark, of the Massachusetts Agricultural College, has been spending a year in Japan, while engaged in establishing there an Agricultural College. He maintained and controlled by the government. In an address delivered a week or two ago at Amherst he spoke very hopefully of the future of Japan. He said that he never saw or heard of a Japanese student in America or Japan accused of immorality. He selected from a thousand young men the students for the college there, and never knew one of them that would willingly offend his teachers. He spoke of the Japanese as well disposed toward Christianity, and, as ready, when convinced of its truth, to make a bold confession. They have great capacity for usefulness in the conversion of the world, and are the men of all others to be missionaries in China. He gave an account of the theological school founded by Joseph Nee Sima, which has upward of sixty students, who are Christian young men studying to be missionaries among their countrymen, a large number of them already preaching every Sunday. After Nee Sima had started his school with the consent of the government, complaint was made that he was teaching the Bible, and the ministers of the government told him he must stop; he might have a theological school, but he must not teach the Bible in the school. So Nee Sima bought a house across the street, and the students go to his private house to study the Bible, and study the science at the school building, their theological school going on just the same as before.

A gentleman discovered an exquisite poetic gem, and in his delight at the discovery invited the delight of two ladies to it. They listened intently while the reader gave voice to the glowing and graceful thoughts of the poet. When the reading was finished the gentleman turned to his companions for a word or look of appreciation. He saw their faces aglow, their lips parted in an intensity of feeling, and their eyes bright with what? Shade of Homer? "Look there!" exclaimed one of the ladies with the utmost eagerness, "that woman (pointing to a lady on the opposite side of the street) has got a polonaise buttoned up in the back! I should think," addressing her companion, "she'd have a good time getting into it when she wanted to dress in a hurry." "I should think so too," returned the other, "but it hangs pretty, don't you think so?"

A teacher of a Sunday school in the interior of New York was impressing upon the scholars a lesson in connection with the death of one of their number. She told them that little Amy was now a saint in heaven; whereupon one of the girls spoke up and said: "She will get plenty of preserves there." Astonished to hear her make such a strange statement, the teacher questioned her to ascertain what could have put the idea in her mind. It was finally traced to the following question and answer in the catechism: "Q. What? A. Answer, Because he makes preserves and keeps them."

A French money-lender, complaining to the late Baron Rothschild that he had lost a "nobility" ten thousand francs who had gone off to Constantinople without leaving any acknowledgment of the debt, the baron said: "Well, write to him and ask him to send you the seventy thousand francs he owes you." "But he only owes me ten," said the money-lender. "Precisely," replied the baron, "and he will write and tell you so, and you will thus get his acknowledgment."

To a real child of God there is no place on earth like the sanctuary of the Lord, where he regularly attends the worship of God, hears his word, sings his praises, joins in his worship, receives his blessing, and enjoys his presence. —*J. Smith.*

Religious Intelligence.

Nineteen members were added to the church at the American chapel in Paris during the first six months of this year, and there is a balance in the treasury of the church.

The Synod of Missouri has added to her lists over one hundred and fifty churches in the last twelve years, and nearly all of these are living and working churches to-day.

There are over three hundred Protestant missionaries in China—English, American and German. There are over fifty female missionaries, superintending girls' schools and teaching the women. Through-out eight provinces of China—a territory larger than all Europe—there is not to-day from all Protestant churches in England or America a single ambassador for Christ.

The Anglican Church Congress has gradually passed into the hands of High Churchmen, and the Evangelical party, which used to control, has had but a small representation in it of late years. It was the intention of Low Churchmen to stay away from it altogether this year; but some of them, including Canons Garbett and Ryle, have decided to attend. Archdeacon Denison, however, persists in his intention to remain away. He thinks that a conflict between the Catholic and Protestant elements inevitable, and that Low Churchmen would do well not to be present and invite it.

The Synod of the Anglican Church in New Zealand has adopted the following: "The Synod of Bishops, Priests and Lay Communicants of the Church of the Province of New Zealand, commonly known as the Church of England, has heard with deep interest of the progress of the Old Catholic movement, and expresses its recognition of the earnest labors of the leaders of that movement to bring about a return to the doctrine, discipline and unity of the primitive church. The synod requests the prime of this church to send a copy of this resolution to the bishop of the Old Catholics and to Dr. Von Dollinger, as an expression of its high-Christian regard."

In some portions of Sweden there has been a powerful revival, which began in efforts to promote temperance. The Baptist and Methodist Churches, as well as the Lutheran, co-operated in the work, and in many instances the pastors of all worked unitedly. There is not yet, however, full liberty in preaching, as was shown recently in the case of a theological student who was taken from his studies, arraigned, and imprisoned for fifty-one days, for preaching against the prohibition of the parish council. Upon his release a large number of people gathered to congratulate him, and he preached to an audience of six hundred in the evening of the day on which his term of imprisonment expired.

One of the most efficient religious organizations in the world is the Religious Tract Society of Great Britain, which held its seventy-fourth anniversary on Friday, May 4, in Exeter Hall, London, the Earl of Shaftesbury presiding. The Rev. Dr. Manning, one of the secretaries, read an abstract of the annual report from which we extract the following statements: There have been issued during the year 454 new publications, of which 122 were tracts. The total circulation from the home depot, including books, tracts, periodicals counted in numbers, cards, and miscellaneous issues, reached 51,955,571, of which 25,014,462 were tracts. The issues from foreign depots may be safely stated at 10,000,000, making a total circulation of nearly 62,000,000, and of very nearly 1,720,000,000 since the formation of the society. The total of receipts, including sales as well as gifts, rose to \$762,000, an increase of \$28,000 upon the income of the previous year. The expenditures were about \$100,000 less than the receipts. The donations of all kinds amounted to \$135,000. The missionary grants amounted to \$184,735, or nearly \$41,000 more than the donations, the difference being obtained from the Trade Department. The distribution of Bibles and Testaments to the scholars of the London board schools was made a year ago, when 50,000 pupils were counted for the prizes. This year 92,000 children have offered themselves for examination. The society's work in France, Belgium and Switzerland received a new impulse in the year, and a considerable increase has resulted in the distribution of French tracts. Notwithstanding the hostility of the government and the priests, the operations in Spain have been continued. The work in Portugal has been reorganized, and is full of promise. A central depot for Germany has been opened at Berlin, and the distribution throughout Germany is large. After many difficulties and delays, the Russian Tract Society has received the authorization of the government, and is working vigorously for the evangelization of that vast empire. Arrangements have been made for an extensive distribution of tracts at the seat of war. The most important part of the society's operations during the past year has been the carrying forward of the Apoptated Paragraph New Testament in various languages. The translations into Tamil, Urdu and Arabic are completed. Versions in Sinhalese and Marathi, also for Burmah and China, and one in Hindi, are in progress. Affiliated societies are at work in Peking, Shanghai, Hong Kong, Amoy, Canton, Hankow and Keeloo, all of them receiving grants from the parent society. Canada, Newfoundland, New Brunswick, Mexico, Brazil and Venezuela have also received considerable grants. Libraries and books and tracts have been sent to donations to Zanzibar, Lagos, Sierra Leone, the Cape Colony, the French Basuto mission in Africa, and to Madagascar. A large audience attended the annual meetings. Addresses were made by the noble churchman, the bishop of Gloucester and Bristol, the Rev. William Wright, and Rev. Dr. Pannell.

Our Young People.

BABY'S GRAVE.

In a quiet English church-yard
Baby sleeps,
While the wind from wood and meadow
Softly creeps
O'er the little mound we made him,
God knows best
With what aching hearts we laid him
Down to rest!

Many summers, many winters
He has slept,
While we lived and loved and suffered,
And he wept,
And all the tears we could number,
All the woe,
Baby, in his tranquil slumber,
Does not know.

From Our Little Friends.

TO OUR PASTOR.

Kind, loving friend, whom God has sent among us,
To lead us from sin's path away;
We take the blessing which our Father gives us;
Proudly we thank him for this gift to-day.

Accept our greeting, dear and honored pastor;
Lamps of thy fold, by thee we have been fed;
We know that keep the precepts of thy Master,
And by thy counsel we will still be led.

May richest blessings crowd thy pathway ever;
Thou son of God, may thy footsteps guide;
And when thou'rt called to cross the rolling river,
May our great God bear thee o'er the tide.

LAFAYETTE, ALA., NOV. 17, 1877. SISTER MAY.

MILLYVILLE, SHANTA CO., CALIF.,
October 25, 1877.

DEAR MR. EDITOR: I am a little boy who wants to write a few lines for the Child's Corner in your good paper—the CHRISTIAN ADVOCATE. It was King Solomon who prayed to God for a wise and understanding heart; it is found in First Kings iii, 7, 9. The word "Parvians" is found in the Acts of the Apostles vi, 5. Now I will ask a question: Where is the word "bonnets" found in the Old Testament? Mr. Editor, your little friends would be tickled if they could see the Chinamen with their long queues. There are so many around town peddling vegetables and other things, and they talk like black birds jabbering to me. I will have to close for my letter will be too long.

Yours respectfully,
EDDIE GIBSON.

HEAVENPORT, CARROLL CO., MISS.,
October 21, 1877.

MR. EDITOR: I am a little girl ten years old, am a reader of your paper, and live in the bounds of the North Mississippi Conference. Our preacher is the Rev. T. J. Newell. His second year is nearly out, and we are very sorry to part with him. Yesterday was the Sabbath, and I went with my papa and grandma to Midway to hear our elder, Mr. Knott. His subject was labor—work. He said it was our duty to work at home in the church, and in our own hearts root out vanity, pride. It was good for lazy people and little children to hear him. I want to ask your little readers a question: Who were commanded to wear a fringe on the hem of their garments, and a ribbon of blue on it, and for what purpose?

Your little friend,
EDNA CONGER.

October 29, 1877.

DEAR MR. EDITOR: My mother takes your good paper, and I am glad that you are kind enough to give the little girls and boys one corner of it. I am going to Sabbath school. Mr. J. H. Parks is our superintendent. We have had some good meetings. A great many joined the church. Rev. E. M. Turner is our pastor, and we like him very much. It was Jesus who passed by and saw a man blind from his birth. You will find it in St. John ix, 1. I will ask a question: Where is the word "found in the Bible?" You will find the longest verse in Esther viii, 1. I am your little friend,
CLARA L. McNEED.

GREENVILLE, ALA., OCTOBER 27, 1877.

DEAR MR. EDITOR: I am a little girl eight years old, and have a brother nine years old. I go to school at the Collegiate Institute at this place. I go to Sunday school, and know my lessons well. Bro. Butt is our superintendent, and Bro. Mangum is our preacher, and we love them ever so much. My papa is a preacher too, but this year is a colporteur of the American Bible Society. I want to ask your little correspondents where "ferryboat" is spoken of in the Bible? They will find it in the Old Testament.

Your little friend,
LUCY JONES.

The Great Aquarium.

The four sides of the long room are lined with tanks, through which a stream of water is constantly running, some containing salt-water fish, the others fresh-water.

Then there are many wonderful specimens from hot countries, such as horned toads, alligators, hippopotamuses—those wonderful glass snakes—thus called because below a certain round spot on their bodies they are brittle like glass, so that a blow with a whip would break them into many pieces, killing them instantly; Japanese turtles, with a growth of sea weed upon its back an inch and a half long, which is as fine as the most delicate spin silk, and seemed to make the poor fellow tremendously uncomfortable; and many

others which I will mention hereafter. The seals are very graceful and pretty; but not being those which are valuable for their fur, and caught near the coast of Massachusetts, are only interesting for their sagacity. A few minutes before the clock struck three the dinner bell sounded. Who do you think rang it? Why, the seal.

It was not one with a tongue and handle, but one made on purpose for him to strike with his fin. It was to let the people know the fish were going to be fed. And there was not a fish there but understood what it meant. But before the dinner of ent-up fish, which was so offensive to the noses of the spectators, was given them, they had to earn it by answering questions.

"Johnny," said he, "have you taken your bath this morning?" "The seal shook his head." "Then, sir, do it at once." Instantly it floundered into the water, swam around once, and came out.

"Johnny," said the keeper, "make your prettiest bow." This was the funniest thing you ever saw; who ever heard of a seal making a bow? And I guess no one ever saw one before. It was the most awkward shuffle, and yet for seal manners was quite wonderful.

We left these little seals eating their dinner, and went to pay a visit to the great sea lion, who is a magnificent fellow, quite six feet in length, with a head much resembling a dog's, only he has no ears. This defect, we were told, is the case with all amphibious animals, and we noticed it to be so with the baby hippopotamus and seals, ears being substituted either by little holes, or a small lump under the skin. His eyes are very large, protruding from his head, although very ferocious, have a look of intelligence and wonder in them. He gave us every opportunity to see his teeth, which are regular, sharp and pointed, and jet black, with the exception of two eye-teeth, which are white.

One thing struck me as rather curious; and that was that large fish feed upon smaller ones, and so down until the tiniest make a meal of the minuscule in the water. Is it not wonderful how God has provided food for these dumb creatures? And who could doubt his power and glory when they see this?

Beside this great sea lion, whose looks make people quite satisfied his house is well guarded, are the thickest fish you ever saw. They are the thirty thousand salmon that will some day provide our tables with delicious food. These have been raised in troughs, and in the spring will be placed in the North river, where they will swim out to sea. In three years many of them will weigh twenty-five pounds, and be old enough to kill. This would afford more interest to country boys and girls, especially if they are fortunate enough to own a fish pond or a sawing where they could make one. There are three long troughs used for bathing the fish; these are divided in the center by a frame covered with woolen cloth, which filters the water before it passes over the eggs, and a stream of fresh water is constantly running through them, which passes out through a waste-pipe. These troughs are lined with three wire cloth, coated with tar, which prevents it from rusting, and the wood-work is protected in the same manner, in order to keep away all vegetable growth which would be injurious to the young fish.

In the next trough are those six weeks-old, who can feed themselves, and will be placed in the river in the spring.

It is wonderful what instinct these little creatures have; they swim out into the ocean, as I have already told you, when placed in fresh water, and remain away through the winter, but always return in the spring to the starting-point. I could hardly tear myself away, so interesting was it to watch the movements of these curious little beings. The keeper of the baby hippopotamus, who conducted us through the building, explaining everything, was evidently gratified at the interest we manifested, and could not find enough to amuse us; finally a happy thought darted through his cerebrum, and he joyfully exclaimed: "Com wiz me, I show you twiz."

Sure enough there were two tiny trout fastened together, just like the Siamese twins; we were told they would die, and that every day they were growing weaker.

We were then shown many species of marine nature, such as coral, starfish, which we watched with peculiar interest, because it had no head or eyes, and takes its food directly into its stomach; a tiny sea horse, oysters, crabs, many huge lobsters, lizards of several species, alligators, and, last of all, snails. Our informant called our attention to many curious things it would have been impossible to have noticed without his assistance. One was a speck upon the glass of one tank so tiny it could not be seen without the aid of a microscope, and upon looking through we could count fifty white eggs in a line wet, which some day will be many snails.

There is something else I must not forget to mention, and that is the flying foxes. These belong to the bat family, are nearly the size of a kitten, and are covered with jet soft brown fur, their wings being jet black, and of such extreme tenderness that they are susceptible to the least motion of the air. This is the gentlest motion of the air, and because underneath this delicate skin are many nerves which can feel the approach of an object a foot distant. We watched these two little fellows wrap themselves in their wings so that their bodies were quite invisible, and then again saw them unfold their overcoats when any one approached. But their eyes were so weak that a curtain was kept over in their cage, for bats can only see in the night-time. We shut them in their house and came away. —*Intelligencer.*

God has friends in places where we should not think of looking for them. Though scattered widely, he sends them his promises, and on his seal is written: "The Lord knoweth who are his."

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DEATH OF BISHOP MARVIN.

We were shocked and grieved beyond measure by the following dispatch from Rev. J. W. Lewis, presiding elder of the St. Louis district, dated St. Louis 8.30 A. M., November 26, and received by us an hour or two later: "Bishop Marvin has just died with pleuro-pneumonia."

A great sorrow has indeed fallen upon the church, and a loss that overwhelms us with its magnitude. One of the foremost standard bearers in our Israel has been stricken down in his meridian strength, and in the midst of a career of usefulness and labor that has few parallels in our history. Bishop Marvin was more than admired and revered—he was loved most deeply by the many thousands who knew him personally, and who heard the message of Heaven from his lips. His social intercourse and his public ministry bound the people to him with an affection that was not less strong nor less tender than that of kindred ties. Every one will feel not only that the church has lost a great preacher and leader, and the world one of its noblest spirits, but that a dear friend is dead.

Devotion to Christ was the principle that governed him, and there seemed to be no flaw in the completeness of his consecration. He was absorbed in the one business of saving souls, and in advancing the Redeemer's kingdom. Intellectually he was a giant; but an all-pervading spirituality asserted supremacy over every other aspect of his character. It was as the man of God that he impressed himself upon those who came in contact with him. The spirit which breathes in his recent letters was that which was manifest in his entire ministry. His was a consuming zeal, that knew no abatement. He loved work, and believed that much work was good. He once told us, when reference was made to his incessant travel and constant preaching, that this abundant labor agreed with him, and that he was not sure that men were often hurt with over-work.

Bishop Marvin was self-educated. We believe he was almost without education when he entered the ministry; but he improved his time, and grew to be, if not an accurate scholar, a thinker and divine of wide and varied information. He was at home on almost every topic of philosophy, science, metaphysics, and most thorough and exhaustive in theology. He was a clear and independent thinker, delighting in speculative and metaphysical subjects, and keen and comprehensive in polemical discussion. The writings which he has left, so far as we can remember, are: a volume of lectures on Catholicism, *Life of Caples*, a small treatise on the work of Christ, a volume of sermons, and the letters written during his recent tour around the world, which are now in press.

Bishop Marvin made a good Bishop. In the chair of the Conference he presided well, and in the cabinet he was affable, patient, impartial and firm. There was no mistake made in calling him to the position of a general superintendent. He was possessed of a high order of administrative talent, wise in counsel and apt in affairs.

Preaching, however, was his loved

employ, and it was in the pulpit that he stood without a superior. Preaching, with him, was ever a privilege and a delight, rather than a duty reluctantly performed. And he preached a great deal. In his travels and visitations in the discharge of his episcopal duties, he preached almost daily. He had a message from God, and it was his joy to tell it. His sermons seemed to gush spontaneously from a full mind, and from a heart always overflowing with loving anxiety for the salvation of souls. It was as natural and as necessary for him to preach as for a bird to sing. His sermons were usually on the greater topics of the gospel. They were both topical and expository—a blending of the two—in which the topic was drawn from the text, and in which the text was thoroughly analyzed. They were satisfying to the understanding, quickening the spiritual life, and feeding the soul. Logic, imagination and pathos were most happily blended. He had a remarkable power of amplification, his vocabulary was rich and full, and the right word was sure to come. His preparations for the pulpit were altogether mental. He never used a pen even to write down the text, or to make an outline of the sermon. He had so trained himself, that he could analyze and thoroughly study a subject without the aid of the pen. It is fortunate that he gave a volume of sermons to the press some time before his death, as otherwise they could never have been secured for the edification of the church. He had wonderful variety, and a great many sermons, but it was his habit, when traveling in new fields, and with constantly fresh congregations, to repeat some of his best sermons many times. He once informed us that during a four years' pastorate in a St. Louis church he never used a text that in his life he had ever preached on before.

If we were capable of giving a just and worthy estimate of Bishop Marvin at all, we cannot do it in this brief and hastily-written article. We regarded him as almost the greatest of preachers, as a Bishop who was worthy of a place on the episcopal bench among the illustrious names of the dead and the living, and as one of the purest and holiest men we have ever known. His was a successful life after the highest standard of success, and we doubt not his end was peace. The whole church will join us in the prayer that God may graciously support the bereaved family.

The following we believe to be a correct outline of the Bishop's history: Enoch Mather Marvin was born in Warren county, Mo., June 12, 1823. He joined the church in August, 1839, and in 1841, when only nineteen years of age, he entered the ministry and was received on trial in the Missouri Annual Conference. For several years before the war he filled the most important stations in the city of St. Louis. During the war he spent much of his time as a missionary in the Confederate army west of the Mississippi, and at the time he was elected Bishop, though remaining a member of the St. Louis Conference, he was serving the Marshal station in Texas. He was elected Bishop by the General Conference which met at New Orleans in April, 1869.

The Forgiveness of Sins.

David uses a striking illustration in describing the forgiving mercy of God when he says: "As far as the east is from the west, so far hath he removed our transgressions from us." The east is farther from the west than the north is from the south. No more complete expression of the idea of sin pardoned is conceivable than this. Transgressions, as to their guilt and consequences, were so taken away that there was deliverance from the burden of condemnation. In Isaiah we read of sins being blotted out: "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins." As in an account book the charge is erased, so when God forgives sin the debt is canceled. It no longer appears against the reconciled soul. It is comforting to have the assurance that God "will not remember thy sins." Again, our transgressions are likened unto clouds which God in his pardoning mercy is represented as blotting out, even as the wind disperses the natural clouds, and leaves the sky clear and serene. "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins." Here we have pictured the darkness and peril of great sins, the vapors of iniquity less glaring, and the brightness, tranquillity and peace which follow pardon. The sense of the prophet is well interpreted by Paul: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

The grounds of pardon and the conditions are stated with greater clearness in the New Testament, but

the Old Testament believers were not strangers to the privilege and the experience of it. Their sacrificial economy taught them that without shedding of blood there is no remission, and they knew as well as we do that there must be the confession of a broken and contrite heart. The blessing and the assurance of it shine out in all their glory in the words of David and Isaiah. But in the New Testament the atonement comes more prominently to view as a distinct statement. "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins." Christ's blood is the ground. But for his death there could be no pardon for sinners, and his sacrifice is made available to the individual sinner by faith. "Justification by faith only" means that faith in Christ's death as an atonement for sin is the necessary and sole condition of forgiveness. The gist of the gospel scheme is in this: "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." The gospel of forgiveness is pretty thoroughly embraced and stated in the above quotation from the third of Romans. The penitent seeker will do well to study it, and on his knees, with it before him, to pray for the light of the Holy Spirit to enable him to savingly apprehend the meaning.

There can be no real religious comfort until clearly persuaded that God has forgiven our sins. Hence assurance follows the right exercise of faith. If justified by faith we have peace with God. We know from Scripture that this assurance is given to the soul by the Holy Spirit. The pardoned sinner may have the peace, may be aware that his burden is gone, and yet may not be conscious that the assurance comes from the witness of the Spirit. But if there be genuine assurance, such as delivers from tormenting fear and distressing doubt, and enables the soul to realize a state of reconciliation; it is the work and witness of the Spirit. Seekers, not evangelically instructed in the doctrine of assurance, may have it, while they may not be clear as to any statement of its nature and source. We think we have met with a few cases of this kind. At the same time we should be careful not to make our confidence a matter of mere inference derived from a roundabout analysis of our mental processes, or from the questionable logic that because we have believed, therefore we are forgiven. It is true forgiveness follows the right exercise of faith, but how can we be sure of a right faith until the assurance of pardon is received? Pardon comes by faith, but the witness comes with pardon. The promise is explicit: "Believe on the Lord Jesus Christ, and thou shalt be saved." It is, however, a present salvation that is meant, at least in part, and if there is no conscious salvation, no deliverance, no change, of course we have not rightly believed.

Methods by which people endeavor to persuade themselves that their sins are blotted out are to be distrusted. He who has the witness of the Spirit, the inward and direct testimony, needs no indirect process of induction or logic by which to reach the knowledge of pardon. He has the witness in himself. "The Spirit itself beareth witness with our spirit that we are the children of God." Our privileges are certainly not inferior to those enjoyed by the Old Testament saints. We may, with them, declare: "As far as the east is from the west, so far hath he removed our transgressions from us." Our spiritual sky should be at least as clear as that under which Isaiah rejoiced. If the thick cloud, and the cloud, were swept from his drama, is it needful or safe that our horizon be darkened by doubt, or even flecked by any sense of condemnation?

The doctrine of assurance is among the first principles of religious experience. But there is need for carefulness and thoroughness at the entrance of the religious life. In our observation we find many in the churches who seem to have had no clear assurance of pardon. In many instances they are young people, and in others persons advanced in life, who are in the bondage state rather than in that of adoption. They are trying to lead exemplary lives, but they are without vital faith and without comfort. Have they placed this question of forgiveness distinctly before their minds? Have they felt the need of pardon, and have they earnestly sought it? They may hope that all is right between them and their God. It is a conjecture, however, at best. They

do not know that their sins are forgiven.

Then there are some who have lost the witness they once had. They may not have fallen into grievous outbreaching sins, but there is some "secret thing." The Spirit has been grieved by sins of temper, of desire, by worldliness and neglect of duty. They may continue their outward habits of church-going, of public worship, and cherish the best of purposes. The joy of salvation will be restored, they think. But it is a dangerous state in which to live, and one without comfort or usefulness. The way to former assurance is by the old path of repentance and faith. This remission must be with the shedding of blood, and the pardon lost must be regained by the sacrifices of a broken spirit, and through faith in the Lamb of God. Restoring mercy is illustrated and promised in the divine word. "I will heal thy backslidings" was written that none might despair; and one who stammered fearfully was moved to leave this testimony on record: "He restoreth my soul."

Why Not?

The following printed slip is sent us from the Nashville *Christian Advocate*. It is signed by J. B. Price, Corinth, Miss.:

Over one hundred thousand laboring men on railroads are prevented from bearing the gospel preached by Sunday labor. O what a curse to our nation! Should it continue to go on without a reformation? If so, we may look for calamities even more than the awful strike that has just passed over. Another view of the case we are called upon, which is right—that is, to raise means to assist in sending missionaries to different heathen lands—and at the same time without a change being made, what else are we doing but manufacturing heathen here in our own Christian nation by the thousand? And then, again, look at the great demoralizing influence it has throughout the whole land, causing thousands of young men and boys to congregate at the different depots on Sabbath mornings, and pass the day in revelry, instead of being at church and Sabbath school. And now, taking the whole subject and analyzing it as it should be, and taking the voice of the people throughout the whole land—I speak for all—it is one voice: Stop that evil by legislation. But if it cannot be stopped by the government of the States, would it not be advisable for the different Christian papers to recommend a convention of the presidents and stockholders of railroads, to meet at a certain point to inaugurate a plan for their employees to have a chance to hear the gospel preached? O think of their numbers, and their families, who are entirely prevented from religious privileges on that account! Cannot a missionary spirit be aroused in the minds of the editors of Christian papers, and thereby accomplish a work whereby thousands of souls may be saved?

We heartily wish that all railroad trains might be suspended on Sunday, that all steamboats might be stopped and tied up when Sunday comes, that no mails be carried on Sunday, no postoffices opened, and no telegraph messages sent. And thus in reference to many other ways of desecrating the day of rest. There is one thing that Christian people can do, and that is to quit traveling on Sunday themselves, quit going to the postoffice on that day, and in many other ways give a clear testimony against this prevailing evil. Professors of religion are not careful enough in their observance of the Sabbath; and instead of influencing public opinion, they have yielded to it, and have become perverted by it. Mammon, idleness, and relaxed convictions as to the obligations of the Sabbath, are in the way of reform. In theory and in principle our government cannot meddle with questions of religion and conscience; but it can protect all classes in the enjoyment of their religion, and it can legislate for the material, social and political welfare. In order to legislative action, or to measures taken by corporations, there must be a sound public opinion on the subject of Sunday labor. The present state of things is probably in accord with the sentiment of a majority of the people. This sentiment must be changed before much can be done to do away with Sunday travel and traffic.

A Suggestion.

One of our most efficient pastors and agents—efficient pastor and agent always coincide—says:

You will find enclosed a marriage notice, which please insert in the *Advocate*. I make it a point, after marrying a couple, to suggest the propriety of subscribing to the *Advocate*, and generally succeed, particularly if one or both parties are members of the church. I think if all our preachers would do this, many more subscribers would be obtained. You know this is a happy moment to strike, when all the world looks bright. Suppose you suggest this course through the *Advocate*.

I remit the amount (\$2) to Bro. Harp, which please hand him, and oblige.

We have more than once suggested this course, but we fear not many have acted on it. In connection with marriage notices we sometimes have

this very cool request: "Send copy of paper containing notice to the parties, as they are not subscribers." A notice is worth a year's subscription if it is worth anything; but \$2 for the paper, and a marriage notice free, is certainly cheap enough. Especially if one or both of the parties to the marriage be Methodist, it is to us a thing almost incredible that a subscription should be refused. Whatever may be their notions about asking the insertion of a notice, they need a religious paper, and ought not to think of beginning family life without one.

We gather from the note of our correspondent that the pastor, who wisely studies the welfare of his people, and has the interest of the *Advocate* at heart, can do much toward extending our circulation. Besides, where a religious paper is read people will be more alive to the welfare of their pastor; and the young people, who have been accustomed to the visits of the *Advocate*, will know, better than others, what is due to him who solemnizes the rite. A weekly religious paper is one of the best of auguries to the newly-established household; and is no inconsiderable assurance of conjugal happiness. Certainly no Methodist family can be considered well organized and appointed without a *CHRISTIAN ADVOCATE*. It is, next to the Bible and the pastor, a family necessity.

Work for the General Conference.

MR. EDITOR: We should be glad to have our next General Conference instruct the Committee on Resolutions to bring in a report recommending that the last clause of paragraph 6 of section 5 of the ninth chapter of the Discipline, on page 163, be rescinded and omitted from the Book of Discipline. The clause we would have rescinded and omitted reads: "But in no case shall they (the Annual Conference) allow any preacher to have a claim on the church he has served as of debt after his pastoral connection has ceased."

We believe this clause is wrong in principle and hurtful in practice. It is a sort of "bankrupt law," or at least a "statute of limitation," which cancels obligations, and bars collection of debts by mere lapse of time. We all know that bankrupt laws and statutes of limitation are to too many prolific sources of temptation to dishonesty; that too many blend legal with moral obligation; that if the legal obligation has been met, that the moral obligation has been met as well. There is a danger that stewards and church members will be tempted, by this clause of the Discipline on ministerial support, to believe that the cessation of the pastoral connection by lapse of time operates a moral as well as a legal cancellation of the debt due the pastor.

We suppose the General Conference has as much right to legislate in regard to the financial obligations of the pastors as they have in relations of the financial obligations of the membership. If so, then the General Conference might amend, and extend the application of the rule so as to make it read: "Nor shall the Annual Conference allow any member of our church, within the bounds of any circuit, station or district, to have any claim as of debt against the pastor after his pastoral connection shall have ceased, for house-rent, servant-hire, supplies or moneys loaned." It is a poor rule that will not work both ways, and operate equal justice to both parties. Shall the General Conference formally release the people from the obligation to pay the pastor that which the Holy Ghost calls "his hire," and yet hold the pastor bound to pay the debts he may owe to the laity within the bounds of his charge? Is this not a most invidious distinction, and an unjust discrimination against the pastor?

The official board—the representatives of the people—agree (taking into account the expenses of living, and the circumstances of the pastor's family) that such a sum is essential to their support; this sum, be it promised, being seldom or never in excess of a plain and comfortable living. The pastor, for the second part of said agreement, accepts the amount as sufficient for his support, and goes promptly and diligently forward to discharge his duty. He arranges his expenses upon the basis of the agreed sum. But at the end of the year, he receives only one-third, one-half or two-thirds of this stipulated amount. He is in debt, suppose, to one or more members of the church, and if he does not pay them is legally liable, and if he refuses to pay, and pleads that the lapse of time—the end of the pastoral year—has released him, he can be expelled from the church and from the ministry for violating one of the General Rules—"going in debt without a probability of paying;" or for dishonestly refusing to pay his debts. Is this not partial and unjust?

The cause (as we think) of this injustice and harsh discrimination,

making flesh of one and fish of another, has arisen from the wrong view which the church has taken of the minister and his support. The scriptural view is that he is a "laborer," and the money paid him for his support is a "hire," variously called in modern speech "salary," "living," "support," etc. But the view which some of the churches take of the preacher is that he is an object of charity—not a laborer to be fairly paid—and that the money paid him is not, in fact, paid as a debt, but is a gift, a donation. The General Conference (perhaps without intending to do so) has to no small extent indorsed this unscriptural conception of the "laborer" and his "hire."

Blind, lame and decrepit men, and poor, benighted heathen, are proper objects of charity, and all gifts to them are donations, not debts, beyond debts of love. We submit that it is an injustice, and an unkind and needless humiliation to regard an efficient and faithful pastor as an object of charity, or the money paid to him as a mere charitable donation. If the church accepts a pastor, she accepts the obligation to furnish him a plain, comfortable living.

By asking the General Conference to rescind and omit from the chapter on ministerial support, on the one hundred and sixty-third page of the Discipline, this obnoxious clause, we do not expect or desire to create a legal obligation, or to collect deficiencies by law; but we expect the General Conference and the whole church to escape the odium of appearing to indorse the cancellation of a financial obligation by mere lapse of time, by a statute of limitation.

J. B. WALKER.
NEW ORLEANS, LA., November 19, 1877.

Dr. A. T. Bledsoe.

We regret deeply, Dr. Bledsoe, affliction. We pray that his life may be spared for many years, and that he may be speedily restored to health. The *Baltimore Episcopal Methodist* of November 24 says:

We regret to see from the *Alexandria Gazette* that the Rev. Dr. Bledsoe has been stricken with paralysis, and is now lying ill at his residence in that city. The *Baltimore Statesman* states that upon the announcement of this intelligence on Friday, the sixteenth, to the Virginia Conference, then in session, prayers were offered for his restoration to health. The whole church will, we are sure, join in the supplication to God for his recovery.

Since writing the above we have received the following from Bro. Boyle:

ALEXANDRIA, VA., Nov. 12, 1877.
Dear Dr. Cox: Dr. Bledsoe has been stricken with paralysis. I do not think the brain is affected, as his utterance is unimpaired. He desires to recover sufficiently to finish his *Cosmos*, and then is ready to die. Of late he has been much exercised in religion, and one of the first things he said to me was: "Thank God, before the stroke I had the victory over sin." Prayer has been offered by the Virginia Conference and by our church for his recovery. Let the churches in Baltimore pray that the Lord may raise him up again to finish his work. Yours truly,
W. K. BOYLE.

THE ALABAMA CONFERENCE.
Mr. Editor: Please announce that the members of this Conference and visiting brethren, on reaching Montgomery, will call at the Court Street Methodist church, from which place they will be directed to their homes during the session, to commence on the twelfth of December next. The committees of examination and their classes are earnestly requested to be present, at the latest, on Tuesday morning at eight o'clock, in order that the committees may be through their work by the opening of the Conference on Wednesday morning.
A. S. ANDREWS.
MONTGOMERY, ALA., Nov. 15, 1877.

MOVEMENTS OF THE EVANGELISTS.—The series of meetings conducted by Maj. Whittle and Mr. McGraham in Ireland, VT., closed November 1. At the final meeting on Thursday evening, the large Congregational church was completely packed, the audience numbering nearly two thousand. The work assumes great proportions, and seems but just begun. The pastors are to continue active services. Twenty-one persons were to be received into the Congregational church, November 4, by confession; among them several prominent merchants and professional men. Mr. Moody closed his labors at Burlington November 1. The labors of the evangelist have been attended with most blessed results; the whole city is moved as never before, and many hundreds are among the inquirers or converts. The work is spreading into surrounding towns. On Tuesday, October 30, Maj. Whittle aided the pastors of Castleton to inaugurate a series of meetings, which promise good results.

Mr. D. L. Moody commences his labors in Providence, R. I., December 2, and will continue them three weeks. The precise date on which Messrs. Moody and Sankey will visit Hartford, Conn., has not been decided upon, but it will probably be about the first week in January. *New York Observer*.

Tolerance comes with age. I see no fault committed that I myself could not have committed at some time or other.—*Astoria*.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST-EPISCOPAL CHURCH SOUTH

NO. 49.

GARLAND BUTLER.—By the Rev. J. E. Bradley, November 8, 1877, Mr. G. C. Garland and Miss Mary Butler, all of Webster parish, La.

WATKINS McWEVER.—By the Rev. J. E. Bradley, November 12, 1877, Mr. J. C. Watkins, of Natchitoches parish, and Miss E. T. McWever, of Webster parish.

The Christian Advocate.

THURSDAY, DECEMBER 6, 1877.

THE STARS' CROWN.

There is a crown that shines in place,
And shines in the world below,
Who meets the Savior face to face,
Who would be like him who wears a star's crown—
To find, in all that countless host,
Who meet before the eternal throne,
Who once like us were sinners lost,
Not one to say you led him home—
The Son, to do his Father's will,
Could lay his own bright crown aside,
The law's stern mandate to fulfill,
Poured out his blood for us and died.
So all who know his wondrous love,
While here below, all fully do,
Ah, no, for then, in heaven above,
We too must wear a star's crown.
Oh, may I never of me be said,
Second, that swayed by grace divine,
Has called for blessings on my head,
Or flung its destiny with mine.
"Why Do I Live?"
Rather Hard.

MR. EDITOR: In the ADVOCATE of November 1 appears an article under the caption of "Preachers' Pay." taken, it seems, from the *Southern Christian Advocate*, and signed H. From the fact that you have extracted it I presume you endorse the sentiment of the writer. He is disposed to find fault largely, and to charge the whole distress to which life and many others of the Christian ministry suffer to the members of the churches *en masse*. I am inclined to the opinion that there is great injustice done, at least to many members of the church. There is no circuit or station, however poor, but what pays something. There are generous, noble-hearted, Christian-spirited, and conscientious brethren in all, who pay what they can. And there are poor men and unscrupulous men in all, who never pay anything; and all the persuasions and efforts of industrious stewards cannot get a dime out of that class of men. The board of stewards, about the first Quarterly Conference, assemble and assesses to each church on the work its quota to make up the support of the preacher. The preacher comes around after awhile and informs the different churches of the amount of their assessment. What is to be done? The amount cannot be raised, for the reason that there are in every church some of the no-pay class, and in too many they are in the majority—that kind of men who say that the preacher is no better than they, and is under as much obligation to plow, hoe, and split rails for a living as they; and from such you can get nothing. Such articles as that of H. are calculated to hurt the feelings of the more generous and noble-hearted of the church, and can do no possible good, but may result in injury. Such articles are only read by that class of men who pay. The man who is too miserly or too poor to pay the preacher is too miserly or too poor to take the ADVOCATE, and consequently the reprimand does not reach him, but falls before the eye of him who has done all that he can for the preacher, and feels that the article is rather hard on him. Why did H. not settle somewhere else than in the immediate vicinity of the worthless negro? Because the Bishop sent him there? Then why does he not try to work himself into the spirit of Paul? "I have learned, in whatsoever state I am, therein to be content."—Philippians iv. 11. That would be a good lesson for many of us not only to learn, but to practice.

The fact is, Mr. Editor, that preachers are men, and all men, especially in this southern portion of our country, are under distress. Money they cannot get, owing to Wall street management; and the great failure of crops, as a general thing, has brought the masses into a state of indigence almost unprecedented, and the preachers must bear their portion of the general indigence or quit preaching. To have such articles as that of H. thrust into our faces is rather grievous, and hard to be borne. If the stewards do not discharge their duty, complain of them before the proper authority. If, however, they have faithfully discharged their duties, then be silent.

There is another article from the brother at Moss Point, in the same number of the ADVOCATE, that is, in my opinion, quite out of place. I allude to the letter headed "Pounding, Etc." Bro. Smith is on the opposite extreme, and takes occasion, through the ADVOCATE, to tell his brethren what a great people he has fallen among. Hear him: "Ah, that tale! Just think of it, Mr. Editor! (and everybody else.) One hundred and fifty yards of splendid calico, suits for the little children, of various sizes, flour, hams, sugar, coffee, salt, rice; in fact everything nice that could be thought of almost, from a barrel of fine flour to a roll of candy, from broadcloth to brown domestic, and all amounting in value to \$125—presented to the pastor and family!" Now why all this parade before the public? I do not know, unless it is to say: "I wish you would do so again!" But the effect

of such stuff—is it not calculated to create envy on the part of some preachers, or cause them to covet such appointments (true, the apostle tells us to "covet earnestly the best gifts," but I do not think he alludes to such appointments,) or to cause them to ask: "Why does not the Bishop send me there?" Then perhaps such surprises (if that is the true word) on the part of some persons are made perhaps more from a desire of display, and to be gazetted, than through a sense of duty to God and the ministry! This is foreign from the teaching of Jesus: "Let not thy left hand know what thy right hand doeth." Mr. Editor, I do not think such stuff compatible with that humility taught by Jesus and the apostles. I regard it as wrong, essentially wrong, to say the least of it, and hope brethren will desist from such publications and learn the result. Yours, as ever,

E. N. STEWART.

To the Readers of the Advocate.

As little children are very dear to us, we will first address them. To you how slowly revolves the wheel of time! What an age from one visit of Santa Claus to another! Yes, children, in one month he will pay you another visit. Perhaps some of you will not be recollected in his rounds. Let those who receive be willing to divide with others. Recollect that you can be Santa Claus, as well as mamma and papa. Look around you, and see if you cannot hear of a destitute family. Deny yourselves a doll, a top, a knife, or something, that you may cause some little one to spend a happy Christmas. We have watched some of the little readers of the ADVOCATE. How anxiously would they wait for mamma and papa to finish the paper, that they might take a peep at the Child's Corner, and see what other little boys and girls were doing—what queries were to be answered. Now, my little readers, as you have ere this learned that Jesus was once a little child, of like passions with you, do you trust him as your Savior? Do you go to him with your little trials, and ask him for guidance? Can you truthfully exclaim: "Jesus is helping me onward?" Have you been punctual in your attendance at Sabbath school? Have you had perfect lessons? Have you been obedient to your parents, kind and loving to brothers and sisters? If you have been derelict in any duties during this year,

"Be sorry in your little prayer,
And ask to be forgiven."

Thus, in a contrite, humble spirit, ever go to him, and he will not only help you onward, but "he will welcome you there."

We will now leave the little readers to meditate on what has been said, and have a few words with older ones. As we advance in life how forcibly are we impressed with the fleetness of time! To the child the wheel of time moves slowly; but to us how rapidly it revolves! A few months ago all nature was clothed in a vernal robe—now she has donned the many-tinted and more somber-tinged vestiture.

The howling of the wind through the leafless branches of the huge oaks, the many-tinted hues of the surrounding forest, the merry shouts of the harvesters as they bring in the fruits of their year's labors—all proclaim the departure of the present year. We are led by the falling leaves to think of the period when time shall be no more with us. How are we spending the present moments? Are we stamping improvement on the wings of time? or are we drifting carelessly along the stream of life, heedless not the warning voice: "Work while it is day?" Doubtless we have all had our trials. How have we come out of our afflictions? Have they been as the reddeners to our souls? As we closed the coffin on the form of some loved one, have we been consoled by the voice of our God: "I love thee, I love thee; pass under the rod?"

How many widows' hearts have we eased to sing with joy? How many orphans' tears have we dried? How many souls have we turned to Christ? What have we done for the propagation of the gospel? What of the night, watchman? Is it well with all the readers of the ADVOCATE? What if we were summoned to the bar of God ere the close of the present year? Would we receive the welcome shout: "Well done, thou good and faithful servant?"

ALABAMA JURY, NOV. 21, 1877.

Happiness—Present and Future.

Had man maintained his original holiness he would have been all the time in a happy condition, or in a quiescent state of mind. His happiness, however, would have been more of a negative than of a positive or demonstrative character—at least it would not have been pro-

gressive; consequently, if sin had not entered into the world there would not have been such extremes of happiness and exalted degrees of joy and gladness as the people of God sometimes enjoy. When we take into consideration that God cannot be known in heaven or earth only by manifestations—that he is not prodigal in his gifts, and makes no manifestation of himself but what is absolutely necessary—it follows that his power to redeem, to forgive sins, and qualify fallen man for heaven and happiness, could never have been made manifest if sin had not entered into the world; and no one will dispute the fact that the more we know of God the greater will be our capacity for happiness here and hereafter; and who will deny that man does not know more about God, and more fully apprehend his attributes, than it was possible for Adam to have done before his fall?

Christ himself favors the doctrine that the happiness of man is increased by the introduction of sin. And this will appear clear when we consider that a sense of our obligation to God for favors granted, and a proportionate love to him, is calculated to increase our happiness. Adam was under a great obligation to God for being created in his image; but when by sin he lost that image he was placed under a still stronger obligation by the promise of a Savior, by whom he could be created anew. This view of the subject is beautifully illustrated by the parable that Christ uttered when he "sat at meat in the Pharisee's house," of the creditor that forgave one debtor that owed him five hundred pence, and another that owed him fifty pence; and also what he said of the woman whom the Pharisee pronounced a sinner: "Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little." Dr. Clark says that "for she loved much," it should be rephrased: "Therefore she loved much." This rephrasing would place love where it should be—as the effect of being pardoned, and not the cause.

Again, who at the festive board of a forgiving earthly father was the most happy—the dutiful, or the reprobate prodigal son?

In vindicating the doctrine that man, in consequence of the fall of Adam, will in heaven know more of God, love more, and consequently be more happy, I would not be understood as favoring the doctrine that he will rejoice that man did fall, or thank God that the fall was the result of an inexorable decree.

W. SHILLMAN.

ENTERPRISE, MISS., 1877.

White River Conference.

The White River Conference was held in Augusta, Ark., November 14-19, Bishop Kavanaugh presiding. The attendance of clerical members was quite good, and very generally the brethren were in fine health, and full of courage and hope for the future, and of gratitude for past blessings. One death only had occurred during the year—the venerable pioneer, Rev. B. Lee, entered upon his great reward last spring, and most tenderly is his memory cherished by his co-laborers.

Delegates to the General Conference.—Clerical—John M. Steel and John H. Dye. Reserves—George A. Dannelly and Josephus Anderson. Lay—O. T. Hunt and W. W. Garland. Reserves—J. M. Hanks and H. V. Crozier.

APPOINTMENTS.

Scary District.—G. A. Dannelly, P. E. Scary station, J. H. Dye, and chaplain to Scary District High School; Scary circuit, Z. T. Bennett; El Paso, M. B. Pearson; Mineral, B. Harris; Bayou Metee, L. D. Webb; Beebe, J. M. Talkington; Judsonia, Nicholas E. Skinner; Grand Glazco, Thos. Vincent; Jacksonport station, J. M. Clark; Jacksonport circuit, C. B. Hunt; Newport station, James P. Jernigan; Pleasant Shade and Richwood mission, to be supplied; Augusta station, to be supplied; Big Creek, B. D. Evans; Green Brier, M. B. Umsted.

Batesville District.—B. F. Hall, P. E. Batesville station, John W. Roswell; Batesville circuit, S. L. Coleman; Smithville and Pougham station, H. T. Gregory; Smithville circuit, William H. Phillips; Pougham station, B. G. Shaw; Pougham circuit, J. F. Armstrong; Walnut Hill, Charles L. Freeman; Walnut and Evening Shade station, E. A. Garrison; Philadelphia, L. G. Rogers; Melbourne, J. C. Carter; Evening Shade, J. R. Steel; Salem, A. P. Safford; Burton's River mission, Samuel Rayless; Bethesda, J. J. Alexander; Walnut Ridge, Isaac T. Morris; Cornum, to be supplied; Batesville District High School, H. A. Wilson.

Helena District.—W. R. Foster, P. E. Helena station, Josephus Anderson; Helena circuit, A. A. Craig; Forrest City station, R. G. Brittain; Forrest City circuit, T. J. Settle; Prairie, Frank Ritter; DeVew, N. B. Eyer; Augusta circuit, George M. Hill; Brinkley, T. H. Howard; Clarendon, M. J. Bensley; Valley Grove, T. J. Brickell; Marvel, W. A. Lindsey; Laconia, Z. W. Lightsey.

Jonesboro District.—E. M. Baker,

P. E. Jonesboro circuit, to be supplied; Shreve, William M. Warren; Harrison, A. B. Woodward; Willsboro, G. H. Shaffer; Taylors Creek, Arthur Davis; L'Angeles, to be supplied (by F. G. Manly); Greenboro, A. C. Griffin; Gainesville station, W. R. Young; Gainesville circuit, John B. Watson; Oak Bluff, R. D. Moon; Black Oak, R. M. McAllister; New Hope mission, to be supplied; J. M. Steel, Sunday school agent.

Mississippi District.—C. H. Ford, P. E. Osceola, B. S. Rayner; Chickasawba, Z. T. Griffin; Frenchman Bayou, Matthew M. Smith; Marion station, to be supplied (by B. Medlin); Marion circuit, Asa C. Blackwood; Hopefield mission, H. B. McNeill; Tryon, James G. Miller; Walnut Bend, W. C. Malone.

Transferred.—J. A. Corbett, to the Memphis Conference. Western Methodist.

SIXTHS THE FIFTH.—This was the Pope who astonished the cardinals who had elected him; under the impression that he was a tottering, bent old man, "by throwing away his crutch, raising himself to his full height, and 'intending' a hymn in a strong bass voice as soon as he was elected. His reply to some one who ventured to speak to him of his greatly changed appearance from the days when he was a cardinal is well known: 'Aye! Then I was looking for the keys of paradise, and sought them with bent back and downward look. But now that I have found them I look heavenward; and have no more need of anything on earth.' And on that same day of his elevation, when it had been the habit of previous Popes to throw open the prisons, he refused to do so, saying that there were more than enough malefactors a large, and caused two brothers, caught in doing a little highway robbery as they returned from Rome, where they had been to see the ceremony of his inauguration, to be forthwith hanged. In a very short time he made it safe to walk the streets of Rome with a pocket full of gold at any hour, whereas the city and the environs had been before so overrun by bandits of every sort that robbery in the streets of the city was a daily occurrence. He made himself respected, if not loved, by the Romans and the Sacred College, and must always be reckoned as one of the great Popes. —*Atlantic Monthly*.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow only on proper notices. Ordinary notices should be forwarded promptly and immediately. A concise notice of general interest, such as will help the items. Details of funeral services, and such phrases as "mourning black," etc., are not necessary. Verses, either original or selected, are admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple statement of the death, with names and date, will be published.

All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fails to appear, let a duplicate be sent instead of a complaint.

The beauty of our holy religion is illustrated in the lives of the humble followers of Jesus. Its grandeur is exhibited in the hope that cheers the dying saint, and shines away the darkness of the valley of shadows. It looks like a matter of course that the religion which has been the comfort and stay of a long life should be its support in a dying day, and the attention is not so much arrested by this as when we see those who have just commenced life gladly giving it back to him who gave it, and joyfully surrendering this beautiful world, and a home of loved and devoted friends, for the will of "our Father in heaven." This glorious feature of the religion of Jesus is a sore puzzle to unbelievers, but a very precious comfort to those who trust in his merit. That this religion can plant in the bosoms of the young a hope more comforting than the hope of living, and fill the soul with a hope more unselfish than the love of hind and kinship in the heart of a young man than any joy of earth, we have seen most clearly demonstrated in the life and death of Sister Emma Rebecca Harper.

Sister Harper, wife of Henry W. McLeod, of Onchula parish, La. She was twenty-eight years of age. She had been a member of the Methodist Church fifteen years. She had been married but quite six years. She died November 10, 1877. Looking at things from an earthly standpoint, one would have said she was a fortunate woman, for her surroundings were pleasant to behold. A loving mother, brother and sister, a true husband and two beautiful children made up the home circle over which her affection presided. I have often asked myself, as I sat in that circle and watched the outpourings of her love: "Is there anything more beautiful than this on earth?" It was as simple as the love of a child. It was as attractive as to gain the commendation of all. It was as deep as the fathomless depths of her soul. Her words and actions in every-day life "adorned the doctrine of God, her Savior." In a world where there is so much evil-speaking her speech was such as to show that "in her tongue was the law of kindness." But her love to the Savior and her submission to God's will were beautifully manifested during a long and most painful sickness. She conversed frequently and freely about her condition and her prospects, and never did she utter a murmuring word. With meek submission to a Father's will, she only prayed to be relieved of the torturing pain. During her last night she would frequently look at the clock, as if to note the very minute when her freed soul would take its flight to the realms of everlasting bliss. On a beautiful Sabbath day we laid her body in the grave to await the resurrection. In her beautiful young life and in her triumphant death we have a new evidence of the power of the religion of Jesus. It is true that her family and the church and the world have sustained a great loss. It is true that there is a dark shadow along the heart's heart, and a great sorrow in the household; but to compensate for all this is the memory of a love whose perfume will sweeten all after-life, and the memory of a death which will quicken the hope of a reunion in a world "where parting is unknown."

C. W. C.

Died, very suddenly, of apasm of the glottis, on Wednesday evening, March 14, 1877, at Port Republic, Ala., Mr. William B. G. Glick, in the sixty-eighth year of his age.

The deceased lived so long in Montgomery county and city that his name was a household word among that people for more than two generations. The son of pious parents, who dedicated him to God in his infancy, and followed up the consecration of their child to his service by constant religious instruction, daily prayer and Christian example, he grew up to manhood and its responsibilities in the nurture and admonition of the Lord. He was for many years a member of the Methodist Church, remaining steadfast in her communion to the last. His house was ever the open home of the ministers of the gospel, whom he always gladly entertained with a generous hospitality. That whole household, as the writer of this humble tribute to departed worth very well knows—wife and children in hearty sympathy with the husband and father—always greeted the weary laborer with a most cordial welcome, and gave them such entertainment and attention as made them and their Christian home thereafter a never-to-be-forgotten remembrance and rejoicing.

During the last years of his life he lived with his son-in-law, Capt. William N. Clements, of this place. Here he buried his beloved wife, Ann, Loy, and his precious, lovely only daughter, Fannie; his sons and their families remaining on the old, large homestead farm in the prairie.

He was very useful in the church here, especially as the leader of the Bible class, in the exercises of which he took much delight. Usually arising every morning at four o'clock to study the lesson for the coming Sabbath. The members of his class loved him very much, listened reverently to his instructions and counsels, and cherished the remembrance of his piety and kindness to them with warm and grateful feelings of heart.

As one of the stewards of this charge, he was willing and anxious to do all he could for the welfare of the church by helping to get up a liberal support for the preacher. At the first quarterly meeting for this year, embracing the second Sabbath in March, which was held at Lebochatche, feeling that an imperative necessity rested upon the official members to beset themselves in those very "hard times" in order to secure that end, he pledged himself to do all in his power, and promised to come home, visit every family, all the members, and every lady who might be willing to give, and urge them to the exercise of a large liberality in a matter of so great importance. But the blessed Master had other employment for him—saw that it was time for him to cease from his labors and enter into the rest of the people of God. The third day after the close of the meeting he was in his usual health, cheerful and pleasant to all around, as was his constant manner, went through the labors of the day seemingly unweary, ate his evening meal heartily, took his customary smoke and went to his room. In a short time he was heard to cough heavily, and complained of great difficulty of breathing. The physician was quickly by his side, but before anything could be done for him the feeble breath had stopped, his beautiful heart lay still and pulseless in his bosom, and he was gone to his happy home in heaven. Thus suddenly and unexpectedly he was taken from us. But our loss is his gain. And oh, how great that gain!

F. L. B. SHAYER.

MRS. EMMA REBECCA HARPER, daughter of Dr. G. E. and M. L. Longstre, was born in Monroe county, Ala., October 30, 1851; married to George E. Harper, December 13, 1873, and died of congestion, October 13, 1877, at Hickory, Newton county, Miss. Sister Harper joined the Methodist Church, under the pastorate of Rev. George W. Boyles, in October, 1871, continuing faithful to the vows of membership. Her life was an exemplification of "pure and undivided religion," as St. James defines it. A devoted mother, an affectionate wife, a kind neighbor, a dutiful daughter, her absence has created a void not to be filled.

Her sympathies with the Redeemer and his family were practical. The entire community where she lived felt distressed at the tidings of her sudden illness, and now mourn her absence.

On Saturday, October 6, a chill suddenly seized upon her while in apparent perfect health. Her disease baffled the best medical skill of the country. God had called, and she was ready.

On Saturday, October 13, she reached her bedside to see her passing away, perfectly conscious. It was a precious hour to my soul to hear her say: "I am ready. All is well. I am trusting in Jesus." Committing her husband, darling babe and two little children, her father, mother and kindred, to the mercies of her Savior, sweetly she fell asleep. In this instance it may be said: "The chamber where this Christian met her fate was privileged beyond the common walks of life, quite on the verge of heaven."

In performing the funeral service at the church, next day, an aged gentleman, with tears of emotion, said to me: "You cannot say anything too good about her."

ROSE B. DOWSEN, Pastor.

ELIZABETH ELVIRA HALL was born in Shelby county, Ala., April 22, 1821. Her maiden name was Shaw. She was the mother of ten children, four of whom preceded her to the world of light; the remainder, grown up to manhood and womanhood, show the impress of her teaching and example. She joined the Methodist Episcopal Church South in her thirteenth year, and remained a member of that communion to the day of her death. The last twenty years of her life were attended with a larger measure of religious joy and peace. She entered into the higher attainments of Christian life and character. For fifteen years she was a child of affliction; for two years she was helpless, paralysis depriving her of the power of body and the exercise of reason; hence, as the waters of death closed slowly around her, she was able to give little or no assurance of her bright expectations beyond the flood; but her family and friends look with great confidence to a life of religious devotion, and to long years of patient suffering, that she "walked with God," and that now she has taken her. The preachers always found a hearty welcome and a home at her house. She was a devoted wife, and an affectionate and self-sacrificing mother. She

died September 14, 1877, aged fifty-three years, four months and twenty-two days, leaving a husband and six children.

JOSEPH D. NEWSON.

On the fourth of November, 1877, the following resolutions were unanimously adopted by the Sunday school at Grange Hall, Morton and Forest circuit, Mississippi Conference, Methodist Episcopal Church South, to wit:

Whereas, it has pleased our heavenly Father, in the workings of a mysterious providence, to remove from our midst our dearly-beloved sister, Miss ELIZABETH MOORE; and whereas, we as a Sunday school, and as friends, deeply feel this great affliction; therefore, be it

Resolved, That we tender our heartfelt sympathy to the afflicted family, and beg them to be comforted with the assurance that while she lived the life of a faithful, humble Christian, she also died the glorious death of a Christian, in the full triumph of faith in Christ Jesus, our Lord.

Resolved, That in the death of Sister ELIZABETH MOORE this Sunday school has sustained an irreparable loss, our society has lost one of its brightest ornaments, and the Methodist Church one of its most useful and faithful members.

MRS. M. A. HOYT.

J. F. STOKES.

Committee.

GONE up through great tribulation, after a painful illness of four years, with paralytic rheumatism—during which time he was not able to walk a step—HENRY RICHARDSON. He fell asleep in the arms of Jesus on the twenty-sixth of October, 1877, at the residence of his brother, Dr. William T. Beall, near Auburn, Illinois county, Miss.

The deceased was born in Georgetown, Md., July 18, 1850. In 1858 he moved to this State. Some time in 1860 he joined the Methodist Episcopal Church South, of which he remained a consistent member until his death. The last four years of his life he occupied the greater part of his time in reading the Bible and prayer. He was a patient sufferer, and expressed himself ready to go; and later he was anxious to be released and taken to rest. It may be truly said that he went in through great tribulation, for he never before witnessed such excruciating pain so protracted.

WILLIAM T. BEALL.

When friends change, some by death and some by estrangement, etc., how good to know that Christ changes not—that he is the same to-day as he was in time past—to rejoice that the tie that knits a soul to the Savior is firm and lasting!

The catechism should be full of Christ and full of a personal Savior. These terms should be interchangeable with Christ himself. When I was a boy I was expected from the larva of the catechism to develop the butterfly of the gospel.

MEDICAL.

VEGETINE

PURIFIES THE BLOOD,
RENOVATES AND INVIGORATES THE WHOLE SYSTEM.

Its Medicinal Properties are Alternative,
Tonic, Solvent and Diuretic.

VEGETINE is made exclusively from the juices of carefully selected herbs, roots and fruits, and is so concentrated that it is equal to a large quantity of the most valuable of the vegetable kingdom. It is a powerful purifier of the blood, and a most valuable remedy in all cases of impure blood, such as Eczema, Scabies, Pimples, Bores, Ulcers, Rheumatism, Gout, Gravel, Dropsy, Female Weakness, Leucorrhoea, and all other diseases of the blood. It is also a powerful tonic, and a most valuable remedy in all cases of debility, such as Anemia, Chlorosis, and all other diseases of the system. It is also a powerful solvent, and a most valuable remedy in all cases of indigestion, such as Dyspepsia, and all other diseases of the stomach. It is also a powerful diuretic, and a most valuable remedy in all cases of urinary diseases, such as Catarrh, and all other diseases of the urinary system.

For Cures in the Back, Kidney Complaints, Dropsy, Female Weakness, Leucorrhoea, and all other diseases of the blood, VEGETINE is the most valuable remedy. It is also a powerful tonic, and a most valuable remedy in all cases of debility, such as Anemia, Chlorosis, and all other diseases of the system. It is also a powerful solvent, and a most valuable remedy in all cases of indigestion, such as Dyspepsia, and all other diseases of the stomach. It is also a powerful diuretic, and a most valuable remedy in all cases of urinary diseases, such as Catarrh, and all other diseases of the urinary system.

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Cannot be Exceeded.
CHALMERS, MASS., March 19, 1868.

Mr. H. R. STEVENS—Dear Sir: This is to certify that I have used your "Blood Purifier" for my family for several years, and think that for Rheumatism, or Catarrh of the Urinary Organs, or for all other diseases of the blood, it is the best thing I have ever used. I have used it almost every day, and can cheerfully recommend it to any one in need of such a medicine.

Yours, respectfully,
MRS. A. A. DINSMORE,
No. 19 Russell Street.

Gives Health, Strength and Appetite.
My daughter has received great benefit from the use of the VEGETINE. Her medicine health was restored, and she is now as healthy as ever. A few bottles of the VEGETINE restored her health, strength and appetite.

PREPARED BY
H. R. STEVENS, Boston, Mass.

Vegetine is Sold by all Druggists.

The Christian Advocate.

THURSDAY, DECEMBER 6, 1877.

ALWAYS OPEN.

BY W. J. TILLEY.

sometimes a faithful harp, when his harp's vibrations will sweeten music all the ambient air has filled, and touch most exquisite upon its wild pulsations places his hand, and all the trembling chords are still.

And yet the harp has lost height of its sweet persuasion. Its music is but sleeping in occasional strings, and waits only for fortuitous occasion. Its influence of harmony is at a standstill.

Nay, more—the music melodies already given, bleeding in sweetest cadence to harmonious whole.

Until at length it seemed like symptoms of a fever.

Do not—the echoes vibrate still within the soul, so when the music of some life reversed and cherished.

Seems at the Master's bidding to have ceased to roll.

Think not, because unpaired, such symphonies have perished.

Even here the echoes still flow on from soul to soul.

Perfect in Love.

(From Bishop Peck's address to the class of the second year, Southern Illinois Conference, Reprinted by the Rev. W. C. Dickson, and reprinted from the Conference minutes.)

DEAR BRETHREN: It is my duty to ask you several plain questions, and you are desired to answer candidly and audibly. These are historical questions; they have not been brought forward in any modern excitement. They are identical with the history of Wesleyan Methodism. They are latent and are placed beyond the reach of criticism, and are entitled to every possible consideration. They are the questions which many thousands of preachers have been asked under very solemn circumstances, and if there be anything which above and other unifies Methodist doctrine and experience, this is it. Whatever may have been the varied ideas of individual ministers, they have all come at one before this tribunal, and ought to have remained in the presence of this history. The church has no controversy on this question. You will notice that the first four of these questions relate to religious experience. The first, "Have you faith in Christ?" does not mean do you believe that he is the Savior of the world; but have you faith in him as your Savior? The second, "Are you going on to perfection?" announces a principle which is more clearly defined in another question—perfect love. It assumes that possibly you have not reached it, but that it is before you and that you are going on to reach it, and in your experience advancing toward it. The progress here ought to be distinguished from growth in grace; that is to be continual, and there is no point beyond which there can be no progress. Progress in grace, or in gracious influences, should be ever forward and upward in this world, and I think, in the world to come. It is not, therefore, a perfection in growth in grace that you are to go on to, but to a perfection of the Christian character, and that is defined perfect love, which, according to the apostle, casteth out fear. Do you expect, then, to be made perfect in love in this life, advancing to a consummation which may be properly called perfection in love? The church demands to know whether you are advancing to a state filled with the love of Christ, so that your hearts are wholly occupied by love to God and man, so that you are entirely under the control of love, so that you will really love God with all the heart, the soul, the mind, and with all the strength, and your neighbor as yourself. Perfection in love, so far from impeding growth in grace, demands further growth in grace, demands it perpetually. The child covered over with autumnal disease does not grow well, and never grows perfectly until this disorder is removed; and your growth in grace will in the realizing experience of perfect love be all the stronger, faster and more continuous when you realize the expectation you this day declare.

Then, again: "Are you groaning after it?" This does not mean literally, but are your desires for it strong? That sometimes they do give rise to internal groans? Brethren, my brethren, to assure you that in the doctrines of the Methodist-Episcopal Church on this subject there is nothing hidden or doubtful. The church has no question about this doctrine.

This is the faith of our church, brethren. You are to be ministers in this church. I should not do my whole duty if I did not say that the doctrine of holiness is the central idea in our religion; and you may as well tear out the heart and preserve the circulating system through veins and arteries as to take holiness out of our system and expect it to continue a vital power in the world. As well burn up your towns and leave the guide-boards standing that point to them as to do that. But it is possible for a man to be so filled with zeal for holiness as to give it a technical position that will do some harm. I somewhere saw a representation of Satan laying hold of a man's shoulders who was trying to get up to a certain line; finally he gave him a push that sent him clear across it. "Well, go then," said he; "I would as soon see you on one side of the line as the other." I therefore say to you, brethren, you must not omit, before the world, repentance toward God and faith toward our Lord Jesus Christ, a justification by faith, and regeneration, and the beginnings of sanctification at the time of regeneration, and then going on to perfection. You must take care of the little ones, and you cannot do that by preaching the highest standards of Christian excellence chiefly and principally. You must go down where they are, and lead them upward and onward, and so preach and teach that the humblest and poorest of all can understand it. You must remember that you are not to be the pas-

tor of a dozen persons devoted to holiness, but the pastor of the whole flock, and ninety-nine hundred of them, perhaps, cannot readily understand the matter. It is a great flock, and there are many weak ones. Take them all along, brethren; preach the whole gospel. It is a gospel of power to wicked men, and the majority of your hearers are wicked men. It is a gospel of mercy to penitents; take them and lead them to the altar of mercy and to the Savior of sinners. There is no work of greater importance than teaching those to walk who cannot walk themselves. A great many of the members are away down in the valley of indecision, and you must not undertake them, but form them into line, bring them up, and try them, not by the "Central Idea of Christianity," but by the Bible. Brethren, I learn that through this country there are some men who do not harmonize with us upon this question, and I partly believe it. I have found them everywhere; and just the way not to give them power is at proper times and places to preach the true doctrine of Wesleyan holiness. I recommend to you not to fight them, but to preach in this way, and let it out, and your cause will take care of itself. But it has come to my ears that men have been going around the country entering your pastoral charges, and ignoring you and your work. Now pastors are responsible as pastors, and brethren, men who call themselves by good names, evangelists, etc. (and do not understand me that I am against the word, for it is scriptural), but many times it turns out that erratic men assume to themselves this title, and, without consulting with the pastor, a tip for themselves, and become harsh accusers of the brethren, preach in a way we cannot approve, and in this way do much harm.

And now a word about the profession of holiness. I am of the opinion that every man who tells his experience ought to tell the truth just as it is. And I do not think the church is suffering for the want of religious profession. A high profession may be quite imprudent when it only provokes resistance. But when you are in the family with your brethren and sisters, and are clear in the experience, do not suppress it. If the heart is filled with holy love, let the people know it. But then I want to tell you that if a person is filled with perfect love, he will have less need to tell it. If his life is in accordance with it, he does not need to tell it; it will tell itself, and if not, his telling will do no good. Let his life be such that the world may know that he walks with Jesus, and then when his heart is filled with perfect love, he may tell it to the glory of God. I never knew any harm to come from that kind of profession. But when there was a low, censorious spirit, and a man did not live well, and everybody knew it, I have known loud professions to do great harm. There are not wanting instances of men and women who are very irregular in their attendance at church, not very steady at the prayer meeting, very generally away from class meeting, and yet professing perfect love. Brethren, do not do that way. Let a man be filled with the Spirit; let him love the Lord with all his heart, soul, mind, and strength; let him be known as a meek and lowly follower of Christ, a humble and contrite in heart, going through the world as an angel of mercy, regular in attendance at all the means of grace, praying in his family and his closet, and such a man need not make a profession of holiness in order that the world know it true. —*Methodist*

How to Sit a Horse.

It is a recognized principle that "a horseman grows from his seat." By seat is meant the manner in which the weight of his person receives the impulse of the horse's movement. At every step the impulse changes, and at every change, unless the seat is a good one, the weight is jostled and the smooth action of the horse is disturbed. If it is good, it is so adjusted as to receive the changing action with a yielding resistance to the shock, and to give no undue check to the native power. While there must be a certain ease of displacement, there must also be an ability to hold firm to the saddle, and, after leaving it, to return smoothly to it. The real points of attachment should be only from the knee upward, and by the inner lobe of the thigh. Ease of motion depends on the freedom of the lower leg, and the ready flexibility of the loins. From the knee to the hip we need firmness and solidity; from the knee downward and from the hip upward, the freest pliancy. No movement of the horse should be so sudden, and no lift in leaping should be so great, that the thighs may not securely retain their position, and the body and calves their flexibility. Rigidity of the body implies the transmission of force to the long end of the lever, which is the father of the fall, while rigidity of the lower legs carries an uncontrolled impulse to the other end of the lever and disturbs the horse. The absolute point of contact—the point which never yields its grip—is at the knees only. In the leap, and to a less degree in the gallop, these are the constant points of communication, and however much the seat may be raised in a strong leap these regulate its safe and correct return.

Pliancy of the hips and freedom of the calves are the first objects to be sought, and it is these which it is the most difficult for the mature beginner to acquire. Much help may be gained from a sort of calisthenic exercise of the body, swaying from front to rear and from side to side, and moving the arms in all directions, retaining meanwhile a firm seat without the action of the calves or the heels. There should be cultivated, too, the ability to reach the toe far forward on the horse's shoulder, and to raise the heel high against his side without materially changing the position of the knee. In short, the man should learn the new art of moving his head, arms, body and lower legs from his new point of attachment at the thighs and seat, with the same instinctive ease and

certainly with which he has learned to move his whole person when resting on his feet. In proportion as this suppleness has become complete and instinctive, in that proportion does the man remove himself from the condition of a suit of clothes stuffed with sand, which would topple over with the least movement of the horse. —*Col. Waring, in Scribner.*

Not long ago there was a review of the Austrian cavalry before the Emperor and Empress. Just as a squadron of Hussars swept out from the main body of thirty thousand horsemen, a little girl, not above four years old, darted from her mother's side in the front line of spectators, and ran on to the open field, directly in front of the advancing host. The squadron was at full gallop. It was close at hand. The death of the child seemed inevitable. A thrill of horror passed over the powerless spectators. The Empress, who was an all-observant of the scene from her carriage, uttered a cry of horror at the sight of that little one just to be trampled to death by a thousand hoofs. At the instant that the squadron reached the child a brave Hussar, seeing himself down from the saddle, along the side of his horse's neck, and catching the child as he swept on, lifted it with himself safely into his saddle without shocking his speed of breaking the alignment. The child was saved. Ten thousand voices raised a shout of joy. The Empress and the mother burst into tears of grateful relief. And the Emperor, summoning to his presence the noble soldier, took from his own breast the highly-embroidered sash of the order of Maria Theresa, and hung it about the neck of the brave Hussar. No deed of valor in the battle-field had won for that soldier so high a reward as so rich reward as his noble deed of unselfishness. "Take heed," said the Emperor, "of these little ones." says the great King to his soldiers on earth's battle-field. "He is not the will of your Father who is in heaven that one of these little ones should perish." And to him who has risked himself to save a helpless child, because it belongs to Christ? Verily I say, and ye shall not lose his reward. —*Scriptural Text.*

How to get good results from the Christian Advocate. Read carefully at home, and get the right meaning and spirit of the services, observe their order and connection.

2. Join heartily and actively in the responses. Do not be afraid to speak out. The "Amen" in the ancient church, we are told, was so loud, like a clap of thunder, that it was heard by the congregation, the "angel of heaven," and the "throne of God."

3. Bring your Bible with you, and follow the reading of the verses, and look out the text of the sermon. I saw a little child well at home, and you will find it easier to return to chapter and verse.

4. Take a warm and hearty part in the singing. If you have a good voice, use it for the glory of God. The great beauty of our Reformed Episcopal services is that every hymn is expected to take part in the song. They are not left to the minister alone—they are truly congregational.

5. Above all, be in the spirit of prayer. Come to the service with a frame of mind—come, anxious to appear before God, blameless with all your sins, and all your troubles, and leave them at the feet of Jesus. Do not come, as at a social gathering, but as at a solemn assembly. Let first things be first. Expect great blessings. Never be satisfied until you know that your soul is saved and your prayers are heard.

6. Try to remember both your own prayers and the words of God read and preached. Don't let the devil pluck the good seed out of your heart before you get home. Don't talk about worldly matters as soon as you leave the church door. Think over, talk over and pray over all you heard. Food to be good, must not only be swallowed, but digested too. —*Episcopal.*

A DEVIL-FISH.—The large devil-fish ever known to be captured, dead or alive, has been landed in New York State. It was driven ashore near St. John during a severe storm a few weeks ago, and it was found by fishermen dying on the rocks where the ebbing tide had left it. The creature's body is ten feet long, ending in a caudal fin two feet and a half across, and armed with ten huge tentacles, two of them thirty feet in length and the others eleven feet. At the base of the arms is a powerful, jar-like beak, above which are two deep-set eyes, each eight inches in diameter. The arms are slender and lathery, and ending at the base, and are supplied with several thousand suckers in double rows, by which the animal's prey is seized with a grip from which there is no escape, and dragged inward to be killed from the powerful beak. The body and arms were a dirty red when found, but have since become perfectly white. The creature's mode of progression is not the least remarkable thing about it. The water is admitted to the breathing organs by valves, and when it has given up its oxygen to the blood it is violently expelled through a sort of funnel, and the creature is thus driven backward with great rapidity, while the broad caudal fin acts like a rudder in directing its course. It can also move backward or sideways by the action of its fins, and sometimes crawls along the bottom with its long arms in a most ungainly fashion. This extraordinary creature has been purchased for the New York Aquarium and will be placed there in alcohol. —*Interior.*

Among the Arabs, when a crumb of bread drops on the ground they do not let it lie there, but pick it up, kiss it, and put it in a place where the birds may find it, saying, as they do so: "God's gifts may not be trodden under foot."

Religious Intelligence.

—The number of home missionaries in the employ of the Presbyterian Church last year was 107. Of these, 769 labored in the States west of the Alleghany mountains, leaving 223 missionaries for the territory in the East.

—The Established Church has 818 churches in London, an increase of 225 in the past decade. Of these, 39 celebrate daily communion, against 11 in 1847; 340 have surplined choirs, against 141 in 1847; 35 have eucharistic vestments, against 14 in 1847; and 16 use incense, whereas only 8 used it ten years ago. Thirty-nine have candles on the altar.

—The receipts of the Presbyterian Board of Foreign Missions, during the month of July were \$15,811, which is nearly \$4,000 less than the receipts of the same month last year. It is lower than in any previous July since 1872. The total receipts since May 1 (not counting the \$50,000 which paid the debt) have been \$37,550, against \$49,370 for the same time last year, which shows a falling off, in three months, of \$11,820.

—The Reformed Church of Holland, Michigan, has adopted resolutions declaring that if the action of the recent General Synod suspending the theological department of Hope College is carried out, "injuries of no small magnitude" will follow to the college and "the whole Reformed Church in the West." In the opinion of the classes, "a special meeting of the General Synod should be called, in order to postpone the suspension of the theological department at least one year, in order that we may be able at the next meeting of the General Synod to consider this question with maturity."

—A "Wesleyan Methodist Atlas" has just been prepared by the Rev. E. B. Tindall. By means of map and tables Mr. Tindall shows that the operations of Methodism in England have been carried on in over 5,000 places, with nearly 8,000 chapels and preaching-rooms. There are still, however, over 10,000 places in which there is no Wesleyan chapel or preaching-place, and these places have an aggregate population of 1,600,000. Many of the existing preaching-rooms are exceedingly unsuitable and a fund has been started for the "extension of Methodism," which is hoped, will soon remedy this state of things. It is intended that this fund shall assist in the erection of 1,000 new chapels and preaching-places in ten years.

—The American Methodist missionaries in Moradabad, India, have been having a public discussion with the Mohammedans. Forty minutes were given to each side. For six months we conducted this, with a full house, though after the third evening a large crowd could not get in, as some who came just to see us departed before the fourth minutes' sermon was over. We especially desired, as we have never had an opportunity of giving a clear representation of our doctrine to the Mohammedans of the city before. Discussions are not often very successful, or primitive of the truth, especially as the Mohammedan disputant will ever keep to the truth in his statements, but these discussions are well managed, I presume, for we had first explained and proved our point in the lecture or sermon.

—The Church Missionary Society of Great Britain has a new law field, and undertaken a work that will be watched with great interest. They have occupied the Hauran, which begins in the plain about Damascus, and extends south to Damascus, and includes a country familiar to readers of the Bible. The district is divided into three parts—the Jebel, the Nakrah, and the Jebel. The Jebel is the ancient Greek Trachonitis and the Argot of Scripture, where were "threescore great cities with walls and brazen bars" (First Kings xv. 13). It is a rocky oval rising from twenty to thirty feet above the surrounding plain, and with the fertile, grassy plain of Hauran outside, was the kingdom of Og, Nakrah is the plain. It is the Hauran of Scripture (Ezekiel xlvii. 15), the Ammanitis of the Greeks, and the mountains region on the east of the great plain, and separates it from the desert. On the west of the plain is the beautiful Hermon, topped with snow. The soil of this district is very fertile, and in the spring and early summer is clothed with rich herbage and grain. The inhabitants are chiefly Druse, they have been a warlike, fierce and cruel people. They are neither Christians nor Moslems; their religion is kept secret to all but the initiated. The women are excluded from the meetings, which are held once a week. The number of this remarkable people is estimated at about 50,000. They are most anxious to have schools. Mr. Ballany, the missionary, says that eleven villages have requested him to furnish them with teachers. The work commenced with the efforts of an excellent Christian lady, the late Mrs. Parry, the wife of a clergyman of the Church of England. She made several journeys into the country, and succeeded in establishing five schools among these fierce nomads. Now the society has taken up the work. The school-rooms are of a most unusual kind, while they are such as would be thoroughly uncomfortable and forbidding to any other children. Some of them are rooms constructed of immense stone slabs, with stone floors, swinging on stone hinges—the buildings are so graphically described in Prof. Porter's "Great Cities of Bashan." Others of them are parts of buildings erected by the Greeks, now in ruins. The remains of Greek statues, of sculptured columns and capitals, surround the pupils. These rooms are dark and unventilated, but to them the Druse children willingly come to be taught. In all the schools the word of God is taught without any hindrance. The district is a part of the country given by Moses to the Reubenites, Gadites, and the half tribe of Manasseh.

—Labor to keep alive in your breast that little spark of celestial fire called conscience.

Our Young People.

THE FOUR FUNNY MEN.

Four funny men held them a castle on high, "Way up in the top of a tree. That only the angels could pass their house by, And only the wild birds could see."

No door did they have in their lofty abode. No blinds and no windows there were. The outside a sheet of bayonet showed, But the inside was gilded with fire.

These funny men sat by a great large fire. And the walls of their castle grew hot. For save to drink punch, and to smother noses, These fellows had nothing to do.

Now what did they wait for, those four draymen? In their castle so solemn and high? The squirrels they knocked and they knocked at their den, But they never got word of reply.

One day came Jack Frost, who, in galloping by, Saw those draymen sitting up at. So he broke in their walls with his finger-tips, And the draymen all tumbled out.

Oh, what then became of the four funny men? And whom do you guess that they were? Have you thought of four husbands, whose castle And den in their own snug add a arm chestnut-burr?

—*From Our Little Friends.*

LAUNCELOT, MARSHALL CO., N.Y., October 22, 1877.

DEAR MR. EDITOR: It is a lovely autumnal day. Everything looks cheerful and bright, and it makes me feel as gay as the birds, for they seem to enjoy the sunshine by making merry music. I have just been out among the flowers, and they are looking like beautiful spring, pouring out their fragrance on the air, and as I enjoyed their sweetness I thought how good God was in his designs for our thoughts and pleasures. I was radiant with a glow of joy; the trees assumed a livelier green, and all things seemed pleasing and bright. Our Sunday school is in quite a good condition. I love very much to attend it, and enjoy meeting my little friends and teachers. Our minister is now at Denopols, attending his brother, W. C. Briggs, in a protracted meeting. We still have him more every time he preaches. I do hope the Bishop will send him to us next year. I will answer Mary E. Williams' question: "Aunt" is only mentioned once in the Bible—Leviticus xviii, 14. I will ask a question: Who was it that walked naked and barefoot three years for a sign, and afterward to Egypt and upon Ethiopia? Your little friend,

JANIE WALKER OWEN.

WETUMEN, ALEX. October 2, 1877.

DEAR MR. EDITOR: I read the CHRISTIAN ADVOCATE nearly all the time. I read the ADVOCATE dated the eighteenth of this month. I will answer a question I saw in it: What became of the brazen serpent that Moses lifted up in the wilderness? King Hezekiah had it destroyed because the people burned incense to it. It is found in Second Kings xviii, 17. We have a very good Sunday school here—about fifty scholars. We have a very good preacher. His name is J. O. Keener, the son of Bishop Keener. I go to Sunday school every Sunday. I live at the penitentiary. My father is the warden. Mr. Keener preaches here every Sunday. I think a number of the convicts, whenever they serve out their time, will join the Methodist Church. I will ask some questions: 1. What was the greatest miracle Jesus ever performed? 2. What did Jesus say concerning Jonah being swallowed by the whale, three days and nights? 3. What became of Elijah's servant who told him to Naaman, the leper, to get the gold and presents that Naaman offered to Elijah? Yours truly,

CHARLES L. BASS.

SEASIDE, N.J., October 21, 1877.

DEAR MR. EDITOR: We have no Sunday school here except one four miles from us. We have preaching once a month. Rev. L. Keenble is our pastor. We all like him very much, and like to hear him preach. We have a temperance society here. It was inaugurated rapidly for awhile. I was now asking the little girls and boys a question: In what kind was there no such found, and why? Wishing your valuable paper much success, I remain

Your friend,

SARAH STOCKWELL.

MASSACHUSETTS, October 21, 1877.

DEAR MR. EDITOR: I am a little boy ten years old, and live near Natchez, Miss. I love to read the ADVOCATE, and try to answer the questions in the Child's Corner. It was Jesus who passed by and saw a man blind from his birth—St. John ix, 1. Who climbed a tree to see his Savior's face? Truly your friend,

HENRY B. RANSON.

Don't Break the Sabbath

MY DEAR CHILDREN: Not long since I heard a conversation between two little boys. One was raised by Baptist parents, the other by Methodist. The Methodist boy, whom we will call Bobbie, was not so situated that he could have the privilege of Sabbath school, and it was seldom he ever was able to hear the word of

God preached, as his parents were away in the country, where they seldom had any preaching near enough for all to attend. There is a school-house near them, and once in a great while some preacher would give them a call but hold service in this school-house. But the other boy, Willie, had all the advantages the country could afford. When the Sabbath came near, if you had happened to hear the home of Bobbie, you would have seen him and his little brother get their Sabbath school books, and together learn a chapter from it. Then mamma would hear them recite it; afterward she would join them in reading a chapter of the Bible, and then they would have a conversation on what they had read or recited. This is the way they were taught to spend the Sabbath. Well, for the conversation I heard. But the boys did not know that I was anywhere near them. Willie had been spending the night and day with Bobbie and his brother, for these two were all the children their parents had, and they were loved very much by their school-mates. Bobbie said to Willie: "Why does not your brother Jack come to see us?" "Well," says Willie, "he is coming; he told me to tell you he was coming to spend Sunday with you, and he had the best pop-gun you ever saw; that it was much better than the one you had at school last week. He says he will bring it over and shoot against you all day." Bobbie said: "Tell him I will be glad to see him, but if he comes here and expects me to shoot pop-guns on the Sabbath day he may as well stay at home." If he comes on Saturday I will run my old pop-gun against anything he has got." "But why not shoot on Sunday?" "Because it will be wrong. My mamma will not let us do such things if we wanted to." "But," said Willie, "why should she know it?" Jack will be disappointed; he has been talking all the week about it." "I am sorry, but I can't do it. Do you think I would do such a thing? If my mamma did not know it, God would, and that would keep me from it. But tell him to come. He has not seen my new books, and then he can hear mamma tell us such lovely stories." "Oh, brother the books and stories! If you don't shoot with him he will not come! He will go somewhere else." "I am sorry, but I can't promise to shoot with him, and had rather he knew it than have him come expecting it and be disappointed."

As the week passed on I often thought of what I had heard; and when the holy day came, with all its quiet loveliness, I watched these two boys get their lessons without mamma once saying: "Boys, get your books!" But their school-fellow did not come. The younger brother said: "Well, Jack has not come." "I am glad of it," said the eldest, "for he is such a terror, and is so hard to convince that he can't persuade you to do as he thinks." They passed on and I heard no more of what they were talking; but it gave me something to think of, and I thought it was a good lesson for much older persons, if we would only profit by it. In the first place, he did in my sight a noble act in sending him word that he could not break the Sabbath, though he loved him ever so much. Then he wished to shun the temptation and risk of being over-persuaded. Can't you, my little friends, remember this, and see, so that you can shun the temptation of breaking the Sabbath? Although you may be so situated you can't go to Sabbath school, you can have one at home, and by so doing spend the day in such a way that you will never wish to own it. And God will be pleased with you, and you will be laying up a store of useful knowledge to help you on through the path of life. Your friend,

S. B.

FACTS ABOUT THE BIBLE.—A prisoner condemned to solitary confinement, by three years' careful study, obtained the following facts: The Bible contains 2,585,459 letters, 773,002 words, 31,173 verses, 1,180 chapters, and 46 books. The word Lord occurs 1,855 times. The word servant occurs but once, which is in the ninth verse of the eleventh psalm. The middle verse is the eighth verse of the one hundred and eighteenth psalm. The twenty-first verse of the seventh chapter of Ezra contains all the letters in the alphabet except J. The finest chapter is read is the twenty-sixth chapter of the Acts of the Apostles. The thirteenth chapter of Second Kings and the thirty-seventh chapter of Isaiah are alike. The longest verse is the ninth verse of the eighth chapter of Esther. The shortest verse is the thirty-fifth verse of the eleventh chapter of St. John. The eighth, fifteenth, twenty-first and thirty-first verses of the one hundred and seventh psalm are alike. Each verse in the one hundred and thirty-sixth psalm ends alike. There are no words or names of more than six syllables.

Cheerfulness makes the mind clearer, gives tone to thoughts, and adds grace and beauty to the countenance.

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The Itinerant School.

Some years ago, after hearing one of our Bishops, a brother said to us: "Is there any other system than ours that can develop such preaching as that?" The question came up in our own mind while meditating on the character and powers of our beloved and lamented Bishop Marvin. Those to whom we have referred, though exceptionally eminent, may be regarded as representatives of a class of preachers who have come up through the itinerant school, and who have been made what they were, in a large measure, by its peculiar advantages and discipline. It is doubtful whether many of them would ever have been heard of as preachers if such a system as ours had not been open for their reception. They were without the means to enter institutions of learning, and if the only path to the ministry had been through the college and seminary, they must of necessity have turned to other pursuits. No matter how clear and strong the conviction that they were called to preach, but for this open door their way would have been closed, and many of its greatest and most useful preachers would have been lost to the church. It is to be set down to the credit of the system that such men as McReidre, Bacon, Marvin, Winans, Pitts, Munsey, Green, and many others, came to be eminent messengers of the gospel. It afforded the opportunity and gave them the chance, without which they could never have entered upon that career in which they became so distinguished. The itinerant school gave them the needed opportunity for study and work, and by its provisions afforded the facilities for improvement in knowledge, and for the exercise and development of their gifts in preaching.

That it would have been better if these men had been regularly educated may be true; but this was impossible—it was the itinerant school that took them up, and trained them for the work to which God had called them. With rarely more than the imperfect rudiments of an English education, but with minds fresh and thirsting for knowledge, with hearts glowing with love to Christ, and with bodies hardened by toil, they began their course as ministers of the gospel. What they read was of the most solid character, and in such measure as enabled them to digest it well. What they gathered from books was immediately incorporated into their own thinking, and wrought into their daily preachings. There was a symmetrical development of the physical, mental and spiritual man, and effective soul saving preaching was the object of all. They were called self-made men, self educated, but perhaps it would be more correct to say that they were educated in the itinerant school. This was the only school they well could enter, and for them it was probably the best. It was a hard and rugged school, but where the root of the matter was in the men no system could bring it out so well. It was eminently practical, not hampered with too much art, and in it the individual gifts and characteristics were not so repressed as to bring all into one mold, and to conform all to a single arbitrary pattern. Instead of unmaking and perverting the

work of God, it simply guided, pruned and stimulated the natural powers, and turned the gifts of grace into the most effective channels.

What the itinerant school alone has done and can do is seen in the history of many noted preachers who never went to any other school. Had this system taken them up at the end of a full college and seminary course they might have been more effective in some directions, but not as preachers. As preachers, to reach the masses, and to persuade men to come to Christ, we doubt whether regular scholastic training would have contributed anything to their popularity and power. On the contrary, they might have been considerably shorn of their strength by the more exact and scientific methods of the academies and universities. The training of the college and of the itinerant school are not necessarily incompatible, and it is generally desirable that our young men should have the advantages of both. The great men to whom we have alluded, however, stand as illustrations of what our itinerant system is capable of doing, and prove how wise, beneficent and effective it has been in giving to the church many of her noblest and most eloquent and devoted preachers. We know of no other system of ministerial training that has equalled it in turning out so many truly great and powerful preachers. In no other school do preachers come in such close contact with all classes of the people, and have such opportunities of studying human nature. And as a school of eloquence, what other can be compared with it? It may be truly said that not many, in comparison with the whole who have been educated in the itinerant school alone, have reached the eminence of a Marvin or a Munsey. But the same is true of every system, only we would claim that the average of power and effectiveness is greater in ours. It does not better qualify for authorship, for teaching or for scholarly pursuits, but it is the best school in the world for the training of preachers.

Henceforth our candidates for the ministry will be better educated than formerly. The times seem to demand it, and the opportunities are greater than they were forty years ago. A higher literary standard is required at the beginning of the preacher's course, but the discretion of the Conference should be exercised with care. Some of the brightest names in Methodism have been saved to the ministry by recognizing the capabilities of the itinerant school in its functions of disciplining and informing the mind, as well as in forming ministerial character. It may be that there are more than enough educated young men applying than are needed to fill the ranks, but in drawing the line too strictly we may be throwing away some of our choicest material. In the itinerant school it does not take long to find out whether the novice is disposed to study and whether he has capacity. If he have these, and the natural and gracious gifts, he is in a school where he is sure to grow into a useful preacher. The old preachers who came up from the start through the itinerant school were usually most thorough in doctrine. If their information was not wide and varied, they knew theology well, and they knew men well, and if not great in science and literature, they were mighty in the Scriptures.

What our peculiar school did for them is coming to be regarded as the very best preparation for effective preaching. It can make great preachers without the aid of other schools, although it does not depreciate their advantages; but with all that other schools can do we cannot dispense with this. A system that can point to so many trophies of its wisdom is not to be despised as an educational institution. There must be some thing in its curriculum and methods to be admired and cherished when we remember the many great and devoted preachers who have been trained and developed under its influence. It has given to the church some of the greatest characters that adorn the pages of its history. The mission of such a system cannot end until the world is saved.

We Can Collect No More at Our Church.

This, Mr. Editor, is the complaint of many of our church stewards when, in summing up the receipts of the year, there is a deficiency announced, and the presiding elder asks if the remainder of the year's salary cannot be raised. This answer is becoming painfully common, and it is quite proper for us to inquire why it is regarded, in so many cases, as a sufficient apology for failure of the church officers to meet their obligations to their pastors. No one will doubt but that the blame of failure is with the stewards, the church or the preachers. As the fault, however, is not always with the same parties, by examining the

duties, the mistakes or the unfaithfulness of each, we may find, in every case, to whom the blame attaches.

The stewards have many duties to perform; but as we are now concerned only with the one of providing for the support of the ministry, we will confine ourselves to the consideration of that. "As they which preach the gospel should live of the gospel, stewards shall feel themselves solemnly bound to afford a competent support to those who are appointed to labor among them." They ought, therefore, carefully to consider the size of the preacher's family, the probable demands on his hospitality, and the expenses he is likely to incur for the education of his children, the rent of a house, the feed of his horse, the hire of his servants, etc. Of course the cost of living will vary according to locations and times, and these are to be taken into the account. In making an allowance for his support they must be liberal enough to give him some margin, so that if he is economical he may lay by a little for the time to come; but this surplus must depend upon the liberality as well as upon the financial ability of the charge. If influenced in fixing the pastor's salary only by the financial strength of the people, stewards will fall into grievous mistakes—mistakes that cause many a heartache in the preacher's home, and that are demoralizing to the church itself. To excite admiration for their generosity, or to gratify the pride of a preacher, an allowance is often made which the stewards know is beyond the willingness of their people, though it is not more than they have ability to pay. Now as business men, having in their hands all the financial affairs of the church, stewards are as much bound to consider the willingness of the people as their capacity to pay; for it is very certain that they cannot collect more than the charge is willing to pay. They may take steps, by writing letters and the like, to urge the churches to be more liberal; but in no case ought they to attempt to bring churches up to their duty by making a nominal allowance, which they do not have reason to know they can raise. The old maxim that "stewards must say what they think a preacher ought to have," and not what they expect to raise for him, has been the fruitful source of serious troubles in our church finances, causing wretched embarrassment to our preachers, and needless humiliation to our most liberal-hearted laymen. Preachers do not want to know what they ought to have, but what they are going to get; then they can govern themselves accordingly. Those stewards who hope to make their charges popular with their preachers by a false promise system are much deceived. A small allowance, all paid, is more desirable among preachers than a large one only half met. Preachers are hopeful, trustful men; and though they have been deceived twenty times by these great promises, yet they trust them again and again, only to sink deeper and deeper in debt, and the result is that they are either driven from the ministry by love, or see themselves shorn of their good names and despised by those who have trusted them. No, let not stewards, when arranging for the support of their pastor, what they think he ought to have; but let them tell him, as honest men, what, by their knowledge of the strength of the church, and their long experience, they have assurance will be paid to him. If this amount is not equal to the preacher's expectation, then he can contract his expenses, or suit his salary, or he can take any course he thinks best to meet his demands.

I am sorry to see that such a man as Dr. Haygood, in an article in one of our church papers, advocates this business-like theory; that stewards are to tell a preacher what they think he ought to have as a salary, though they and he know that he will not get what they say he ought to have. A board of college trustees, might just as well fix a professor's salary at \$5,000, knowing at the same time that the resources of the college will not enable them to pay more than \$2,000. This miserable plan has educated people to be unfaithful in fulfilling the conditions of their contracts, and has furnished justification to our church stewards in failing to keep their most solemn pledges. No nominal assessment ought to be made simply because the stewards say the preacher is worth so much. No doubt he is worth much more than what they say; but representing the church, as they do, they must guard his reputation by making such an allowance as they know can be raised. If this plan is continued long enough the church will learn that what is assessed must be paid; and if this amount is too low, let the church be educated to be more liberal in the proper way; and the proper way is not to be found in boards of stewards making these deceptive promises. If this method of false

promises continues the church will surely always fall below the assessments; for each member will say: "Oh, the stewards do not expect that much to be raised." The prevalence of this bad system accounts for the remark which furnishes the text for that fine article by Dr. M. S. Andrews, in a recent number of the Advocate: "My Church Has Nearly Paid Out This Year." If a steward can say that much, it furnishes a perfect balm to his conscience, though the pastor has failed to receive more than half of his assessed salary. Let systematic instruction on this subject be given from the pulpit; then the stewards will find a willingness equal to the financial strength of their people.

Much might be said concerning the unfaithfulness of some of our stewards, but this article is already longer than any Advocate article ought to be. I will, however, make a quotation on this point from the "Manual of Discipline": "A careless or inefficient steward may, without opposition, starve out the ministry in the midst of plenty and a willing people; for no other member feels at liberty to act in his place without appointment. He stands between the pastor and his support. He is the commissary of the church militant, and by his non-action can contribute more to defeat than all the strategy of the enemy."

HENRY D. MOORE.

A Good Order.

The President has issued general order No. 104 against drunkenness, saying: "No person addicted to it can expect to be intrusted with any responsible duty."

Thus runs a recent telegram. Whisky is an important and powerful means in the political arena. Ex-President Madison, it is said, attempted at one time to manage his plantation on total abstinence principles. Things did not go well, the negroes were slow in gathering the crop, and when Mr. Madison remonstrated with his colored foreman the reply was: "Massa Jeeves, there never was a rap saved without whisky." Was there ever an election carried in this country—or lost, for that matter—without a liberal use of whisky? If the President insists upon sober men, we fear there will be more persistent opposition to this than to any other feature of his civil service reform. Treat men freely, and make them drunkards in order to get their votes, but let no drunken man "be intrusted with any responsible duty."

No sooner does Mr. Hayes proceed to put in practice the civil service reform promised and promulgated in the Republican platform, than there is a general outcry against him by the Radical politicians. The doctrine of the platform was only a trick, and was not regarded by its promulgators as practicable or expedient. Gen. Grant understood it, but Mr. Hayes in his simplicity supposed that the platform-makers meant what they said. If all drunkards were turned out of office, and if none but sober men were to be appointed, what would become of the party? The men of strong passions have generally managed the primaries, they have been powerful in organizing the conventions, and without whisky at the polls the election would have been lost in spite of returning boards and electoral commissions.

We hope the President will carry out the civil service reform in accordance with the letter of the platform, and of his letter of acceptance of the nomination. The politicians did not expect this, to be sure, and they will rage and gnash their teeth, and tell the President that he is breaking up the party, and threaten him with the most terrible consequences if he does not give the pledges of the platform and his letter of acceptance to the winds. This temperance order will meet with a cool reception at the hands of the politicians. They will tell the President that he never could have reached the White House but for the very men whom his order No. 104 excludes from government employment, and that no party ever was or ever can be maintained or saved without whisky. It is all right as a question of morals, and as a qualification for business; that men should be sober and not addicted to drink; but what is to become of the party? That is the question about which the politicians are concerned.

This disposition to sacrifice right to party expediency is the curse of the country. It infects all parties, and is the bane of all political organizations. We hope Mr. Hayes will stick to his order, and see that it is enforced. Let us have sober men in office.

The Lord takes up none but the forsaken; makes none healthy but the sick; gives sight to none but the blind; makes none alive but the dead; sanctifies none but sinners; and to all these he is precious.—Luther.

Address

OF THE BRITISH CONFERENCE OF 1877
TO THE NEXT GENERAL CONFERENCE
OF THE METHODIST EPISCOPAL CHURCH SOUTH, UNITED STATES OF AMERICA.

REVEREND AND DEAR BRETHREN: It has afforded us no ordinary pleasure to receive among us at our Annual Conference the two brethren who were accredited to us as your representatives, Bishop Marvin and the Rev. E. R. Hendrix. Our interest in the occasion and object of their visit to the Old World would of itself have insured them a cordial welcome as messengers of the churches; but a still deeper feeling has been awakened by the earnest and affectionate salutation borne by them from your church to ours, and by the tidings which they have brought of your prosperity. Most heartily, dear brethren, do we reciprocate your Christian greeting, and join in your thanksgivings for the success that has followed your labors.

We rejoice in the many tokens of a broad and deep Christian culture among the members of your church, in the prosperity of your educational institutions, and in the earnestness of your endeavors to maintain and diffuse pure and elevated literature. Above all, we were filled with thankfulness as we heard your representatives speak of the happy results of the trial through which your country has passed, the deepened piety of your church at home, and the revival of zealous effort in missionary labors abroad. May he who has thus blessed the times of trouble and distress send far more abundant blessing in these times of peace! The accounts which Bishop Marvin has given us respecting your missionary work in Mexico, in Africa, in China, among the Germans in Texas, and among the Indians, were to us full of interest. We look forward to great results from your labor in these fields, some of which are open to yourselves alone. We are persuaded that with you, as with ourselves, zealous missionary effort abroad will ever be fraught with blessed influence on churches at home.

As to ourselves, we gratefully acknowledge that during the past year the good hand of the Lord our God has been upon us. In many places we have been permitted to witness a remarkable revival of religious power. Our annual returns show that, though our losses by death and by emigration have been very great, the number of members in our societies has been increased by nine thousand during the year. The number of candidates offering themselves for the work of the ministry has been larger than in any former year of our history. Our theological colleges are filled with earnest young men preparing for home and foreign spheres of labor. Our foreign missions have been well sustained, though the range of our operations has not been greatly enlarged during the year. The workings of our various educational institutions have been successful, and in every department of Christian labor we have, through the divine blessing, to record encouraging results.

Many circumstances have occurred to impress us very deeply with a sense of our responsibility for maintaining in its purity and for declaring with increased fervency and force, the "message of truth which, from the beginning, the Methodist Churches have received and proclaimed. The pretensions of an infidelity which claims to occupy as its own the fields of philosophy and of science, the organized conspiracy of Unitarianism against our liberties and our faith, the ritualistic and sacerdotal spirit that widely prevails, and the insidious errors that are finding their way into many churches of our land, fill us with solicitude and impel us to greater zeal in the diffusion of sound doctrine. We are satisfied, dear brethren, that in these feelings and resolves, you are one with us, recognizing with equal fullness of conviction these peculiar and weighty responsibilities. You will unite with us in fervent prayer to the "one Lord" that all our churches may be knit together in "one faith."

Having this end in view, we would gladly strengthen the bonds of fraternal intercourse with all that "hold the Head," and especially with all branches of the Methodist Church. We greatly rejoice that in your own land the churches of the North and the South are coming into closer fellowship. We shall gladly embrace every opportunity of proving the reality and the depth of our brotherly feeling. There are many difficulties which prevent us from acceding to your request that we should appoint a representative to attend your Conference next year. We trust that in the future such an appointment may be found practicable.

You will have our earnest prayers, dear brethren, that a special blessing may rest on your General Conference. With warm Christian affection and high esteem we commend you to God and to the word of his grace.

Signed on behalf and by order of the Conference,

HENRY W. WILLIAMS, Sec.

BIRMINGHAM, August 19, 1877.

The St. Louis Christian Advocate, in its notice of Bishop Marvin, gives the following particulars of his last sickness:

On Monday, November 26, at 4.15 A. M., Bishop M. Marvin, D. D., one of the Bishops of the Methodist Episcopal Church South, died at his residence in this city, surrounded by his family—none others being present. On Sunday, the nineteenth, he addressed the members of the Sunday school in one of the city churches; afterward preached a sermon. In the afternoon of the same day he went to Kirkwood, and preached again and dedicated a church. Soon after he was taken with a severe chill; returned home, suffering much discomfort, which continued during that night and the next day, and on Tuesday he had another chill, more severe than the first. On Wednesday physicians were called in, who pronounced the disease pleuro-pneumonia. They did what they could, and by the close of the week he was, however, there was a change for the worse, and his sufferings increased until the hour mentioned, when death came to his relief. He spoke but little during Sunday night, and for an hour or more before he died, not at all.

The funeral services will be performed on Thursday, at ten o'clock A. M., in the Centenary church, and Bishop Marvin is expected to deliver the funeral discourse, and has been telegraphed for that purpose.

The sad news of his death was spread rapidly over the city on Monday morning, and cast a gloom over the public mind, and filled many breasts with deep and bitter sorrow.

Periodicals

—Scribner's Monthly for December is splendidly illustrated, and has a very attractive table of contents. The articles are: The Wooden Age; The Thorough-Bred Horse; A New Way; From the Atlantic to the Andes; Rovers; After May Days—A Study of Keats; Some Precepts for Slandering Selves; Lost Bibles; American Oyster Culture; Some of His Inheritance; Off Road to Rome; Recalling from a People's Life; Men and His House; Hesperus; Pages of the Time; The Old Calendar; Home and Society; Culture and Progress; The World's Work; Brae-a-Brae.

—St. Nicholas for December is a Christmas holiday number—brings us in a surpassingly beautiful new cover. The pictures are more numerous and exquisite than ever, and the articles will be a perfect treat to young folks. The titles of some of the articles are: The Three Kings; a poem; The Lion Killer; The Egyptian Horses of Venice; A Chat About Poetry; Jack's Christmas; The Tower Mountain; About the Porpoise; A Magician and His Boy; Jack in the Potpourri. The publishers promise that the January number shall eclipse all of its predecessors.

—Lippell's Living Age, November 17, 1877, has the following articles: 1. Walter Baychett. 2. Green Pastures and Pinedale. 3. The Murder of Thomas Becket. 4. Di Capa. 5. On the Comparative Simplicity of Politics. 6. Doris Baruch—a Yorkshire Story. 7. Mr. Bryce's Account of Mount Ararat. 8. Conyvalence. Poetry—The Deserted Garden.

—The Sunday School Magazine, Visitor and Little People for December have been received. The Magazine has an excellent article by Dr. T. C. Summers on the Conquering Angel and another fine article by Dr. Hargrove on St. Paul. Each of these periodicals is first-rate, and the Lesson Papers are prepared with care and very handsomely printed. Dr. Cunningham closes the seventh volume with this number, and the year ends well.

—The District Methodist is the title of a new monthly paper started at Flemingsburg, Ky. Rev. S. W. Speer, D. D., Rev. S. L. Robertson, and Rev. T. J. Godbey are the editors. It is published a 50 cents per annum.

—The Complete Preacher for November has a sermon from each of the following distinguished divines: Theodore Christlieb, D. D., Ph. D., Placellus Church, D. D., Peré Hyacinthe, Archibald C. Brown, M. C. Julian.

—The Southern Musical Journal for November has its usual well-filled pages. It is a good periodical for lovers of music to take. Published at Savannah, Ga., by Ludden & Bates.

—Old Uncle Dan is the title of a song and music published by F. W. Helmick, Cincinnati.

ALABAMA CONFERENCE.—Pursue by Rail.—Mr. Editor: Please announce through the Advocate that all the railroads, whose lines of travel run through the Alabama Annual Conference, will sell excursion tickets to the members of the Conference, clerical and lay. This will secure half rates to and from the session to those who purchase the excursion tickets at their depots. The tickets will be sold from the eighth to the fourteenth of December, and ten days from the opening of the session will be allowed for their return. All the members of the Conference, and all who attend the session on business, should buy excursion tickets. As the Conference will convene at this place on the twelfth of December, from the eighth to the fourteenth will allow ample time for all to secure tickets.

A. S. ANDREWS.

A sociable and concert will be given by the Ladies' Aid Society, in the basement of the Fidelity Street church, on Thursday and Friday evenings, December 6 and 7, at half past seven o'clock. The concert will take place on Thursday evening; admission, twenty-five cents. The object is to raise funds to repair the church. We are indebted to the ladies for tickets, and wish all concerned a pleasant and profitable time.

Farm, Garden and Household.

LEAF-MOLD.

Mr. W. Falconer has the following timely remarks on this subject in the *Rural New Yorker*:

Now, when leaves are plentiful and drifting about everywhere, is the time to secure a pile of leaf-mold. Almost any kind of tree-leaves are good enough, but those of the oak are reckoned the best, and anything in the way of pine-tree leaves, or needles, as they are often called, should be rejected. A barrowful won't do. Why, that would hardly yield mold enough for three or four pelargoniums; get a big pile—may be a dozen barrowfuls, or more or less, as your requirements may be. Pack it into a tight heap in the back yard, or in a corner of the garden; in fact in any place where it will not be scattered by the wind, to prevent which, a few branches placed over the heap, or even some spade-fuls of dirt, will help considerably. Don't make the pile on a hill, but rather in a hole, as it needs a deal of water to make the leaves rot quickly. Discard any sticks that may be among the leaves, as decaying wood is productive of fungi, which are extremely detrimental to the very plants we want to improve.

In order to sweeten the mass and hasten decomposition, the pile should be turned over two, three or more times during the year. If, in turning, the leaves be dry and moldy, give all a good soaking of water, but don't apply lime to kill the fungi; for though lime may be healthful enough to some plants, it is poison to camellias, rhododendrons and some other evergreens. Instead of rounding off the pile, like a hay-cock, rather make it flat or hollow on the top, as it is to the benefit of the mold that the rain escape not.

Hot-beds are sometimes made of leaves alone. In which case a great bulk, thoroughly moistened and firmly packed, must be used, and the result is a steady, mild temperature of long duration. Or a large proportion of leaves may be used with the litter for hot-beds, to ameliorate the heat and lengthen its duration. In both of these cases the leaves, when thoroughly decayed, make excellent material for potting.

Leaf-mold, before it is fit for use, should be reduced to an earthy compost, and it usually takes two years to bring it to this condition; but by the end of the first year enough may be sifted out of the heap to keep a-going with. Earth-worms love to ramble in the leaf-mold, so that the most rigid scrutiny must be exercised to displace them when using the soil; far better be without it altogether than introduce to your pots these creatures, to choke the drainage, tunnel the earth and render it a clogged, perforated, unhealthy mass.

The natural properties of leaf-mold are not much, but as a light, easily-digested and highly appetizing food for most plants—trees or herbs—it holds a first rank. Besides, it opens and lightens stiff soils, and for pot plants it is invaluable. Leaf-mold, excepting in the case of some ornamental when sphagnum is used, is the best; if not the only substitute for peat we have, and surely it is better, if the peat be bad, not to use it at all, but instead to employ leaf-mold. For pelargoniums, fuchsias, exotics, roses and other plants, about one-third of leaf-mold and two-thirds of turfy loam, with sharp sand enough to make it gritty, is a safe compost. Whatever of thoroughly-rotted manure the grower may like to add should be applied in addition.

WELL UNDERSTOOD.

Dr. Price's Cream Baking Powder is regarded as one of the most successful and reliable of products, and it is, of the opinions of chemists, physicians and all classes of consumers are worthy of acceptance, the purest and best baking powder ever placed in our market.

MEDICAL.

Malarial Poison.

A NEVER-FAILING ANTIDOTE!

BUFFALO LITHIA WATERS

These waters are the only ones in the world that contain the purest Lithia and Sulphate of Magnesia, and are the only ones that are so pure and so free from all impurities as to be perfectly safe for the most delicate of patients. They are the only ones that are so pure and so free from all impurities as to be perfectly safe for the most delicate of patients. They are the only ones that are so pure and so free from all impurities as to be perfectly safe for the most delicate of patients.

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HOMEOPATHIC PHARMACY.

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MISCELLANEOUS.

War! War! War!

ATTENTION!

HEADQUARTERS OF THE

Howe Sewing Machine Co. of the South,

NEW ORLEANS, MAY 1877.

THE HOWE

SEWING MACHINE CO.

DO THIS DAY

DECLARE WAR

WITH THE ENTIRE

SEWING MACHINE WORLD!

REDUCING THE PRICE OF THE HOWE SEWING MACHINE WITHIN THE REACH OF EVERY FAMILY IN THE LAND.

CALL AT HEADQUARTERS—143 CANAL ST.

D. P. PERRY, Agent.

An Open Letter to the Public.

New York, October 1, 1877.

I have devoted twenty years of patient study to the liver and its relations to the human body, in search of a remedy which would restore it, when diseased, to its normal condition. The result of that labor has been the production of

TUTT'S LIVER PILLS.

Their popularity has become so extended and the demand so great as to induce unscrupulous parties to counterfeit them, thereby robbing me of the reward, and the afflicted of their virtue.

TO CAUTION THE PUBLIC.

and protect them from vile impositions, I have adopted a new label, which bears my trade-mark and notice of its entry in the office of the Librarian of Congress, also my signature, thus:

W. H. TUTT, M. D.

BEFORE PURCHASING, EXAMINE THE LABEL CLOSELY.

THE GENUINE TUTT'S PILLS.

Their action is prompt, and their effect is sure. They are a great relief to the system, they are a great relief to the system, they are a great relief to the system.

LET THE HONEST PEOPLE OF AMERICA SEE THAT THEY ARE NOT DECEIVED. Scrutinize the label closely, see that it bears all the marks above mentioned, and buy the medicine only from respectable dealers. I can be found everywhere. Very respectfully,

W. H. TUTT.

Country Orders for Millinery.

FANCY GOODS!

All the Latest Novelties and Patterns

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MISCELLANEOUS.

Machinery, Ties, Etc.

Z. S. STEWART, President.

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Improved Under-Runner Mills.

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CORN AND FLOUR MILLS, Small Machines, Rolling Mills, and all kinds of Machinery, for Sale or Hire.

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VICTORIA every Fair from New York State to Texas, over thirty-three different competitors, during the past twenty-six years.

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MILLERS SUPPLIES.

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Send for circular containing names, etc. Our

circulars are sent to all subscribers.

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Manufacturers of Flour and Wheat Flour.

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IRON WORKER

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The First Machine

Largest ever published, and the only one of its kind.

Original Painting by Prof. C. Schuch.

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PRICES REDUCED.

THE

MASON & HAMLIN

ORGAN CO.

I HAVE the pleasure of announcing that recent

decrease in cost of material and labor, and

increase in manufacturing facilities, have enabled

us to make a reduction in their Catalogue

prices of \$10 to \$25 on each organ. (See

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Organ of their manufacture are well known

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having merited and received Highest Honors

at all World's Exhibitions for ten years.

NEW STYLES, NOW READY,

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INSURANCE

Factors' & Traders' Insurance Co.,

37 CARondelet STREET.

EXTRACT FROM THE

ELEVENTH ANNUAL STATEMENT,

NEW ORLEANS, MAY 17, 1877.

Premiums for year ending April 30, 1877, \$27,587 18

Losses paid within the year, 22,673 78

Cash Dividends for the Year:

Interest (semi-annually) 10 per Cent.

Premiums, April 30, 1877, \$1,282,905 66

This Company continues to issue Policies on Fire,

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miums.

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JOHN CHAFFEE, Vice President.

THOS. F. WALKER, Secretary.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, DECEMBER 13, 1877.

NO. 50.

HANG UP BABY'S STOCKING.

Hang up the baby's stocking.
Be sure you don't forget.
The dear little dimpled darling.
She never saw Christmas eve.
But I've told her all about it.
And she opened her big blue eyes.
And she said she understood it.
She looks so funny and wise.
Poor little thing!
I don't take much to hold
Such little plump toes as baby's.
Away from the frost and cold.
But then for the baby's Christmas
I'll never do at all.
Why Santa wouldn't be looking
For anything half so small!
I know what I'll do for the baby.
I've thought of the very best plan.
I'll borrow a stocking of grandma's.
The longest that ever I saw.
And you'll hang it by mine, dear mother.
Right here in the corner, so.
And write a letter to Santa,
And fasten it on to the toe.
Write: "This is the baby's stocking.
That hangs in the corner here.
You never have seen her Santa.
For she only came this year."
Put the stocking on the baby.
And now, before you go,
Just cram her stocking with goodies.
From the top clean down to the toe.
Little Corporal.

News of the Week.

DOMESTIC.

WASHINGTON, December 4.—Capt. Louis Johnson, of the Twenty-Fourth Infantry, before the Military Committee of the House, stated that about 3,000—say one full regiment of cavalry and two regiments of infantry filled to about 1,000 men each—would be needed to properly protect the Texas border between the mouth of the Rio Grande and Fort McIntosh—the cavalry for patrolling purposes, and the infantry to occupy the posts now existing, and others that ought to be established at Edinburg, Roma, etc. He stated also that he believed the Mexican population of Tamaulipas to be too disloyal to Diaz to enable his authority to be respected; that raids have gone on at about the same rate ever since he has been stationed in Texas, since 1865, with the exception of the time during which the cattle-lifters were engaged by one of the other side in Mexico in the late revolution; that even then raids did not entirely cease, but were less frequent than before, and that the condition of affairs when he left in September, 1877, was about the same as it had been for years.

Six companies of the Fourth Cavalry, already in Texas, on the upper line, are ordered to the border, and one regiment of infantry from Minnesota, and a battalion of artillery from Carlisle barracks are ordered to the Rio Grande.

RICHMOND, Dec. 4.—Judge Henry C. Allen, of Shenandoah county, was nominated for speaker of the House of Delegates to-night by a caucus of Conservatives and Independents. Judge Allen represents the element for forcibly readjusting the State debt. The fight in caucuses was between Allen and Marshall Hanger, of Augusta, a former speaker, who represents the debt-payers, or those who are for equitable adjustment. The vote stood: Allen 52, Hanger 46. A number of Hanger's friends say they will not stand by the nomination, on account of Independents being admitted to the caucus. Foreboding adjusters say they intend to make a clean sweep to the further organization of the House, and it is thought that they will carry the war into the offices of the State capital.

MONROEVILLE, Dec. 4.—Col. Robert Tyler, son of ex-President Tyler, was attacked with paralysis of the brain about ten o'clock yesterday morning, and died at nine o'clock last night.

WASHINGTON, Dec. 5.—There is no doubt but that Mr. Eastle, of Louisiana, will be seated as senator, but there will probably be six speeches on each side, not for delay, but to enable senators to place their motives on record.

Representative E. John Ellis, of Louisiana, upon receiving information from Messrs. Aiken, Joyce and Simont, of the Red River Transportation Company, that Red River was closing, learned that the appropriation was exhausted. Mr. Ellis introduced a bill appropriating \$10,000. A bill for this purpose was referred to Mr. Rangan's committee, who promises early report, and Capt. Ellis is hopeful of securing means of relief before the holidays.

AUGUSTA, GA., Dec. 5.—The election for members of the Legislature, also for ratification of the new constitution, passed off quietly in this city. No opposition members in the lower house. Joseph Cummings was elected senator. The indications are that the constitution will be adopted by a large majority. Atlanta will continue to be the capital. The official vote cannot be given for several days.

NASHVILLE, Dec. 5.—The Legislature met and heard the reading of the Governor's message, stating the object of convening it in extraordinary session, and earnestly urging the adoption of the bond-holders' sixty-cent proposition, and adjourned until to-morrow morning without action.

LOUISVILLE, Dec. 5.—Within a day or two seventeen steamers, loaded with 6,000,000 bushels of coal, will have arrived and gone south of here, if the river does not fall too rapidly. Southern steamers due up will be obliged to remain at the foot of the canal till the blockade is removed. The coal fleet is the largest for years.

At the election here yesterday the Workingmen's ticket was defeated very thoroughly. Only a few nominees received majorities over the Citizens' candidates.

WASHINGTON, Dec. 6.—Senate.—The silver bill was made the special order for Tuesday next, after the morning hour; and to be continued until disposed of. Vote—yeas 41, nays 18, two-thirds voting aye. This threatens the defeat of a veto should the President adhere to his message.

Mr. Matthews offered a concurrent resolution, which, after referring to the various financial acts of the government, declares that all the bonds of the United States issued or authorized to be issued are payable, principal and interest, at the option of the government of the United States, in silver dollars of the coinage of the United States, containing 423 grains each of standard silver, and that to restore to its coinage such silver coins as a legal tender, in payment of the said bonds, principal and interest, is not in violation of the public faith, nor in derogation of the rights of public creditors. Lies over.

NEW YORK, Dec. 6.—The agents of the steamer City of Berlin, hence, November 25, for Liverpool, express no doubt of her arrival very soon, as they think she has met with some accident to her machinery. The same vessel was towed back to Queens-shaft, in June last, with a broken shaft, at which time there were great fears of her loss. In December last she also was given up by many as lost, but arrived here six days overdue, after a very stormy passage.

GALVESTON, Dec. 8.—The *New* San Antonio special reports an engagement in Mexico, between Col. Young's command and a party of Mexican Indians, in which two Indians were killed, three wounded, and their camp and property captured and destroyed.

NEW YORK, Dec. 8.—A London dispatch says: The Marquis of Bute has contributed one hundred and seventy thousand pounds sterling for the endowment of Memorial Hall to the Glasgow University.

WASHINGTON, Dec. 8.—The Senate concurred in the House joint resolution to adjourn from the fifteenth of December to the tenth of January.

ALEXANDRIA, VA., Dec. 9.—Dr. Albert T. Bledsoe, editor of the *Southern Review*, and a former professor at the Virginia University, has died of paralysis, aged sixty-nine years.

FOREIGN.

CITY OF MEXICO, via Havana, Dec. 1.—Lerdo de Tejada withdraws his pretensions to the Mexican presidency, and intends retiring to France. He recommends Gen. Escobedo to the suffrage of his friends.

Various bodies of troops are moving to the frontier. The Rosecranz railroad concession is supported by a majority of both houses of Congress. It is believed the Rosecranz company has on deposit \$10,000,000 in England, and that Tom Scott is the leading spirit of the company, which, it is said, has \$3,000,000 ready to commence operations. The company agrees to deposit \$300,000 as security with the Mexican government, and to build one hundred and fifty kilometers of road before receiving any government subsidies. The spirit of the Mexican press is peaceful.

LONDON, Dec. 4.—The *Daily News*, commenting on President Hayes' message, says: The message dealt principally with questions of pacification of the country and the resumption of specie payments, and on both these subjects the President expresses himself with good sense and good feeling.

The *Times* says: President Hayes has not disappointed expectation. His message gives an uncertain sound on the subject of currency legislation.

The *Daily Telegraph* says: Notwithstanding the discouragement with which President Hayes has been met, the prudent from position he has assumed in his message increases the support of the wisest and best portion of his countrymen.

PARIS, Dec. 4.—It is significant that a deputation of Paris merchants and manufacturers, who went to the Elysee on Monday, desiring to present an address to President MacMahon in person, were received by an aide-de-camp, who somewhat peremptorily referred them to the minister of commerce. The deputation refused, telling the aide-de-camp to inform the president that they were the vanguard of an imposing demonstration, which numbered a thousand to-day, and would number one hundred thousand to-morrow and a million the next day.

CONSTANTINOPLE, Dec. 5.—A dispatch from Suleiman Pasha, dated yesterday, confirms the capture of Elena with 11 guns, 20 ammunition wagons and 300 prisoners. The Russian loss is estimated at 3,000 killed and wounded.

Mahomet telegraphs as follows, under date of yesterday: "We have advanced beyond Kamari. Our losses now confront the Russians, who have fallen back on Westchah."

LONDON, Dec. 6.—The *Times* Belgrade correspondent says: Austria has sent a remonstrance against Servia's participation in the war. No note has been received from Turkey or England. Final arrangements between Servia and Russia do not seem to be complete.

BOOZER, Dec. 7.—Yesterday Gen. Deltinghausen, with reinforcements, arrived at Johawitz. Simulaciously a detachment was sent to Blafatz, and turned the flank of the Turkish

main body, which was marching from Elena to Johawitz. Thereupon the Turks suddenly ceased their movements against Gen. Deltinghausen's division.

LONDON, Dec. 8.—The Paris correspondent of the *Times* telegraphs: President MacMahon's determination to insist upon having the nomination of three ministers seems to have been very sudden. Thus on Thursday, after discussing this question with M. Dufaure, he concluded with these words: "After all, you are responsible; consequently I leave you free in the choice of your colleagues." M. Dufaure was afterward much surprised to find that the marshal had changed his mind.

A Constantinople dispatch to the *Daily News* says: The Turkish government has impressed the street-car horses for the army.

LONDON, Dec. 10.—Renter's Telegram Company has the following: Bucharest, Dec. 10.—After a severe engagement yesterday, before Plevna, Osman Pasha, who was wounded, surrendered unconditionally. The Turks in Plevna are dying of hunger and cold.

The Agency Russe makes the following announcement: Osman Pasha's army attempted to break through in the direction of Widin, and was attacked in front and compelled to lay down their arms, after a glorious struggle, in which Osman Pasha was seriously wounded. All with one voice, praise his conduct.

The *Times*'s correspondent at Rome telegraphs: Although newspaper reports concerning the Pope's health are more favorable, private advices indicate that his condition is growing worse. He lies helpless. Although his mind is clear, he endures great suffering, from which he is expecting relief and even hoping for speedy relief.

QUEENSTOWN, Dec. 10.—The City of Berlin has just passed here on her way to Liverpool. All well. On the thirtieth of November, when two days from Queenstown, her shaft broke, and the steamer made little or no headway under sail, owing to easterly gales. On Saturday she spoke the City of New York, of the same line, from New York, November 28, for Liverpool, and was by her taken in tow yesterday morning.

CONSTANTINOPLE, Dec. 10.—It is reported that the Council of State has determined that Christians shall hereafter be eligible to governorships and other administrative functions of Turkish provinces. It is believed the speech from the throne opening Parliament will announce this resolution.

PARIS, Dec. 10.—The Republican journals state that at an interview between President MacMahon and Duke d'Alfred-Pasquier, president of the Senate, the marshal states that a cabinet was formed, and there could be no question of compromise or conciliation.

North Mississippi Conference.

APPOINTMENTS.

Holly Springs District.—J. D. Cameron, P. E. Holly Springs station, J. W. Lowrance; Holly Springs circuit, J. E. Douglass; Carl M. Von Buren; Early Grove, E. Johnson; J. K. Morris, sfo.; Byhalia, J. L. Futrell; P. J. Echols; sfo.; Marshall, T. Cameron; New Salem, J. E. Eggleston; Emory, J. W. Luter; Ashland, J. A. Bowen; Snow Creek, J. H. Mitchell; Hickory Flat, H. C. Morehead; Pleasant Grove, to be supplied.

Sardis District.—Amos Kendall, P. E. Sardis and Davis chapel, W. T. J. Sullivan; Como and Fredonia, J. E. Robinson; Senatobia and Lovetown, J. W. Knott; Senatobia circuit, M. M. Dunn; Hernando and Coldwater, S. C. Stone; Horn Lake, C. N. Terry; Pleasant Hill, to be supplied by R. M. Gwyn; Cockrum, R. M. Davis; Chickahoma, S. A. Ellis; Mount Vernon, W. J. O'Bryan.

Grenada District.—J. H. Brooks, P. E. Grenada station, T. W. Davis; Grenada circuit, J. W. Good; Dofferville, J. P. Dancer; Water Valley, Wood street, J. M. Boon; Wesley chapel, B. F. Phillips; Springfield mission, to be supplied by J. E. Huggins; Oxford station, W. B. Murrell; Oxford circuit, J. J. Brooks; A. A. Houston, sfo.; Eureka, G. W. Boyce; Batesville, John Ritzke; J. W. Bates, sfo.; Charleston, E. A. Taber; Tallahatchie, H. Williamson; Benda, T. J. Lowry; Pittsburg, H. E. South; Bauger, J. A. Ellis; Canwell, D. C. Frost; W. Iry, sfo.; University of Mississippi, J. J. Wheat, professor; Grenada Female College, D. D. Moore, president.

Greenville District.—W. P. Barton, P. E. Greenville station, Filmon Paces, Lake Lee and Leota, J. E. Trislow; Deer Creek, James Porter; Phonasia and Indian Bayou, J. D. Mart; Jones Bayou, A. W. Gibson; Concordia and Australia, D. Plow; Rosedale, R. E. Waters; Bolivar, P. Fleming; Friar's Point, D. C. Brown; Austin and Trotter's Landing, J. T. Moody; Jonestown, W. A. Dollar; Cherry Hill, G. A. Oak; Chickadee, N. R. Hamer.

Winona District.—K. A. Jones, P. E. Winona and Carrollton, A. P. Sage; Winona circuit, A. W. Langley; Black Hawk, J. S. Oakley; Valden, T. J. Newell; West station, G. W. Brown; Richland, G. W. Bachman; Durant and Lexington, J. S. Carlton; Ebenezer, W. Williams; Atlanta, to be supplied; T. Commander, sfo.; Rosoluko and Bethel, R. P. Mitchell; A. R. Hines, sfo.; Liberty, W. S. Lagrone; Zilph, D. N. Ponce; Bellefontaine, J. M. Dunn; Greenwood, T. C. Parish, and one to be supplied.

Columbus District.—R. G. Porter,

P. E. Columbus station, T. A. S. Adams; Columbus circuit, J. E. Thomas; Macon station, W. S. Harrison; Sparta, S. W. Miller; Starkville, E. H. Moop; Webster mission, to be supplied—W. R. Rainey, sfo.; Crawfordville, S. M. Thames; West Point and Tibbee, W. Murrell; Brooksville, J. F. Evans; Shinglet, W. M. Adams; Louisville, J. D. Newson; Plattburgh, R. A. Burrows; Chester, B. F. Morris.

Aberdeen District.—T. Y. Ramsey, P. E. Aberdeen station, J. H. Serenge; Verona station, T. C. Wier; Athens, L. D. Worsham; Vinton, T. Y. Ramsey, Jr.; J. T. Cunningham, sfo.; Houston, J. W. Poston, W. F. Rzewell; Sifton, J. M. Hampton; Okolono and Tupelo, J. B. Stone; Egypt, H. C. Parratt; Shannon, W. D. Matthews; Richmond, W. C. Lester; Sallito, R. C. Kilgore; Pontotoc, T. J. Harris; Fulton, G. W. Gordon.

Tulsa District.—Joseph Johnson, P. E. Tulsa station, J. F. Markham; Tulsa circuit, R. A. Noblett; Jachito mission, to be supplied; Corluth station, J. W. Jonnell; J. C. Lowe, sfo.; Corluth circuit, D. M. Cogdell; Burnsville, to be supplied; Rosoluth, J. W. Perry; Blackland, D. W. Babb; Jonesboro, S. B. Carson; Ripley and Fankler, E. B. Ramsey; Ripley circuit, T. J. Taylor; Hatchel, mission, to be supplied; Boonville and Rienzi, John Barcraft; Baldwin, M. D. Howell; New Albany, John McElhannon; Ray Springs, John B. Adair; Marietta, to be supplied.

Transferred.—H. R. Caldwell, to the Mississippi Conference; W. W. Walsworth, to the North Georgia Conference; T. S. Campbell, to the North Carolina Conference.—West of Mississippi.

Letter from Washington.

WASHINGTON, D. C., Dec. 8, 1877.
MR. EDITOR: There has been here the greatest flood in the Potomac ever known. The river was several feet higher than in the great floods of 1852 and 1870. Six inches more would bring the water into Pennsylvania avenue at the foot of Sixth street. Temporary footways were necessary to get to the Baltimore and Potomac depot. Hundreds of cellars on the south side of Pennsylvania avenue were filled with water; and from Sixth to Fourteenth street, in order to go south, you must wade knee-deep or ferry across the flood. The great Washington Market, at the foot of Seventh and Ninth streets, probably the largest market-house in America, had its floor—much if not all of it covered with water. There has been no communication across the river for a day or two. Part of Long Bridge is gone. The river is full of barrels, boxes, fences, pumpkins, etc. Bottom farms on the river above here were swept of whatever would float.

But the information from Virginia tells of still greater losses at Richmond and other places in that region.

A few days ago the United States Senate presented a remarkable and unexpected scene. For the first time in twenty-five years the Republicans failed to carry an important political measure, in which party lines were drawn to their utmost tension. The question was a resolution by Mr. Thurman of Ohio, to discharge the Committee on Privileges and Elections from further consideration of the seat claimed by M. C. Butler, a Democrat, from South Carolina. Senators Patterson, of South Carolina, and Copover, of Florida, Republicans, refused to vote against Mr. Butler. The surprise and excitement in political circles produced by this desertion from the ranks, as it is called, was very great. Those senators say they voted for Mr. Butler because he was duly and legally elected. On the other hand, they are branded as traitors because they did not vote with the party.

For several days and sometimes at night the Senate struggled hard, party against party, over the question of seating Butler, Eastle and Kellogg. Generally there was almost a precise equipoise. Frequently there was a tie, and the Vice President gave the casting vote. As you have learned by swifter modes of communication than this letter, the result was the seating of Butler and Eastle, Democrats, and Kellogg, Republican. So that because of Mr. Copover, of Florida, and Mr. Patterson, of South Carolina, not voting strictly with the party, and Mr. Davis, of Illinois, being Independent, there is not a clear, reliable majority for either party in the Senate.

Everybody has been disappointed with the length of the called session. Most of the knowing ones thought the interval between the close of the called and the beginning of the regular session would be about four or five weeks. It turned out to be four or five minutes. Nominally it was

ten minutes. Really it was about four in the House and six in the Senate. The regular session, you know, was obliged to begin at twelve M. on the first Monday of December; so that practically it is one continued session from October 15 on until Congress shall adjourn in perhaps next May or June.

Although very little business of a legislative character was done in the called session, yet appearances now are that Congress will go to work in real earnest and do up some of the necessary national legislation.

The Rev. Dr. Harrison is very well received here, both as chaplain to the House of Representatives and pastor of the Mount Vernon Place church.

Five years ago there were three, and only three, members of our church in Congress. Now there are twenty-five—eight in the Senate and seventeen in the House of Representatives; and also two in the Senate and seven in the House who are members of Methodist families; and there may be others not known to me.

R. ABBEY.

The following are the missionary appropriations of the Methodist Episcopal Church for 1878:

1. Foreign missions (exclusive of the States and Territories of the United States), \$1,100,000.
2. Domestic missions, \$1,000,000.
3. Foreign missions, \$1,000,000.
4. Domestic missions, \$1,000,000.
5. Foreign missions, \$1,000,000.
6. Domestic missions, \$1,000,000.
7. Foreign missions, \$1,000,000.
8. Domestic missions, \$1,000,000.
9. Foreign missions, \$1,000,000.
10. Domestic missions, \$1,000,000.

Among the appropriations to domestic missions are the following:

California, \$1,000,000.
Central Georgia, \$1,000,000.
Chicago circuit, \$1,000,000.
East Georgia, \$1,000,000.
Louisiana, \$1,000,000.
Northwest Georgia, \$1,000,000.
South Georgia, \$1,000,000.
Southwest Georgia, \$1,000,000.
Total, \$1,000,000.

Alabama, \$1,000,000.
Arkansas, \$1,000,000.
Aurora, \$1,000,000.
Austin extension work, \$1,000,000.
Central Alabama, \$1,000,000.
Central Tennessee, \$1,000,000.
Florida, \$1,000,000.
Georgia, \$1,000,000.
Hudson, \$1,000,000.
Louisiana, \$1,000,000.
Mississippi, \$1,000,000.
Missouri, \$1,000,000.
New York, \$1,000,000.
North Carolina, \$1,000,000.
South Carolina, \$1,000,000.
Tennessee, \$1,000,000.
Texas, \$1,000,000.
Virginia, \$1,000,000.
West Virginia, \$1,000,000.
Total, \$1,000,000.

Resolution of Thanks.

Resolved, That the thanks of the members of the Louisiana Conference, on board the steamer Fanchon, be tendered to Capt. J. W. Blanks and his assistants for courtesies extended to them in splendid attentions and reduced rates of transportation; and that we recommend to the patronage of our friends Capt. Blanks' line of steamers.

Resolved, That the secretary have the foregoing resolution published in the NEW ORLEANS CHRISTIAN ADVOCATE.

The foregoing is a correct transcript from the minutes of a meeting of the preachers on board the steamer Fanchon.

C. W. CARTER, President.
J. R. GODFREY, Sec.

COLORED ANNUAL CONFERENCE.
The Annual Conference of the Colored Methodist Episcopal Church in America was held at Oak Grove, Morehouse parish, La., November 21-25, 1877. Bishop Isaac Leue, of sgit church, presided. A large number of preachers belonging to the Conference were present. Ordinations—Deacons, five; elders, four. The Conference unanimously passed resolutions in favor of the temperance cause and the Sunday law.

Respectfully,
HARRY MONLEY, P. E.
NEW ORLEANS, LA., Dec. 5, 1877.

NOTICE.—The *Southern Review* will be issued regularly during the year 1878, there being sufficient material of Dr. Bledsoe's to carry it on for a year, even if he should be able to write nothing more.

S. BLEDSOE HENRY.
1100 PINE ST., BALTIMORE, MD.

(Since the above was received a telegram, as will be seen in another column, announces the death of Dr. Bledsoe.)

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	RESIDE.	TIME.
Denver	Denver, Col.	McTear	Aug. 16
Western	Adrian, Mich.	Norvin	Aug. 30
St. Louis	St. Louis, Mo.	Marvin	Sept. 3
Kentucky	Winchester, Ky.	Palmer	Sept. 12
Missouri	Fullon, Mo.	Sept. 12	
Columbia	Walla Walla, Id.	McTear	Sept. 12
Illinois	Nashville, Ill.	Kavanaugh	Sept. 19
W. Virginia	Packer, W. Va.	Kramer	Sept. 19
Indian Miss.	Stratford, Conn.	March	Sept. 20
Rockville	Rockville, Md.	Kavanaugh	Sept. 26
S.W. Missouri	Independence, Mo.	Sept. 26	
Tennessee	Richfield, Tenn.	Boydell	Oct. 1
Pacific	San Francisco, Cal.	McTear	Oct. 11
Arkansas	Exeter, Ark.	Kavanaugh	Oct. 17
Hobson	Cleveland, Ohio	Boydell	Oct. 24
Lowell	Lowell, Mass.	McTear	Oct. 24
N. Alabama	Gadsden, Ala.	Boydell	Nov. 7
North Texas	Bonham, Tex.	Wrightman	Nov. 7
White River	Angus, Ark.	Kavanaugh	Nov. 10
Virginia	Lynchburg, Va.	Boydell	Nov. 14
Florida	Tampa, Fla.	Boydell	Nov. 14
German Miss.	Hudson, N. Y.	Boydell	Nov. 14
West Texas	Corpus Christi, Tex.	Wrightman	Nov. 14
Memphis	Memphis, Tenn.	Kramer	Nov. 14
S. Missouri	Rolla, Mo.	Boydell	Nov. 14
S. Carolina	Salisbury, S. C.	Boydell	Nov. 14
N. Georgia	Gainesville, Ga.	Pierce	Nov. 14
Albany	Jackson, Miss.	Boydell	Nov. 14
Louisiana	Shreveport, La.	Boydell	Nov. 14
Ohio	Amherst, Ohio	Boydell	Nov. 14
N. Texas	Waco, Tex.	Wrightman	Nov. 14
Alabama	Montgomery, Ala.	Boydell	Nov. 14
Georgia	Decatur, Ga.	Boydell	Nov. 14
South Carolina	Columbia, S. C.	Boydell	Nov. 14
Florida	Fort Myers, Fla.	Wrightman	Nov. 14
Texas	Odessa, Tex.	Wrightman	Nov. 14
Baltimore	Baltimore, Md.	McTear	Mar.

Our Bishop is Gone.

"Bishop Marvin is dead!" This was all. It was but a line. It was hid away among the miscellaneous telegrams of the morning's paper—of this morning's, November 23, paper. It was so brief, so crowded in with matter of no moment to any one that it was overlooked by many. I overlooked it. The blow, the awful blow, was struck, and I knew it not. "Bishop Marvin is dead," said a friend—a worldly, wicked man—passing me hurriedly on the street. "Bishop Marvin, my earliest, best friend, is dead?" Not our Bishop, surely! "Yes," he replied, "our Bishop Marvin is dead." And we passed. A dull, leaden yet fiery pain shot into my heart. As an arrow sent whirling into places of darkness, I felt myself plunged. Overwhelmed, amazed, dazed, hardly at myself, I passed. With head down, seeing no one, with but little purpose, I passed on through the hurrying throngs. I can't be so! I can't be so! I can't be so! with increasing emphasis I repeated. Surely it is some other Bishop Marvin! Surely it can't be our Bishop Marvin! How could we live without Bishop Marvin? How could our gracious heavenly Father permit Bishop Marvin to die? Why am I living so little worth—and Bishop Marvin dead? Yes, it is true. Oh, yes, it is true—Bishop Marvin is dead! Our loved, almost idolized Bishop is dead! Alas! we are so poor now! It is so lonely without him. Can we walk on without him—our Bishop, our counselor, our guide, our inspiration, our companion, our simple-hearted, grand, noble, pure, precious brother?

Oh, Bishop! "We loved you so." We loved you for your purity. We loved you for your self-abnegation. We loved you for your devotion to God and man. We loved you for your beautiful zeal for fallen ones. We loved you for your sanctified wisdom. We loved you for your living demonstration of the possibilities of man. We loved you for your lovelessness for your saintliness, for your saintliness. We loved you because you loved us. We loved you as a man of men, as a minister of Jesus, as a leader, a counselor, a guide, a friend, a brother, a companion. We loved you because you inspired us to higher, purer, nobler living—because the thought of you helped us to Christlikeness. We loved you because you so loved our Redeemer, our dear loving Savior, as to become a sort of living link between us and him. We did so love you, Bishop. Your life was a fountain of waters to us. Your life was a source of daily strength. Your words encouraged, quickened. Your bright, loving eye; your sweet, calm face; the motion of your hands; the movement of your feet; your reverend, purified, sanctified body—all, all, lifted us up as with the force of a magnet. We up so love you, Bishop. We loved you living—we love you dead. To-day we stand by your lifeless body, once instinct with all that was god-like. It is sacred in our eyes. It is the house in which you lived. We want to lie down by you. We want to go up with you. We love you dead. Belug dead, yet speaketh. Ah! yes, how we'll treasure your words, your looks, your smiles, the pressure of your hand! Good-by, dear Bishop! Lovely in life, lovely in death! Let the thought of Bishop Marvin, reader, drive us on swift wing to Jesus, that we may in heaven reign with him there.

November 24, 1877.

Whatever you want, go to God by faith and prayer, in the name of Christ, and never think his delays are denials.

Money is tight?

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, DECEMBER 13, 1877.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS

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Harp, 112 Camp street, New Orleans.
Address all communications designed for pub-
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The Sin of the Young Men.

Ellis's sons were not the only dis-
sipated young men of their day. The
father rebuked them too mildly, and
he was wanting in firmness, and
had failed to administer timely cor-
rection. He was to be blamed, but
the case of his sons was notorious,
because their father was a priest and
a judge in Israel. Samuel's sons also
turned out badly; but we do not
recollect to have seen them referred
to as illustrating the waywardness
of ministers' children. The fault of
Ellis is pointed out in the history, but
there is no intimation that Samuel
was lacking in faithfulness in the
instruction and discipline of his
children. Ellis was foud and yielding.
Samuel, if his public and domestic
life were harmonious, was stern, de-
cisive and uncompromising. Samuel
is held up to us as a model of wis-
dom, virtue, piety and inflexible in-
tegrity, but his sons walked not in
his ways, but turned aside after
guile, and took bribes, and perverted
judgment. Their sins were those
from which the father was most con-
spicuously free. Their sordidness and
dishonesty are in strong contrast
with the father's unblemished and un-
impeachable uprightness. Ellis's fault
is indicated, at least in part, but
there is no censure recorded against
Samuel.

If the one instance is not an offset
to the other in moderating our judg-
ment of religious fathers who have
ungodly sons, it should at any rate
lead us to refrain from indiscrimi-
nate censure. We can conjecture
that Samuel's sons were not much
under his personal care during their
childhood and early youth, from the
fact that he was continually abroad
on public business, and hence it was
not possible for him to have given
them the training and careful per-
sonal supervision which was desir-
able. Fully absorbed and occupied
in the affairs of the nation, he could
bestow but little time or thought on
the education of his children. The
mother may have been weak and in-
competent, and the boys soon grew
out of her control. Then, in his old
age, Samuel acted unwisely in
making his sons judges over Israel.
He was blind to their defects of char-
acter, and placed them in positions
filled with temptations and perils.
The lessons which Samuel's history
furnish are perhaps more important
and more needed than those which
are so obvious, and are so frequently
drawn from the history of Eli. In
the latter we see the sin of a weak,
doting and unfaithful father; in the
former the perhaps unavoidable neg-
ligence, and the mistakes of a parent
who was possessed of almost every
element of goodness and greatness
in its highest degree. The fault of
such a man, if there be any, has in it
a peculiar significance, and should
lead parents especially to greater cir-
cumpection in the management of
their children.

Ellis's fault is patent to all, and the
warnings are sounded abroad, but
Samuel's misfortune is apt to be
overlooked and its import neglected.
It may not be true that boys can
always be so reared that they shall
turn out well. There is in them the
power of self-assertion, and they are
free and responsible moral agents. It
may sometimes happen that a youth
will fall into evil ways in spite of the
wisest and best home-training, and

that, with parents whose govern-
ment, example and influence are all
of the most perfect kind, he will for-
sake his father's counsel, and forget
the law of his mother. But this is
the exception. Parents have it largely
in their power to form the character
of their sons, and to so arm them
against the temptations of the world
as that they shall pass the ordeal in
safety.

Young men surrounded by relig-
ious influences are not led astray all
at once. The principles which have
been instilled are undermined little
by little, and before the parents are
aware of it habits of vice are formed.
Then welcome tidings come to them
not until the boy is well advanced
in evil, and when it is too late to
bring about correction and reform.
Eli was probably slow to believe the
reports about his sons. They were
sons of Belial, and ripe in iniquity
before he suspected that they had
gone astray. He began his reproofs
and remonstrances when it was too
late. If Samuel ever knew of the
corrupt practices of his sons it was
not until they were settled in their
habits, and measurably beyond his
control. How can parents suspect or
distrust their own children, and is it
not natural to treat the fears and
convictions of their friends as un-
founded? The eye of affection is too
often blurred by tenderness, when it
should be clarified by truth.

There cannot be too much vigi-
lance even when boys are at home
and under the parent's eye; but in
sending them away to school and
college the moral and religious influ-
ences will be of more weight than
any other. The college years are es-
pecially the period of temptation,
the period when character is apt to
receive its permanent mold, and in
which the question of life or ruin is
decided.

In the church and converted, a
young man is comparatively safe;
but young men are often about a
church and in the Sunday school
while they are forming the worst of
habits. While they are supposed to
be under the best influences, and un-
contaminated, they are on the verge
of destruction, and tending to that
engulfment in youthful lusts which
seals the fate of multitudes. The
sons of the sanctuary must be warn-
ed, instructed and guarded with vigi-
lance and love. The instances to
which we have referred as fraught
with impressive lessons were of sons
of religious parents, young men
reared in the very precincts of the
tabernacle, and of whom better
things might have been anticipated.
The feet of our young men may be
already in the house of death, before
they have wholly ceased to tread
the paths of the church. They are be-
ginning to try their luck with lot-
tery tickets and games of chance,
and to indulge in the social drink,
while from habit and education they
still linger at the church door. Par-
ents are not watchful, but are the
churches faithful? Do our pastors
expose the dangers of young men
point out their sins, and seek by all
means to save them before the ser-
pent of vice has them in his crushing
and relentless coil? The warmest
place in the heart of the church
should be for the young men. They
need every safeguard to shield them
from the sins to which they are pe-
culiarly liable, and to fortify them
against the manifold temptations
that beset their path.

When we read of the sin of the
young men—sons of priest and
prophet—we are shocked; and while
we condemn the sinners we also pity
them more than we pity the par-
ents. There is a great guilt, aggra-
vated by their near connection with
the institutions of religion; but we
cannot overlook the probable cause.
In the sin of our young men there is
something wrong in the home first—
in the parents and then in the
church. The boys have not been
housed and sheltered as they should
have been. Parents have been blind
to their errors, the church has not
been fully alive to their peril, and
the prayerful and kindly sympathy
which a young man hungers for has
not been extended. Just as he awakes
to the fact that multitudes of our
young men are not only drifting
away from their homes and from the
church, but they are becoming in-
volved in the meshes of vice. Special
efforts should be made to save them.
As a class, their temptations and
dangers are greater than those of
any other, and no pains should be
spared to help them in their battle
with sin.

North Mississippi Conference.

For the first time we were per-
mitted to visit this Conference, and this
was, of necessity, a brief call. When
we reached the Conference room
on Saturday morning our spacious
church at Holly Springs was well
filled with the members of the Con-
ference and with the people. The
examination of character was pro-
ceeding, and Bishop Keener, in the
chair, was, as is his way, presiding
vigorously and somewhat search-

ingly. The Conference looks well-
plenty of good-looking men in it,
and a large number of young men.
They all appeared exceptionally well
dressed, and the most of them in
health—Bro. Barcroft, the round
secretary, standing as a fine repre-
sentative of the well-fed and hard-
worked Methodist itinerant. They
have learned men and professors in
the Conference who are known far
beyond its bounds. Among them are
Dr. Wheat, of the State University,
Dr. Sullivan, of Sardinia Female Sem-
inary, and Dr. T. C. Wier, of the
Verona Female Seminary. And there
is also T. A. S. Adams, who belongs
to the republic of letters, the author
of *Enscotidion*, and a sensible, prac-
tical working man in Conference
business, if he be a poet. In spite of
the title of that poem, there is true
poetry in it, and some of the very
highest kind. There is a strong
corps of pre-iding elders—or was, for
we have not seen the appointments
at this writing. J. D. Cameron, J. H.
Seronges, J. W. Knott, J. H.
Brooks, R. G. Porter, T. Y. Ramsey,
J. Johnson, are men of discretion
and of affairs. We were gratified to
meet once more the venerable Dr.
William Murrah. He has filled the
Aberdeen station for the last two
years, and appears to be in full vigor
of mind and body. Then we counted
it no slight privilege to meet the
worthy and ever-busy editor of the
Western Methodist, Rev. W. C. John-
son. We are glad to know that the
Western is prosperous. It deserves
to prosper. Here, as everywhere in
Southern Methodism, the shadow of
our great sorrow seemed to rest upon
the preachers, and to give tone to the
occasional. The memorial service on
Sunday night was a time of melting,
of chastened sorrow and Christian
hope. The altar was suitably draped,
and our dear dead Bishop and the
brethren of the Conference who had
died this year, received such tributes
of tears and eulogy as only Method-
ist preachers can pay to their fallen
comrades. There had died this year
W. L. Bonner, a venerable superan-
nuate; W. B. Stalla, killed by the
fall of a tree—a worthy and devoted
man in the prime of life; and J. A.
Babb. Bro. Babb was young, gifted,
pre-eminently spiritual, and wonder-
fully successful in winning souls—a
polished shaft prematurely broken.
On Sunday morning Bishop Keener
magnified his office as a preacher of
the word, and at the close of the ser-
mon ordained seven traveling and
eight local deacons. The writer ex-
pounded at three o'clock, after which
the Bishop ordained three traveling
and one local elder. The missionary
anniversary on Saturday night was
the most extraordinary one we have
witnessed for many years, and ex-
traordinary because conducted as
such a meeting should be. Every-
thing was done decently and in
order. Rev. T. A. S. Adams and
Bishop Keener made the addresses.
Both were excellent appeals to the
understanding, conscience and hearts
of the congregation. We did not see
a smile nor hear a laugh during the
meeting. No jokes were cracked, no
amusing anecdotes were told. The
collection was good, as the times go,
amounting in cash to nearly \$100.
Ten young men were received on
trial, and among them one who has
been out of Catholic monastery but
a few months. He seems to be a
young man of good gifts, truly con-
verted, and zealously bent on preach-
ing the gospel. His name is Carl M.
Von Baren, a German, reported to
be well educated, and speaks Eng-
lish well. The brethren of the Con-
ference gave us a cordial reception,
and we came away considerably
filled with their company, and bring-
ing with us the remembrance of
hours most agreeably and profitably
spent. Holly Springs is a town beau-
tiful for situation, and has a large
number of handsome and spacious
buildings. The private residences
are tasteful, and many of them sur-
rounded by beautiful grounds. Gen.
B. W. Williamson, of Panola county,
shared with us the hospitality of
Mrs. Kate W. Freeman. To her and
to her venerable father, Mr. J. H.
Walshall, and to her brother, Mr. H.
W. Walshall, we are under obliga-
tions for many kind attentions.
When we left Holly Springs on
Monday evening, December 3, the
Conference was still in session, dis-
cussing Publishing House affairs,
and not likely to adjourn before
Tuesday. The following are the
delegates to the General Conference:
Clerical—John Barcroft, William P.
Barton, J. J. Wheat, D. D. J. D.
Cameron, William Murrah, D. D.
Alternates—Amos Kendall, T. Y.
Ramsey, Sr., T. A. S. Adams, Lay—
John Y. Murray, John B. Fant, H.
W. Fouse, Robert Palmer, Jr., J. B.
Streeter. Alternates—R. W. Jones,
O. J. Moore, George E. Kelley.

Among the lay members of the
Conference whom we had previously
known and esteemed were Judge H.
W. Fouse, of Macon, and Maj. R. W.
Jones, formerly of Abingdon, Va.,
and now professor in the Mississippi
State University at Oxford.

Mississippi Conference.

We reached Jackson from Holly
Springs on Tuesday, December 4.
Capt. John P. Stevens was at the
train at four A. M., and sent Bro. H.
F. Johnson and the writer to the
house of Mr. J. W. Robinson, where
we were cordially received, and most
generously entertained. The Con-
ference was held in the Statehouse,
in the hall of the House of Repre-
sentatives—a place most convenient
and in every respect well adapted to
the purpose. The session opened on
Wednesday morning, December 5.
No Bishop being present, Rev. W.
H. Watkins was elected president,
and on the first day business pro-
gressed finely. It occurred to us that
the doctor ought to have been made
Bishop ten years ago. The attend-
ance was pretty full, and the reports,
so far as we could catch them during
the reading, were better than we ex-
pected. On Thursday morning Bishop
McTyeire took the chair, and when
we left Jackson, on Friday night,
the business was well advanced, the
most that remained to be done being
the election of delegates to the Gen-
eral Conference, and the reception
and discussion of reports from stand-
ing and special committees. Dr. Mc-
Tyeire, missionary secretary, was in
attendance, looking a trifle aged
since we last met him, but rugged
and strong as a weather-beaten oak.
On Wednesday night he preached a
capital sermon—one that touched
and benefited everybody. On Tues-
day night Bro. R. B. Downer gave
us a sermon that we expect to feed
on for many days, and on Friday
night Dr. C. G. Andrews preached
most impressively and effectively on:
"I beseech thee, shew me thy
glory"—a text we have been med-
itating on for years—but the dis-
course of Dr. Andrews has left us nothing
to say. The church at every service
was crowded almost to suffocation.
Rev. C. B. Galloway, in charge of
the Jackson station, and the lay
brethren had made all useful ar-
rangements to receive the Confer-
ence, and the abounding and over-
flowing hospitality of Jackson was
worthy of the capital of the State of
Mississippi. The Methodist parson-
age in Jackson is one of the best we
know of—lately reconstructed, paint-
ed throughout, and very handsomely
furnished. The ladies have done
this. Bro. Galloway's time is out,
and there was great lamentation over
the inevitable removal of a pastor
and preacher universally beloved.
Bishop McTyeire was in excellent
health, older-looking than a few
years ago, and well up to "the meas-
ure of the stature," having attained
to the stoutness of one hundred and
eighty pounds. Since he left this
trip he has gained not less than
fifty pounds avoirdupois, and how
much more of other weight we can
hardly estimate. The author of "the
Manual" is at home in the chair,
and the Conferences feel safe and
sure under his guidance. Bishop
Marvin was to have presided at this
Conference. Dr. Watkins made feel-
ing and appropriate reference to it
at the opening session, as did Bishop
McTyeire when he took the chair.
The altar and pulpit of our church
were heavily draped, and in a pan-
nel behind the pulpit, framed with
crapes, was the following in black
letters on a white ground: "Our be-
loved Bishop." Everywhere there was
revelment rests deeply and sadly
upon the church; but owing to raised
expectations of his presence here, the
sorrow seemed peculiarly deep at
Jackson and in the Mississippi Con-
ference. The Conference probably
adjourned on Tuesday, December 11.
The secretary, Dr. Andrews, prom-
ised to send appointments and other
items in time for our next issue.

We Can Collect No More at Our
Church.

The responsibility for making this
answer justifiable, Mr. Editor, as has
been already shown in my former
communication, is sometimes with
the stewards; but it may also be
with the church or the preacher.
When stewards have been wise and
just in making the assessment for
the pastor's support, it is plainly the
duty of the church to raise the
amount thus required of them. The
Discipline says: "The stewards shall
report to each church meeting the
whole amount to be raised, and that
part of it which each congregation is
expected to pay. The Church Con-
ference shall adopt its own method
of raising this money. Each member
of the church is expected to pay ac-
cording to his or her several ability
for the support of the ministry. The
stewards shall then ascertain how
much each member is able and will-
ing to pay in the installment fixed
by them; and whatever amount
each member agrees to pay, he or she
shall be under solemn obligation to
pay, and can only be released from
this obligation by order of the stew-
ards, or by vote of the Church Con-
ference, for good cause shown." Here
the obligation resting on the

church is clearly presented. "Each
member is expected to pay for the
support of the ministry." If I did
not read this in my Discipline, which
lies open before me, I could not be-
lieve that it is a part of that Dis-
cipline to which every church member
solemnly promises to be subject.
Dr. Andrews asks, in his recent com-
munication in the *ADVOCATE*: "Is
it true that men lose their souls
when they become members of a
church?" I ask: Do they lose com-
mon honesty and truthfulness? Each
member, indeed! Why there are
members of our church, grown to old
age, who never paid a cent for this
object in their lives. "Dead-heads"
in the church of Christ; receiving a
part in its sacred privileges, enjoying
its blessed means of grace, and yet,
in their utter selfishness, as unmin-
dful of their obligations to God and
the church as if they had been born
in Timbuctoo. O that, like the peo-
ple in the reign of Josiah (Second
Kings xxiii, 3), they would read the
words of this book of the covenant
between them and the church, and
that they would keep these statutes
with all their hearts and with all
their souls, and perform the words of
this covenant that were written in
this book.

"According to their several abili-
ty." Here is the measure of the
obligation of church members; and
it is not only the disciplinary but the
Bible rule. At this point stewards
often meet with great difficulty.
Members pay not according to ability,
but according to a standard control-
led by the penuriousness of some
wealthy man among them. This
man has an income of from \$8,000 to
\$10,000 a year, and he pays \$50. An-
other, whose income is \$1,000, reason-
ably concludes that he ought to pay
one-sixth or one-tenth of what this
man pays; and all the remainder
make this the rule by which they
pay. But in this way two injuries
are wrought—the conscience of the
first man is made easy, though he
falls below his duty; and the con-
science of the others are scared be-
cause they know they are not paying
what they are able to pay. I have,
in my observation, known several
good charges to make a reputation
for littleness, in meeting their obli-
gations to their pastors, through the
example and influence of one or two
wealthy men in their membership.

The stewards shall ascertain how
much each member is able and will-
ing to pay; and whatever amount
each member agrees to pay, he or she
shall be under solemn obligation to
pay." No release is provided for, ex-
cept by order of the stewards or vote
of the Church Conference, and then
only for good cause shown. Yet,
Mr. Editor, there are business men,
merchants and bankers in our church
who make their debtors pay to the
last farthing of what is due them,
even though it takes the last mule
and the last acre of land; yet, I say,
these same men will only pay fifty
per cent. of their assessment—an as-
sessment accepted by them—and go
away thanking God that they have
found a place to economize where
their reputation as business men will
not suffer. O shame! where is thy
blush? An accepted assessment is
on the same footing, morally, as a
note of land; and, if nowhere else,
these men stand branded as default-
ers at the bank of Heaven. Unfaith-
fulness in the church is one cause
why stewards feel no compunctions
of conscience when they give the
answer at the head of this article.

I have stated that this responsi-
bility sometimes is with the preacher;
and I regret to know that though the
blame is often falsely charged to
him, yet it is true that sometimes in
him is to be found the cause of fail-
ure in churches to raise his salary.
But I must leave to others the task
of pointing out to us our mistakes or
our unfaithfulness.

I pray that God may make us wise
and big-hearted as stewards; con-
scientious and honest as church
members, zealous and faithful as
preachers.

HENRY D. MOORE.

DEATH OF DR. BLEDSOE.—A dis-
patch from Alexandria, Va., Decem-
ber 2, announces the death of Dr.
Albert T. Bledsoe, editor of the
Southern Review. Dr. Bledsoe was
stricken with paralysis about two
weeks ago, and we were not im-
prepared to hear of the fatal termination
of his attack. One of the greatest and
most acute metaphysicians of the
times has passed away. The news
reaches us just as we are leaving for
Opelousas, and as we are about to go
to press, we shall take occasion
hereafter to notice the character of
this distinguished thinker and writer.

The boat on which Bishop Palmer
and a large number of the preachers
expected to leave for Opelousas on
Saturday did not get off until Mon-
day evening, the tenth instant.

It is a comfort to Christians apart
to think their prayers meet before a
throne of grace, and their persons
shall meet before a throne of glory.

Periodicals.

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the cream of both home and foreign
literature. Those selecting their pe-
riodicals for the new year would do
well to examine the prospectus. In
no other way that we know of can a
subscriber be put in possession of the
best, which the current literature of
the world affords, so cheaply or con-
veniently.

The National Repository for De-
cember has: The Colorado Pla-
teau, splendidly illustrated; Slipping
Away; Indiana Asbury University,
illustrated; Gaudesius's Poem, "The
Birth of Christ"; Christmas Eve;
That Boy—Who Shall Have Him?
The Girlhood of Madame De Staël;
The Kindred of Cicero; Among
the Lagers; Selma, Countess of
Huntington; December, illustrated;
Among the Poets; Editorial Miscel-
lany. This is a very fine number of
the National Repository. The pub-
lishers promise to make this pe-
riodical still more attractive in 1878.

The Edinburgh Review for Octo-
ber—reprinted by the Leonard
Scott Publishing Company, New
York—has the following attractive
table of contents: 1. Torpedo War-
fare. 2. The Philosopher Choo-Fan-
Tez. 3. Souvenirs of Countess
d'Agout. 4. Ullrich, the Apostle of
the Goths. 5. Prince Hardenberg's
Memoirs. 6. The Order of the Cat.
7. Mr. Anthony Trollope's Novels.
8. Lyte's Eton College. 9. The Story
of an Indian Life. 10. The Russian
Invasion of Turkey.

Dr. Price E.—The following, from
the *Southern Christian Advocate* of
December 4, brings information that
the venerable Dr. Pierce is critically
ill:

"We mentioned in our letter from
Gainesville the serious illness of Dr.
Pierce. Returning to our office, just
before the paper goes to press, we
find a private note from Dr. Alfriend,
his physician, containing some facts
concerning his illness, which are of
such general interest that we take
the liberty of publishing them. Our
readers will join us in the prayer that
the dear old patriarch may be spared
to us some years yet. Dr. Alfriend,
writing on the twenty-seventh in-
stant, says:

"About three weeks ago he had a
severe and obstinate attack of con-
gestion of the stomach and liver; cas-
tural fever supervened very early,
as a complication, and he has been
very dangerously ill. Since last
Thursday the disease has been slowly
yielding, and his condition becomes
more and more favorable. I per-
mitted him to sit up a few minutes to-
night, and was very much gratified
to see him disposed toward pleasant
and general converse. At present I
am not prepared to say that he will
ever recover from his present attack.
He by no means recuperates with his
usual energy; but he is in all respects
such a remarkable man that I trust
for the better."

THE VIRGINIA CONFERENCE.—
This body, says the *Baltimore Epis-
copal Methodist*, which had been in
session at Lynchburg, Va., more
than a week, adjourned on Friday
morning at two o'clock. Bishop
Doggett presided over the delibera-
tions. The following brethren were
elected delegates to the General Con-
ference: Clerical—W. W. Bennett,
L. M. Lee, P. A. Peterson, J. E. Ed-
wards, C. D. Blackwell, Robert N.
Sledd, L. S. Reed, Paul Whitehead,
Lay—G. M. Bain, Thomas Branch,
F. H. Smith, Henry W. Murray,
John R. Pace, T. B. Hamilton, T. W.
Mason and Richard Polkard.

Among the visiting brethren who
were in attendance were Drs. Wilson
and Hend, of the Baltimore Confer-
ence; from Nashville, Drs. Kelly
and Redford; and among the promi-
nent laymen present, L. W. S.
Hough and E. A. Lutz, of Leesburg,
trustees of the Randolph-Macon Col-
lege.

Correspondents must have a little
patience. After the Louisiana Con-
ference we will bring things up.
Sorry that we cannot attend the
Alabama Conference. We hope here-
after our three patronizing Confer-
ences may be so fixed as to time that
we can attend them all.

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The Christian Advocate.

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VOL. 23.

NEW ORLEANS, THURSDAY, DECEMBER 20, 1877.

NO. 51.

CHRISTMAS EVE.

BY PROF. W. E. ATTEN.

Full many a heart is decked to-night
To hallow the blessed morn;
On which, in ages long ago,
The Savior child was born.
The churches all are wreathed with green,
The altars set with flowers,
And happy hearts wait on
And count the passing hours.
Unto the midnight chimes proclaim
The hallowed season come,
When heaven's broad gates are opened wide,
And holy voices in a choir
Then myriad voices in a choir
The song of praise yield,
That once from angels' lips was heard
By shepherds in the field.
Still for a time are angry thoughts
The hearts of men are wild,
The father with a hallow thrill
Bends over his slumbering child,
Now is the time the husband gives
To his wife a loving kiss,
For earthly love, when blessed by heaven,
Ends not with earthly life.
And hallow-like, over all the world,
Where Christ's dear name is known,
Leap up the sounds of prayer and praise
Toward the eternal throne.

News of the Week.

DOMESTIC.

WASHINGTON, Dec. 11.—House.—The conference report on the deficiency bill was, after much discussion, agreed to. The item of \$500,000 for inland transportation of the mails—the "star service"—is retained in the bill.
The Senate amendments to the bill for the relief of the Texas land grant were also taken up and rejected. These two bills now go to the President for his signature.
NEW YORK, Dec. 11.—A liquor dealer was indicted in \$400 for selling liquor to an inebriated woman against the husband's wishes. He pled for \$10,000.
CHARLESTON, Dec. 11.—The municipal election yesterday resulted in the election of Gale for mayor, and the entire Democratic ticket by a large majority.
WASHINGTON, Dec. 11.—The news of the trouble in El Paso county, Texas, and the telegram of Gov. Hubbard to the President, calling for assistance from the United States troops for the purpose of repelling invasion of Texas territory by the Mexican force, caused some excitement in this city, but the advice in possession of our government do not warrant the impression that any difficulties other than merely local troubles have presented themselves.
There is no idea whatever that the Mexican government is making any possible demonstration, but so far as can be learned, the friendly movements are of the same nature as those made the subject of attention from the War Department some months ago, when questions of the proprietorship of certain salt pits in El Paso county caused much disorder in that section.
The government does not consider that the troubles reported to-day are in any degree international. The dispatches were, however, promptly referred to the Secretary of War, who, after consultation with Gen. Sherman, gave directions for the mustering of our forces in Texas in such positions as to give whatever aid may be necessary to prevent assaults upon American citizens or their property.
GALVESTON, Dec. 11.—The latest dispatches from El Paso report that five rangers and a merchant, named Ellis, were killed by Mexicans yesterday.
The State troops are entrenched at San Elzar, surrounded by a mob of several hundred Mexicans from both sides of the river.
The governor has telegraphed orders to recruit men from the nearest points in Texas and New Mexico to aid the State troops.
NEW YORK, Dec. 11.—To-day was one of the most quiet Sabbaths this city has enjoyed for many years. The number of arrests was unusually small. This extraordinary result is due to a rigid enforcement of the law prohibiting the sale of any kind of liquor. Arrests during the preceding ten days of nearly a thousand men were engaged in that trade. Police were upon their guard, but succeeded in finding but few saloons open. If a dealer was found selling he was promptly arrested, the fact of his having a license having no effect upon the officers, who were instructed to strictly enforce the law. As a result, only a small amount of drinking was done here to-day, and but few intoxicated men were to be seen on the streets.

CHICAGO, Dec. 11.—The mob at San Elzar consists of about three hundred citizens of El Paso county, Texas. No Mexicans have crossed the river to take part in the trouble. The Mexican authorities have given positive orders that no citizens should cross. About three hundred troops are ordered from posts in New Mexico to the scene of disturbances, to aid the civil officers of El Paso county. This withdrawal of troops leaves the Indian frontier exposed.
PATRICK, N. J., Dec. 11.—An oil train burned, and the flaming oil flooded the streets, burning houses in some instances half a mile from the scene. As the oil cars burst the flames would shoot hundreds of feet high. The plant was blasted, and houses a mile distant.

FOREIGN.

CITY OF MEXICO, Dec. 5.—Mexican troops continue to march to the Rio Grande. More than one thousand cavalry are between San Luis Potosi and Saltillo. Others are following in the same direction. Several battalions of infantry are on the road to the same point, and one thousand infantry and some artillery will be sent by sea from Vera Cruz to Matamoros. The troops are said to be well officered, and armed with improved guns.
ST. PETERSBURG, Dec. 10.—The news of the fall of Plevna occasioned great rejoicing here.
The theaters are celebrating the victory by special additions to usual programmes. Enthusiastic popular demonstrations in honor of the imperial family and the army are made in the streets and market-places. Great crowds assemble, cheering, and singing the national anthem. The city is partially illuminated.
ROMA, Dec. 10.—At 7.30 o'clock this morning Osman Pasha's entire army attacked the Russian grenadier corps holding the line of investment on the left side of the river Vid, endeavoring to force a passage. The attack was made with desperate energy, and a portion of the Turkish troops did in fact penetrate the line of intrenchments and batteries, but all attempts to break through the positions of the grenadiers were ineffectual. After five hours' severe fighting the Turks were defeated, and Osman Pasha was surrounded on all sides, and compelled to surrender his whole army. Up to the present time it is impossible to estimate the number of Turkish prisoners or the quantity of war material taken. We only know that everything in Plevna has fallen into our hands. The Russian losses are inconsiderable compared with the results obtained.
MADRID, Dec. 11.—Senor Estrada, the captured president of Cuba, has arrived at Cadiz, and is a prisoner in the fortress at Barcelona.
ST. PETERSBURG, Dec. 11.—The number of prisoners taken at Plevna is estimated at 40,000, exclusive of 20,000 sick and wounded.
LONDON, Dec. 12.—A Reuter's telegram from Verkhia states that the Czar has visited Osman Pasha, and returned to him his sword in recognition of his bravery.
LONDON, Dec. 13.—Reuter's Paris dispatch says that the following exhibit has been formed, and will appear in the official journal to-morrow:
M. Dufaur, president of the council and minister of justice; M. Demaree, minister of the interior; M. Waddington, minister of foreign affairs; M. Bardoux, minister of public instruction; Gen. Borel, minister of war; Admiral Pothuau, minister of marine; M. Leon Say, minister of finance; M. Teissiey, minister of commerce; M. Freycinet, minister of public works.

The Republicans are apparently ready to pass a vote of confidence in the new ministry immediately, but seem desirous only of voting the budget by twelfth, until the approval of the exhibition, when they will finally pass the budget for 1878, postponing, however, approval of the estimates for 1879 until the end of the year, so that the Republican ministry may retain office until after the elections for a partial renewal of the Senate.
VERSAILES, Dec. 14.—The message of President MacMahon was read in both chambers. It states that the elections of October 14 affirmed the confidence of the country in Republican institutions.
The message continues: In order to obey parliamentary rules, I have formed a cabinet selected from both chambers, composed of men resolved to demand and maintain these institutions by the sincere exercise of the constitutional laws. The interests of the country imperatively demand that the crisis through which we are passing shall be set at rest, and decided, with no less force, that it shall not be renewed. The exercise of the right of dissolution is, in effect, nothing but a supreme consultation before a judge from whom there is no appeal, and could not be established as a system of government. I believed it to be my duty to exercise such right, and conform myself to the reply of the country.
By the constitution of 1875 a parliamentary republic was formed. The constitution, while establishing my responsibility, instituted the joint and individual responsibility of the ministers. The independence of the ministers is the condition of their responsibility; the principles of the constitution are those of my government. The termination of the crisis will be the starting-point of a new era of prosperity, for the promotion of which all the public powers will concur.
Harmony, being re-established between the Senate and Chamber of Deputies, and the latter being henceforth assured against any premature dissolution, the chambers will be enabled to achieve the great legislative labors demanded by the public interests. The international exhibition will offer to the world fresh testimony of the vitality of our country.

The message is signed by President MacMahon and countersigned by M. de Morere, minister of the interior, and M. Dufaur, president of the council.
CONSTANTINOPLE, Dec. 14.—M. Cristaki, Serbian agent, delivered to the Porte Serbia's formal declaration of war against Turkey, and started for Belgrade.
LONDON, Dec. 15.—The Post, in its leading editorial this morning, says that it is understood the British cabinet had before them yesterday a circular from the Porte, intimating its willingness to accept the mediation of Europe.

ROME, Dec. 15.—The Pope is much better to-day, and is sitting up in bed.
LONDON, Dec. 16.—A Reuter Constantinople dispatch says: Several of the powers have already acknowledged the receipt of the Porte's circular. The tone of Italy's reply is very conciliatory and friendly. It says Italy will endeavor to have steps taken, in concert with the other powers, for the purpose of offering mediation.
ST. PETERSBURG, Dec. 16.—The total Russian loss up to December 13 was 77,658 men.
LONDON, Dec. 17.—The Berlin correspondent of the Times telegraphs that Germany has replied to the Turkish note that German participation in mediation depends upon Russia's consent to a parity.

The North German Gazette and the National Gazette concur in declaring that the powers will not listen to the Turkish appeal.
The Times's Paris correspondent says: The Turkish government obviously feels its capability of resistance exhausted, and would gladly make peace on reasonable terms, but it appears to have no definite programme.
A Reuter dispatch from St. Petersburg, of a semi-official character, says: The statement that Germany and Austria refused Turkey's request for mediation produced a favorable impression here. The universal sentiment is that after the great sacrifices of Russia, peace on the conditions foreshadowed in the Porte's circular would be illusory, and that the questions raised by this sanguinary war must be definitely and exhaustively solved.
While Lord Derby and another gentleman were driving at Tunbridge Wells, yesterday, the horses ran away and the coachman was instantly killed, but Lord Derby and his companion escaped with slight injuries.
CONSTANTINOPLE, Dec. 17.—It is generally believed here that the Porte's appeal for mediation of the powers will have no result.
Mr. Layard, the British ambassador, has informed the Turkish government that England will continue to observe neutrality.

HAVANA, Dec. 17.—Advices from St. Domingo to November 24 report a distressing condition of affairs. The revolution had spread all over the country. Carlos Maza, brother of the president, and governor of the province of Azua, was killed by the insurgents in his house. The St. Domingo city prisons are crowded, and many prisoners were executed in the interior, among them Gen. Melendez. Lack of food seems inevitable. Quiet prevails in Hayti.

Christmas and New Year.

No other festival of the Christian world is fraught with more universal happiness and good will than that of Christmas; nor does the whole year contain another day more full of heartfelt joy, both inside and outside the church, than the day upon which that festival falls. It is the period, of all others, when rich and poor, young and old, high and low, feel the benign influence of that glorious event which took place in Bethlehem upward of eighteen hundred years ago, and which has from that momentous period to the present, fostered, beautified and illumined true civilization wherever it is to be found on this globe of ours.

To investigate the origin of many of our Christmas customs, we should have to explore the past, and throughout a period long prior to the time when Julius Cæsar first landed in Britain. But as that would occupy both time and space, perhaps now to little purpose, we shall refer merely to two observances still common in Europe—that of drawing home the yule-log, and of hanging up the mistletoe. The former of these may be traced to a very ancient Scandinavian custom, when, at the winter solstice, during the feast of Jule's huge bonfires used to be kindled in honor of the god Thor; and the latter, to the veneration with which the Druids regarded the mistletoe plant or parasite. The bringing in and placing of the ponderous log on the hearth of the baronial hall was the most joyous ceremony observed on Christmas eve in feudal times. If the charred remains of the log were preserved to light the successor of the following Christmas, it was considered a sure safeguard against fire in the interior. The reverence evinced by the Druids for the mistletoe appears to have been restricted to the plant when it was found growing on the oak.

In this country, however, the Christmas tree seems to have usurped the place of both yule-log and mistletoe. It is very, however, of our large German population, this would scarcely be otherwise, for Germany may be said to be its home. Coleridge, in a letter from Ratzburg, North Germany, appears to have been the first who brought the Christmas tree prominently to the notice of the English people. "There is," says he, "a Christmas custom here, which pleased and interested me. The children make little presents to their parents, and the parents to their children. For three or four months before Christmas the girls are all busy, and the boys save up their pocket money to buy these presents." He then goes on to say that on Christmas eve an apartment is lighted up by the children, into which the parents must not go. A great yew-bough is fastened to the table near the wall, and on it are set innumerable little tapers with strips of colored paper fluttering from the twice, so arranged that they cannot take fire until the tapers are almost consumed. Beneath this bough the presents are laid by the children in great order; then the parents are introduced, and each presents his little gift, when kisses and embraces crown the beautiful work. On the next day, Christmas, the parents lay out their presents for the children, but the occasion is more sober, as the mother, in accordance with an old custom, takes her daughters, and says privately to each of them some words of advice, while the father does the same thing with his sons.

Among us, however, the Christmas tree, to the delight of the young, branches forth in all its glory on Christmas morning, hung with toys and sweets and appropriate gifts of various descriptions, and gladdening the eyes of the little ones the moment the shades of night are dispelled. The Christmas tree was, it is known in England before the marriage of her present majesty, Queen Victoria; but with the late Prince Consort came the usage, which now obtains quite generally.

The earliest calendars of the Jews, the Egyptians and the Greeks did not place the first of January as the commencement of the new year. This was not effected until the reign of Numa Pompilius, to whom the formation of the Roman calendar is attributed, 672 years before Christ. The ancient Jewish year, which began on the twenty-fifth of March, continued to have a legal position in Christian countries for a long period. In England the first of January was not established as the initial day of the legal year till 1752, although it had long been recognized in a popular sense as the first day of the new year. Before that time it was customary to register dates between the first of January and the twenty-fourth of March inclusive, thus: January 30—10th March, meaning that, popularly, the year was 10th, but legally 11th. In Scotland the desired change was made by a decree of James the Sixth in the year 1600. It was effected in France in 1564, in Holland, Protestant Germany and Russia, in 1700, and in Sweden in 1753.

January was called by our Saxon ancestors, *Wulf-monath*, or Wolf month, as it was supposed that during it more people were devoured by wolves than at any other time in the year. It was subsequently called *Affer Yule*, or After Christmas. "It is strange," observes a certain writer, "that we should have abandoned the Saxon names of the months while retaining those of the days of the week."

January is named after the deity Janus, who was supposed to preside over doors (Lat. *Janua*, a door)—the month representing the open gate, or door of the year, as it were. We are all aware of its characteristics in northern latitudes—cold and frost and snow. Not every one, however, who looks upon its pure white garb is aware of the beauty of the latter, or of the exquisite patterns in which it is wrought. How exquisite in form! What mystery, and what design! The arctic voyager Scoresby was the first who observed the form of snow particles.

New Year day has long held a popular place in the calendar of all northern nations. The custom of "seeing the old year out and the new year in," whether in a religious or a secular sense, has obtained among them from an early date. The day is observed with great heartiness in Scotland, and in this country, where calls are made by the sterner sex upon the gentler, who meet the compliment with courtesy and hospitality. The custom of making presents on New Year, though once very prevalent, has fallen into disuse among adults, and is now confined mainly to gifts bestowed by parents upon their children. This day is held in the Roman Catholic and the Protestant Episcopal Church as the festival of circumcision.—*Sunday Magazine*.

Circulate the Church Papers.
The New York Methodist has in word in season on this subject. It says:
This is a reading age; our children necessarily take much of their character from what they read. Even the mature are discernibly formed by their favorite newspapers. It is lamentably certain that our periodicals and books fail to reach a large portion—perhaps the larger portion—of our people. The ill effects of this failure will be realized when it is too late to repair their damage, unless the ear and the conscience of the church is soon gained. Our publishers cannot say one word too much in hope that they will put vehemence enough into their efforts to arouse a slumbering church.

We make these remarks of the whole Methodist field and of all our Methodist press. We should be quite sure of our share in the results of a general interest in our periodical literature could be awakened. And the awakening must begin with pastors. Many of them have been in this matter. They do not always know how many children of the church never see a Methodist paper, and they sometimes forget that these children read something else. We feel confident that every pastor will admit that he ought to take a deep interest in this matter. It concerns the salvation of souls under his charge in many ways, and he will go with us in saying that it deeply concerns the future of the church. A generation of children growing up without the weekly instruction which a religious periodical gives, without the stimulus to close study of and keen interest in church welfare which it inspires, will not be well furnished for the work of the church, and will want strong sympathy with its doctrines and polity. If it is not merely a negation—not merely the absence of religious reading of this sort—but a substitution of loose and flimsy literature, the effect must be much worse. Now both these dangers menace a large part of our young people. There are at least two hundred thousand Methodist families without a religious newspaper, and in no small part of them the frivolous weekly papers hold the ground.

The plain duty of all pastors and representative members seems to us to require of them to take all possible pains to get a religious weekly into every family, especially into all which contain children old enough to read. And it must be manifest that this work is not done by an exhortation; it requires systematic work. It will happen that the appetite for good literary food must be created by some effort, and some families will need to be supplied gratuitously for the first year.

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Appleton's Journal for December is splendidly illustrated, and its articles are fresh and varied. It has: The Head-Waters of the Rhine, eight illustrations; By Celia's Arbor, two illustrations; Observation and Imagination; A Trip to the Bermudas; A Morning Call on the Ikerman Cave; Nile; New Egypt, and other articles.

Wide Awake for December is as beautifully illustrated and as entertaining as it well can be. The January number will be a holiday Wide Awake, and unusually attractive. This valuable periodical for young people is edited by Ella Farman, and published by D. Lothrop & Co., Boston. Price, \$2 a year.

The Sunday School World (American Sunday School Union, Philadelphia) is one of our excellent Sunday school periodicals. The Child World, published in connection with the Sunday School World, is illustrated and adapted to the young readers.

OUR SUNDAY SCHOOL PERIODICALS.—At the beginning of the next volume, January, 1878, the *Sunday School Magazine* will be enlarged eight pages, thus making forty pages, instead of thirty-two, as heretofore. The subscription price will remain the same. The *Lesson Paper* will also be enlarged, beginning with the *February* number. It will contain eight pages, instead of four, and will have, as helps to the scholar, *Historical Conversations*, *Analysis*, *Notes*, and *Illustrations*, with the usual questions. No additional charge; prices heretofore. With these improvements, and others which we anticipate, our Sunday school periodicals will be equal to any in the land in quality, and as cheap, if not the cheapest. Will pastors and superintendents see that all our schools are well supplied with our own literature? The liberal patronage of the last year has enabled the look agent to make these improvements. No paper or expense will be spared to make our Sunday school literature all our people can desire.

W. G. C. CUNNINGHAM, Sunday School Secretary, Nashville, Tenn., Dec. 19, 1877.

AN EVERLASTING REFUGE. It is remarkable how many times God speaks of himself as a refuge and a defense. In his word we read of him as a strong tower, into which the righteous run and are safe; as a rock of defense and a tower of refuge; as the shadow of a great rock in a weary land; and as a father that pitieth his children.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Says the sweet singer of Israel, and Peter, in his letter to the churches, repeats it. In each of these cases the Holy Spirit represents God as tenderly watching over his people, and bending down his head with a quick ear to catch the feeblest breath of prayer. Very often, in the Bible, we are invited and urged to commit our ways unto the Lord. The original is: "Roll thy ways on the Lord." It so appears on the margin of many of our Bibles: "Roll it all on the Lord." "I will bear it," says the Lord, "I will bear it. You are carrying too great a burden." It will crush all hope and joy and peace out of your life. Bring it all to me, and cast it on my heart."

NOTICE.—The Northern Review will be issued regularly during the year 1878, there being sufficient material of Dr. Bledsoe to carry it on for a year, even if he should be able to write nothing more.

S. BLEDSOE HERRICK, B. McClellan, Baltimore, Md.
(Since the above was received a telegram announces the death of Dr. Bledsoe.)

Curiosity is a kernel of the forbidden fruit, which will stick in the throat of a natural man, sometimes to the danger of his choking.

From the Work.
NEWTON CUNNINGHAM, MISSISSIPPI CONFERENCE.—Mr. Editor: A few days prior to leaving for Conference—after a year's hard toil for the Master—an invitation to wife, children and myself came to the parsonage, saying that our presence was requested at Dr. Leverett's hotel on Monday night.

While in the parlor, greeting a few friends assembled, the door opened, and in there entered the aged and the young, without regard to denomination or distinction. None came empty-handed. The center-tables soon trembled under the many pounds laid upon it; and then on the floor, under and around the table, the additional packages accumulated. These hearty expressions of love and friendship quite melted our hearts, and tears of joy afforded relief. The town of Newton has been our home for the year, and it is a source of pleasure to know that our stay has endeared this kind people so closely to our hearts. The other appointments were all appreciated of time expression of appreciation in time to participate. I find it a real pleasure to return thanks for the beautiful Conference suit of clothes, and the many articles for wife and children. May God bless the good people, and send them the best preacher in the Conference for the next year.

ATOMIC H. DOWSON, Newton Ct., Mississippi Conf.

FRANKLIN, LA.—Mr. Editor: "The Lord hath done great things for us, whereof we are glad." Last January we found this work much in debt and quite discouraged. Trusting God, we went to work. The following is the result:

1. A permanent high school, for girls and small boys, well sustained.
2. Raised at Frankfort for church building.
3. Raised at Frankfort for church repairs.
4. Do. Do. parsonage rebuilt.
5. Do. Do. other debts.
6. Do. Do. Sabbath schools.
7. Do. Do. Publishing House.
8. Do. Do. weekly expense.
9. Do. Do. missionary widows.
10. Do. Do. orphans and Bishops.
11. Raised on the work to date (quarterage).
12. Whole amount raised.

Better than this, about forty have been added to the "household of faith," and we trust there is a decided improvement spiritually. God bless this dear people!

B. F. WHITE, Franklin, La., Dec. 6, 1877.

THE NEW YORK METHODIST HAS IN WORD IN SEASON ON THIS SUBJECT. IT SAYS:
This is a reading age; our children necessarily take much of their character from what they read. Even the mature are discernibly formed by their favorite newspapers. It is lamentably certain that our periodicals and books fail to reach a large portion—perhaps the larger portion—of our people. The ill effects of this failure will be realized when it is too late to repair their damage, unless the ear and the conscience of the church is soon gained. Our publishers cannot say one word too much in hope that they will put vehemence enough into their efforts to arouse a slumbering church.

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The Galaxy for December has: The Truth About the Strike; Administration of Abraham Lincoln; The Three-Story Story of a Box; The Youth of Charles Sumner; The Suburbs of London; Ivory and Its Limitations; The Florentine Artimelting; The Nez Perce War; A Brown Study, and other articles. Scientific Miscellany and Current Literature are, as usual, very full and instructive.

Blackwood's Edinburgh Magazine—republished by the Leonard and Scott Publishing Company—has the following articles: Mine is Thine; part 5; A Recent Visit to Montenegro and Its Capital; Demosthenes; An Anglo-Indian Soldier and Novelist; A Ride Through Asia; The Political Results of the War; Translations from Heine; The Storm in the East; No. 6.

Appleton's Journal for December is splendidly illustrated, and its articles are fresh and varied. It has: The Head-Waters of the Rhine, eight illustrations; By Celia's Arbor, two illustrations; Observation and Imagination; A Trip to the Bermudas; A Morning Call on the Ikerman Cave; Nile; New Egypt, and other articles.

Wide Awake for December is as beautifully illustrated and as entertaining as it well can be. The January number will be a holiday Wide Awake, and unusually attractive. This valuable periodical for young people is edited by Ella Farman, and published by D. Lothrop & Co., Boston. Price, \$2 a year.

The Sunday School World (American Sunday School Union, Philadelphia) is one of our excellent Sunday school periodicals. The Child World, published in connection with the Sunday School World, is illustrated and adapted to the young readers.

OUR SUNDAY SCHOOL PERIODICALS.—At the beginning of the next volume, January, 1878, the *Sunday School Magazine* will be enlarged eight pages, thus making forty pages, instead of thirty-two, as heretofore. The subscription price will remain the same. The *Lesson Paper* will also be enlarged, beginning with the *February* number. It will contain eight pages, instead of four, and will have, as helps to the scholar, *Historical Conversations*, *Analysis*, *Notes*, and *Illustrations*, with the usual questions. No additional charge; prices heretofore. With these improvements, and others which we anticipate, our Sunday school periodicals will be equal to any in the land in quality, and as cheap, if not the cheapest. Will pastors and superintendents see that all our schools are well supplied with our own literature? The liberal patronage of the last year has enabled the look agent to make these improvements. No paper or expense will be spared to make our Sunday school literature all our people can desire.

W. G. C. CUNNINGHAM, Sunday School Secretary, Nashville, Tenn., Dec. 19, 1877.

AN EVERLASTING REFUGE. It is remarkable how many times God speaks of himself as a refuge and a defense. In his word we read of him as a strong tower, into which the righteous run and are safe; as a rock of defense and a tower of refuge; as the shadow of a great rock in a weary land; and as a father that pitieth his children.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Says the sweet singer of Israel, and Peter, in his letter to the churches, repeats it. In each of these cases the Holy Spirit represents God as tenderly watching over his people, and bending down his head with a quick ear to catch the feeblest breath of prayer. Very often, in the Bible, we are invited and urged to commit our ways unto the Lord. The original is: "Roll thy ways on the Lord." It so appears on the margin of many of our Bibles: "Roll it all on the Lord." "I will bear it," says the Lord, "I will bear it. You are carrying too great a burden." It will crush all hope and joy and peace out of your life. Bring it all to me, and cast it on my heart."

NOTICE.—The Northern Review will be issued regularly during the year 1878, there being sufficient material of Dr. Bledsoe to carry it on for a year, even if he should be able to write nothing more.

S. BLEDSOE HERRICK, B. McClellan, Baltimore, Md.
(Since the above was received a telegram announces the death of Dr. Bledsoe.)

Curiosity is a kernel of the forbidden fruit, which will stick in the throat of a natural man, sometimes to the danger of his choking.

MRS. MARY SOPHRONIA FLOYD
at her residence in Jackson, La., No-
vember 2, 1877, of consumption. Her illness
long and wearisome. She was baptized
received into the Methodist Church
with eight days before her death. At the
same time, and by her request, her four

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BOOKS, STATIONERY, ETC.

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to the Editor, to Librarians, and Circulars for this and
Elite Engravings, address
BRADLEY & COMPANY,
Publishers,
No. 65 NORTH FOURTH STREET, PHILADELPHIA.

AGENTS WANTED To sell the "Young People's
Compendium for the Yearling Bible."
140 Illustrations. Introduction by Rev. Dr. Estlin.
Most extensively indorsed by leading men everywhere.
A most excellent book for Sunday Schools.
Agents are lacking in every State and Foreign.
Agents offered. Send for full particulars.
J. M. CARLTON, No. 114, N. E. for Fourth
Street, New York, or J. M. for Wm. Carter,
No. 2, Nashville, Tenn. Excellent permanent
proofs for metal and winter.

JUST PUBLISHED

The Paragon of Holiday-Books
for Musical People.
'THE GREAT TONE-POETS'
BEING SHORT MEMOIRS OF THE
GREATER COMPOSERS.
By F. Crowest.

bach, Handel, Gluck, Haydn, Mozart,
Beethoven, Weber, Rossini, Kuhnke,
Mendelssohn and Schumann.
Nothing more beautiful or sweeter
than the sound of these great voices.
Bound in Cloth, \$1.50.
Sent by mail, prepaid, on receipt of price.

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JOHN CHURCH & CO.,
CINCINNATI, OHIO.
And 905 Broadway, New York.

National Sunday School Paper

The Sunday School World. A MAGAZINE OF FACTS, FIGURES, AND OPINIONS.
PUBLISHED WEEKLY BY THE
NATIONAL SUNDAY SCHOOL TEACHERS' ASSOCIATION.
Vol. 11, No. 11, of New York, and there-
after, by Chicago. Only 5 cents a copy.
Subscriptions, in plates 25 cents postage paid.

INTERNATIONAL LESSON TABLES for
Scholars. E. A. Andrews, D. International
Lesson Tables, with pictures. Each, 100 pages, paper
bound, 25 cents.

Quarterly Review Papers for the
International Lessons. *1. Large Lessons*
printed on elastic 25 by 35 inch, in large
type, 100 pages, 25 cents.

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The best, only, safe and reliable treatment of the treatment of Asthma, Catarrh, Sore Throat, Bronchitis, and all of the lungs and sinuses generally.

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NEW YORK.

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wanting such a useful, desirable
GIFT, can get it for 25c.
only, by mail, for 25c.
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Send 25c. and 5c. **STAMP** for
GIFT, and 5c. **STAMP** for **POSTAGE**.

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 AS KAPLAN'S OFFICE has introduced a new
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 month for printing Cards, Tags, Labels,
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Outline from \$1.00
 Send (no fee stamps for new illustrations) to
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UNIT SET, BRONZE and
DRUGS sent to any place
 this paper for 25 cents. The
SETS ASSORTED PATTEN
 50 cents. The sets are
 twice the size of the
 tradition.

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AS PAPER.

P. STOCKMAN

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in the known world. Sample Watch &
Agent. Address, A. COULTER & Co., Chicago

Coal, Wholesale and Retail.
COAL, by boat or barge load, delivered to plant or on wharf or by rail coal. Steamers coal at New Orleans and Baton Rouge.
Coal in racks for shipment to country customers by rail or steamboat.
W. G. WILMOT & CO.,
105 Poydras street, New Orleans.

NEW ORLEANS MARKETS.

ADVOCATE OFFICE.
NEW ORLEANS, Tuesday, Dec. 19, 1877.

BANKS.

Bank	Rate	Rate
Canal and Banking Co.	100.00	100.00
Citizens' Bank	100.00	100.00
Citizens' Savings Bank	100.00	100.00
Germania National Bank	100.00	100.00
Hibernia National Bank	100.00	100.00
La C. of Lafayette	100.00	100.00
Louisiana National Bank	100.00	100.00
Louisiana Savings Bank	100.00	100.00
Mechanics and Traders' Bank	100.00	100.00
Metropolitan Loan and Savings Bank	100.00	100.00
Mutual National Bank	100.00	100.00
New Orleans National Bank	100.00	100.00
Peoples' Bank	100.00	100.00
Southern Bank	100.00	100.00
State National Bank	100.00	100.00
Union National Bank	100.00	100.00
Workmen's Bank	100.00	100.00

INSURANCE.

Company	Rate	Rate
General Mutual	100.00	100.00
Factors and Traders	100.00	100.00
Firemen's	100.00	100.00
Germania	100.00	100.00
Hibernia	100.00	100.00
Home	100.00	100.00
Hope	100.00	100.00
La Fayette	100.00	100.00
Mechanics and Traders	100.00	100.00
New Orleans Ins. Association	100.00	100.00
New Orleans Insurance Co.	100.00	100.00
Peoples'	100.00	100.00
Union Mutual	100.00	100.00
Union	100.00	100.00

CITY RAILROADS.

Line	Rate	Rate
Carrollton	100.00	100.00
French City	100.00	100.00
Canal and (La)borne Streets	100.00	100.00
New Orleans City	100.00	100.00
Orleans	100.00	100.00
St. Charles Street	100.00	100.00

MISCELLANEOUS.

Item	Rate	Rate
Richville Oil Works Co.	100.00	100.00
French City Oil Co.	100.00	100.00
French City Slaughterhouse	100.00	100.00
Carondelet Canal and Nav. Co.	100.00	100.00
Jefferson City Gaslight Co.	100.00	100.00
Louisiana Ice Manufacturing Co.	100.00	100.00
Louisiana Ice Co., ordinary	100.00	100.00
Louisiana Oil Co., ordinary	100.00	100.00
Louisiana Oil Co., extra	100.00	100.00
Levee Steam Cotton Press	100.00	100.00
Louisiana Fire Engine Co.	100.00	100.00
New Orleans Gaslight Co.	100.00	100.00
Old Fellows' Hall Association	100.00	100.00
Sugar shed Co.	100.00	100.00
St. Charles Hotel Co.	100.00	100.00
Stern's Ferry and Churn Mfg. Co.	100.00	100.00

COTTON.

Grade	Rate	Rate
Good	100.00	100.00
Medium	100.00	100.00
Poor	100.00	100.00
Washed	100.00	100.00
Unwashed	100.00	100.00
Short	100.00	100.00
Long	100.00	100.00
Black	100.00	100.00
White	100.00	100.00
Yellow	100.00	100.00
Green	100.00	100.00
Red	100.00	100.00
Blue	100.00	100.00
Brown	100.00	100.00
Pink	100.00	100.00
Grey	100.00	100.00
Black	100.00	100.00
White	100.00	100.00
Yellow	100.00	100.00
Green	100.00	100.00
Red	100.00	100.00
Blue	100.00	100.00
Brown	100.00	100.00
Pink	100.00	100.00
Grey	100.00	100.00

DAIRY.

Item	Rate	Rate
Butter	100.00	100.00
Cheese	100.00	100.00
Milk	100.00	100.00
Yogurt	100.00	100.00
Ice cream	100.00	100.00
Butter	100.00	100.00
Cheese	100.00	100.00
Milk	100.00	100.00
Yogurt	100.00	100.00
Ice cream	100.00	100.00

NEW ORLEANS MARKETS.

Item	Rate	Rate
Butter	100.00	100.00
Cheese	100.00	100.00
Milk	100.00	100.00
Yogurt	100.00	100.00
Ice cream	100.00	100.00
Butter	100.00	100.00
Cheese	100.00	100.00
Milk	100.00	100.00
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Ice cream	100.00	100.00

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Milk	100.00	100.00
Yogurt	100.00	100.00
Ice cream	100.00	100.00

Report of Dealers' Cash Prices.

COUNTRY ORDERS CAN BE FILLED.

AGRICULTURAL IMPLEMENTS.

Item	Price	Price
Wagon, four-horse	100.00	100.00
Wagon, two-horse	100.00	100.00
Wagon, four-horse	100.00	100.00
Wagon, two-horse	100.00	100.00
Wagon, four-horse	100.00	100.00
Wagon, two-horse	100.00	100.00
Wagon, four-horse	100.00	100.00
Wagon, two-horse	100.00	100.00
Wagon, four-horse	100.00	100.00
Wagon, two-horse	100.00	100.00

BUILDING MATERIAL.

Item	Price	Price
Bricks, 1000	100.00	100.00
Bricks, 1000	100.00	100.00
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THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, DECEMBER 27, 1877.

NO. 52.

OUR ANNUAL KINGS.

Successive kings from times unknown
Have come and reigned upon their throne:
A throne not reared by human might,
They're born to rule, and rule by right.

Their royal seat is everywhere,
On earth and sea, and in mid-air;
They hold such universal sway
No human voice nor power can stay.
They bribe no subject for their power,
They ask no counsel for an hour,
Nor even deem to share their throne:
They love to reign supreme alone.

Some seem unkind, or tyrant kings,
Whether the subject sighs or sings;
Some smile and lavish gifts are known
That best that ever held the throne.
But brief and fixed is each one's reign,
No hopeful subjects smile in pain;
If one is severe, the gods they praise
Who give them better kings and days.

All rule at first with rigid hand,
Then, opening it, they bless the land
With flowers and fruits and golden grain,
To make us happy while they reign.

By Christmas gifts and merry plays
They pray the gods for lengthen'd days;
But these proclaim: "You're old and gray,
A new king comes! prepare the way!"

Each one preaches for coming fate,
In ermine, crown and robe of state;
Then drops his scepter held aloft high,
Dies instantly upon his throne.

Thine old king vanishes from sight,
The new one takes his seat by right;
While brilliant stars in heaven look down,
As he assumes the robe and crown.

His subjects wake at early morn,
Are pleased to find a new king born;
And, grasping hands, in sweetest cheer,
They name their king: "Happy New Year!"

News of the Week.

DOMESTIC.

WASHINGTON, Dec. 19.—The War Department has the following advisory:

Chicago, Dec. 19.—Dispatches received at St. Louis, Gen. Sheridan's headquarters, late last night, from Capt. Blair, in command at Fort Bliss, report: "The Texas rangers at San Elizario surrounded yesterday morning. Judge Howard, agent for the salt mines, and Adkinson and McBride, rangers, were shot, and the rest of the rangers disarmed and liberated. The rangers are now at Fort Bliss, opposite El Paso, Mexico, and the mob has dispersed. No help was given the mob from the Mexican side of the river. The mob was composed entirely of native-born citizens of Texas."

NEW YORK, Dec. 20.—An explosion occurred at ten minutes past five o'clock this afternoon in the immense candy manufacturing company of Greenfield & Strauss, at Barclay street, which extends in the shape of an L to College Place. The boiler under the sidewalk, tearing away the entire front and scattering the wreck in all directions. Over 150 girls were employed at the time in the building. The walls fell in ten minutes after the explosion. The policeman on duty near the building says: "I saw the front of the building, five stories high, fall into the street. The street was filled with screaming people. There were about two hundred at work. I rushed to the police station and gave the fire alarm."

Several girls jumped from the top of the building into the street; several boys were blown through the roof. Fifty-six wounded and one dead were reported at the Chambers street hospital at 4:45 P. M. A number were sent to Bellevue and other hospitals. It is estimated the wounded will reach 125. Of the 275 employed in the factory few escaped uninjured. The number of dead is uncertain until the wreck is cleared away.

A Havana letter of December 15 says: A body of 250 insurgents were encountered by a Spanish column in the neighborhood of Santa Spiritus. The engagement lasted two hours. The insurgents were dispersed, leaving 59 dead and 421 prisoners. Among the latter were two aides-de-camp of Maximilian Gomez, and 14 officers.

CHICAGO, Dec. 20.—Official dispatches from El Paso, received this morning at Gen. Sheridan's headquarters, state that nothing important occurred there during the last twenty-four hours. The United States troops began to arrive there from New Mexico yesterday, and it is expected that by to-day or to-morrow a substantial force will be there to render further disturbance of the peace unlikely.

The *Times* special from Helena, Montana, says: Rather gentle and mild at Marias river on Sunday, and reported to Fort Benton, by messenger, that Sitting Bull crossed the line and camped at Bear Paw Mountains with a large force of Sioux and Nez Perces. This is confirmed from other sources. It is stated that the Indians are burning the prairie south of Bear Paw, and that Sitting Bull is on Miles' battle ground, and has been joined by Lane Deer's band of seventy-five lodges.

SAN FRANCISCO, Dec. 22.—A few days ago the town of Caliente, in the southern portion of the State, was raided by a party of Mexicans and native Californians. A number of horses, a lot of provisions, dry goods and some money were taken. They also stole a number of horses from the town of Bakersfield.

Yesterday five were captured in the Tuolumne Mountains and taken to Bakersfield. Last night a body of men, embracing a number of the best citizens of Bakersfield, forced their way into the jail, took the prisoners into the District Court room, impaled a jury, tried and convicted, and hanged them this morning.

found a verdict of hung by parties unknown.

SAN FRANCISCO, Dec. 24.—A Tucson dispatch says: About 130 Indians camped near Junos, Sonora, recently. The Sonora troops attacked them, losing 27 killed and a number wounded. The Indian casualties are not stated. The Indians were apparently victorious, as they subsequently stripped the country in the vicinity of Junos of stock. The Indians have been robbing trains in the San Simon valley. The troops are in pursuit.

NEW YORK, Dec. 24.—A London special says that Gen. Gourko's campaign has resulted in the loss of only five thousand men. The Turks are deserting in considerable numbers because of the increasing cold, which causes them, poorly clothed as they are and wanting in provisions, terrible suffering. Typhoid fever is raging among the Turks at Ruma.

FOREIGN.

LONDON, Dec. 20.—Gen. Todleben commands the army of Rastebuk. The British cabinet decided on Tuesday, in view of the difference of opinion among the powers, that an attempt now at mediation would be inopportune.

The Porte intends to lay the whole subject of negotiation before the Turkish Parliament, making further steps dependent on its decision.

PARIS, Dec. 21.—M. Waddington, minister of foreign affairs, held a reception to-day of all officials of the foreign department, and addressed them to the effect that the Republic regime was now to be definitely established, and if this was wasteful to any of them they would do well to seek another career.

ST. PETERSBURG, Dec. 21.—The *Golos* publishes an article upon the early meeting of the British Parliament and the possible measures of the English cabinet. The article declares that Russia may await without anxiety the result of this political episode, and may quietly continue the work which she began in the firm conviction that British intrigues will in no way hinder the triumph of Russia.

TELAV, Dec. 21.—The Russians, under Gen. Romanoff, captured Ardanch, by assault, on the seventeenth. Russian losses insignificant. The Russians are now at Ardanch, and the mob has dispersed. No help was given the mob from the Mexican side of the river. The mob was composed entirely of native-born citizens of Texas.

NEW YORK, Dec. 20.—An explosion occurred at ten minutes past five o'clock this afternoon in the immense candy manufacturing company of Greenfield & Strauss, at Barclay street, which extends in the shape of an L to College Place.

The boiler under the sidewalk, tearing away the entire front and scattering the wreck in all directions. Over 150 girls were employed at the time in the building. The walls fell in ten minutes after the explosion. The policeman on duty near the building says: "I saw the front of the building, five stories high, fall into the street. The street was filled with screaming people. There were about two hundred at work. I rushed to the police station and gave the fire alarm."

ST. PETERSBURG, Dec. 22.—The total Russian loss by the war, up to December 20, is 80,412 men.

LONDON, Dec. 24.—The *Times* correspondent at Bucharest telegraphs: A snow-storm, which commenced on the eighteenth in Bulgaria and Romania, is unusually severe. It is feared that hundreds of Turkish prisoners and Russian troops, caught on the march, have perished. Of a convoy overwhelmed at Cotroceni, a suburb of Bucharest, forty horses and twenty-nine men were frozen to death.

The *Times* correspondent at Pera telegraphs that the arrival of Sultan Pasha at Constantinople has strengthened the war party. He counsels resistance to France, and the Grand Vizier supports him.

The *Times* Vienna correspondent says: It is reported from Paris that very active diplomatic intercourse is going on between Paris and London, with the view of establishing an understanding on the Eastern question. The chances of accomplishment are very favorable.

The *Times* Vienna correspondent says: The Roumans will not accompany the Russians across the Balkans. They will garrison Plevna, Nikopolis and Ralova, and co-operate with the Serbians against Wladimir.

The Manchester *Guardian's* London correspondent telegraphs: No special preparations are going on at Woolwich arsenal except the manufacture of field guns. Only four thousand hands are employed, whereas the war force is from ten to twelve thousand. It should, however, be added that equipments are already in store for two army corps.

The *Daily News* Constantinople dispatch, via Syria, says: It is reported that the Russians are within six hours' march of Sophia. The heights above Kamari are now the only positions held by the Turks to defend Sophia.

Mr. Stanley, the African explorer, arrived at Aden on Sunday. His followers were paid off and discharged at Zanzibar.

ELIZABETHTOWN, Dec. 21.—Snow has ceased falling here; the weather now is fine and will facilitate the operations of the Russians.

The Marvin Memorial Association.

The details of this association are herewith presented. They are plain enough and full enough, so that prompt action may be expected. The St. Louis brethren have done well to organize an association through which and by which the church may induce its admiring gratitude in a suitable act of honor and beneficence. Thousands will be glad of the opportunity thus afforded them. Of course no public collection will be taken up in the congregation. This would not be agreeable to the feelings of those most interested, or the proprieties of the case; but let those know who are willing and ready to contribute to this object where and how their contributions will be received and bestowed, and there will be no lack of funds to carry out all that is contemplated.

Bishop Epaphras Marvin, of the Methodist Episcopal Church South, died at his residence, in St. Louis, of pleuro-pneumonia, on the morning of November 25, in the fifty-sixth year of his age.

At the preachers' meeting on that day a committee of ministers and laymen was charged with the duty of arranging for his burial, on Thursday, November 29. On the following day that committee, with representatives of the various churches in the city, besides making all other necessary provision for a suitable burial of our honored Bishop, also purchased a monument in the Bellefontaine Cemetery, the title of which was conveyed to the bereaved family. On this day it was proposed to erect a monument to the memory of Bishop Marvin, and also to procure a home for his family. In that committee of ministers and laymen originated, the day after his decease, November 27, the idea of a "Marvin Memorial Association."

In the regular preachers' meeting, December 3, steps were taken for the organization of the association, and the plan consummated the following day, in a joint meeting of ministers and laymen, by the adoption of a constitution and by-laws. The objects of the association are set forth in article 2 of the constitution, as follows:

"The objects of this association shall be the erecting of a suitable monument to Bishop Marvin, at his grave in Bellefontaine Cemetery, and providing a residence for his family."

These objects are eminently appropriate. The place where lies the body of one whose life was so useful to his generation should not remain unmarked; and the self-denial and self-sacrifice of our deceased Bishop, whose entire energies were consecrated to the church, should at least be recognized by a grateful people, and by them honored in securing a home for those whom he has left behind him, and who now dwell in their "hired house."

To add to the speedy realization of these objects, the association constituted the undersigned an executive committee, whose powers and duties are prescribed in the following resolution:

Resolved, That the executive committee be charged with the duty of taking such measures as they may deem proper for raising a sufficient sum of money for carrying out the objects of this association. Now, while this spontaneous movement, in honor of Bishop Marvin, should have naturally originated in St. Louis, the place of his residence and death, and the scene of his long pastoral services, and could not have been indignantly postponed until the meeting of the Annual Conference, next fall, we are in no wise unmindful of his connection with the church, and of the right of the whole church, as well as of his friends and admirers, equally with us, to unite in offering a tribute of affection to one who was loved and beloved wherever known.

With the view, therefore, of reaching the members of the entire church, we have issued to the pastors this circular letter, setting forth the nature and objects of the Marvin Memorial Association, and asking their earnest co-operation in obtaining contributions for so laudable a purpose. By a provision of the constitution all contributors to the fund become members of the association, and it is greatly to be desired that correct lists of the subscribers be furnished the executive committee, who will deposit the same in the monument.

To facilitate this work of love, suitable persons will be appointed in each Conference, who shall have charge of the enterprise in their respective sections, and from whom all necessary information may be obtained, and to whom all remittances should be made, to be forwarded to the general treasurer of the association, Samuel Cupples, St. Louis, Mo. The names of the persons thus designated will be announced, as soon as practicable, in the church papers.

All contributions will be credited to the Conference within the limits of which they may be made.

The executive committee, in committing this delicate undertaking to the united and benevolent church, would affectionately suggest the necessity of speedy and generous action. Let our love for our deceased brother and superintendent be shown by our prompt liberality; and to the General Conference, which meets in Atlanta in May next, let it be announced that the honored grave of

Bishop Marvin has been appropriately marked, and his crushed and broken-hearted family have been provided with a home.

REV. J. W. LEWIS, President.
DR. S. T. NEWMAN, Vice-Pres.
SAMUEL CUPPLES, Treas.
REV. J. E. GODFREY, Sec.

REV. J. W. LEWIS, Chm.
REV. W. V. TUDOR,
REV. J. G. WALTON,
REV. E. M. BOUNDS,
W. C. JAMISON,
J. H. CHAMBERS,
SAMUEL CUPPLES,
REV. J. E. GODFREY, Sec.,
Executive Committee.

ST. LOUIS, Dec. 19, 1877.

The association also issues the following address to the Sunday schools of the church:

MARVIN MEMORIAL ASSOCIATION.—CIRCULAR TO SUNDAY SCHOOLS.

An association under the above title has been organized for the purpose of raising funds to erect a monument over the grave of Bishop Marvin, and to procure a home for his family. All persons contributing any sum for this purpose become thereby members of the association. It is desired to make this tribute to our beloved Bishop an offering of love from the whole church.

We, the executive committee, charged by the association with the duty of adopting suitable measures for carrying out its objects, desire the children of the church, as well as the older members, to enjoy this privilege; hence we address this circular to all our Sunday schools, and earnestly request the superintendents to present this matter before their schools, and to recommend such action in the premises as to them may seem most likely to elicit the interest of the scholars.

It is desired that remittances and accurate lists of contributors be forwarded to Samuel Cupples, treasurer of the association, St. Louis, Mo. Through the agents appointed for the Annual Conference, whose names will be announced through our church papers. These lists will be deposited in the monument.

This offering of gratitude and love to a faithful servant of the church should be generously and promptly made.

The following-named persons have been selected to take special charge of the movement in their several localities. They will please give the matter their personal attention, and, by correspondence and otherwise, elicit a general interest in the noble work. Much depends on the promptness and energy with which these representatives press the objects of the association upon the attention of the church within their limits. Any further information they may need will be cheerfully furnished by the president or secretary of the association.

Rev. R. K. Hargrove, Nashville, Tenn.
Rev. W. C. Johnson, Memphis, Tenn.
Rev. J. J. Harp, New Orleans, La.
Rev. W. H. Watkins, Jackson, Miss.
Rev. W. T. J. Sullivan, Sads, Miss.
Rev. J. W. Whitten, Decatur, Ala.
Rev. J. E. Evans, Atlanta, Ga.
Rev. W. W. Bays, Knoxville, Tenn.
Rev. D. A. Peterson, Danville, Va.
Rev. S. K. Cox, Baltimore, Md.
Rev. Z. Meek, Chattanooga, Ky.
Rev. C. Murrell, Louisville, Ky.
Rev. W. C. Godfrey, Jefferson City, Mo.
Rev. E. R. Hendrix, Glasgow, Mo.
Rev. F. Wadsworth, Mobile, Ala.
Rev. Joseph S. Key, Columbus, Ga.
Rev. Jerome Harison, Atkins, Ark.
Rev. A. Hunter, Little Rock, Ark.
Rev. E. A. Dannelly, Searcy, Ark.
Rev. J. G. John, Galveston, Texas.
Rev. J. B. Bobbitt, Raleigh, N. C.
Rev. C. H. Finze, Jacksonville, Fla.
Rev. David Morton, Russellville, Ky.
Rev. Young Ewing, Evansville, Ark.
Rev. M. J. Law, Los Angeles, Cal.
Rev. Isaac Brinker, Denver, Col.
Rev. W. Williams, Eq., Charleston, S. C.
Wick E. Parsons, San Francisco, Cal.

Nashville Christian Advocate.

Telegraphing Without Wires.

Prof. Loomis, who has been in the mountainous regions of West Virginia for some months, conducting a series of experiments with his proposed aerial telegraphy, has demonstrated fully that telegraphing without wires is practicable. His manner of operating consists in running a wire up a certain altitude, reaching a particular current of electricity, which, according to Prof. Loomis, can be found at various heights. At any distance away this same current can be reached by a similar wire, and the communication can be had immediately. The apparatus necessary to bring about this wonder is very simple and inexpensive. It has been fully ascertained that telegraphic communication does not take place over or through the wires, but through the ground. This same communication confuses when these electric currents, supplied by nature, are used. Prof. Loomis, as said before, telegraphed to parties eleven miles distant by merely sending up a kite, at each end of the distance, a certain height, attached to which, in place of the ordinary string, was the fine copper wire. When both kites, though eleven miles distant from each other, touched the same current, communication was had between the two, and messages were sent from one end to the other by means of the ordinary Morse instrument in connection with the ordinary instrument invented by Prof. Loomis. This showed that the theory on which he had worked for

many years was the correct one, and that by the proper means, such a stationary wire arranged from natural or artificial influences, could be operated successfully at all times. Prof. Loomis has a scheme now on foot for a series of experiments from a point on one of the highest peaks of the Alps, in Switzerland, to a similarly situated place in the Rocky Mountains on this side of the world. If this succeeds, of course his invention will rank in importance with that of the electric telegraph itself, and be even greater than that of the telephone. All of the money necessary to carry on the experiment has already been promised, and it will not be many years, if it turns out to be a success, before ocean cables will be one of the lost arts; as having played its part, it will be laid aside. The cost of the aerial telegraphy will not be over one cent when the other is one thousand dollars.

Letter from Washington.

WASHINGTON, D. C., Dec. 15, 1877.

The law of woman's dress and redress has turned up in the case of Dr. Mary Walker in a feature somewhat new. Two years ago or so she was appointed to a nine-hundred-dollar clerkship in the Treasury Department, but was not assigned to duty because of her peculiarity of dress. Recently her application for pay brought forth an opinion from the Solicitor of the Treasury, in which he says: "I submit the opinion that the applicant should be allowed one year's salary at \$200."

In passing upon this application for redress, I have looked at the mere abstract merits of the case. I have not allowed myself to be swayed or in any degree influenced by the sex of the applicant, or by her well-known peculiarities of manner or of dress. These should not be allowed to prejudice her claim. They involve matters of taste, with which I have nothing to do.

I regard her simply as an American citizen, pleading for what she regards as her rights before a tribunal of her country. As such she is entitled to the same consideration—and no more—as the best personage in the land.

So here we have the law of ladies' dresses. So far as taste is concerned, my own judgment is that the costume of Mrs. Walker is a hundred-fold superior to that of the fashionable dangle-tailed, street-sweeping dresses of the times. She wears a neat, solid colored surtout, falling six or eight inches below the knee, with handsome pantalets of the same material.

Last night my friend, calling on business by appointment, at nine P. M., apologized for being half an hour late. "I met," said he, "a singular adventure on the way. I pondered on a street a lady accosted me: 'Sir, can you tell me what street this is?' 'Yes, madam; this is G street, between Tenth and Eleventh.' 'Well, sir, I am lost—perfectly bewildered.' 'Gentleman—'Where do you wish to go, madam?' 'Lady—'I was trying to go home; my home is No. 11 street, but I am completely turned round, and don't know how to go.' 'Gentleman—'You go up this next street, which is Tenth, one square, then you are on H. Then you go east about seven squares, and your home is on the left-hand side.' 'Lady—'Will you be so good as to show me, for really I don't think I can find the way.' 'Gentleman—'Yes, madam; and off went polite gentleman and finely-dressed lady."

"I knew very well," said my friend, "that the neighborhood she pointed out was one of the best and most respectable in the city. So on we went; but I soon discovered the lady was drunk—drunk as a don. If I had left her she would have tumbled about the street until some watchman had picked her up. I left her inside her door, a residence of wealth and fashion. She was evidently a lady of the highest respectability."

Such are some of the natural results of novel-reading, and opera and theater-going—a wild, romantic, dis-solute life.

The above was written a few days ago; since which time I chanced to pick up, in the private library of a friend, Winchell's *Sketches of Creation*. Any person who may have read *Diuturnity* will not be surprised at the voracity with which I devoured Winchell's *Sketches*. His book is a volume of a little over 400 pages. While the press received *Diuturnity* with commendation, a hundred-fold greater than I had any reason to expect, yet I am aware that some of my friends consider it too bold, if not extravagantly venturesome. I knew

and know still, that it was tame, juvenile and primer-like in its line of thought.

This learned naturalist and professor of geology and botany, in his *Diuturnity*—for that would not be an inapt or inappropriate name for his book—handles mundane periodicity in sketching the physiological and natural history of the globe with a master hand.

In his preface the professor says he aims to present to a large class of intelligent persons, who do not find it convenient to go into the greater depths of natural and geologic science, an opportunity to take a panoramic survey of their grand generalizations. And most satisfactorily does he do so.

Theologians and other Christians are apt to complain or to speak lightly of "the geologists." This is a mistake. Theology needs no better ally than geology. A geologist or naturalist must be either a Christian or a fool. But these men of science are pursuing their professional researches. They are not looking after polemical Christianity. But they are Christians; and every time they show the exact harmony between the placing a tablet upon its tiny stem, the great continental and periodic upheavals of earth millions of ages before man's foot pressed its warm, soft bosom, and the corresponding and exact movements of the solar system, they do but vindicate every reference thereto in the sacred volume.

Nevertheless there is a class of men—a little class, a noisy class—who in their earlier days were unfortunately sent to school, and graduated in universities, and studied natural science, and sloughed off from the profession, sourd, arrogant, and at war with mankind. Such men are Lamarck, Darwin, Spencer, and a few others.

Prof. Winchell barely alludes to these malcontents; but while he puts forth not a word of debate with them, he most clearly shows, by many well-settled facts, that "the fascinating doctrine of geological succession" in and through the ancient geological cycles is at war with the well-settled principles of science.

Then, if nature knows no such thing as a universal geological succession in animal life from primordial existence down, what is the use of looking at such books as Prof. Haeckel's "History of Creation," or Darwin's "Origin of Species"? All they undertake to teach is the mode of such universal succession.

The more the Bible is rubbed and rasped and read the brighter it becomes.

Winchell's book is published by the Harpers, 1870.

Congress has adjourned until January 10, from which time it will probably remain in session until April or May next.

Dr. Harrison is filling up our church here well, much more than Khine seen it before.

R. ALEX.

Assessments for the Louisiana Annual Conference for 1877.

NEW ORLEANS DISTRICT.—\$1,200.
Baton Rouge district.—\$1,000.
Shreveport district.—\$1,000.
Thibodaux district.—\$1,000.
Total.—\$4,200.

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Shreveport district.—\$1,000.
Thibodaux district.—\$1,000.
Total.—\$4,200.

God is a great God, and therefore he will be sought; he is a good God, and therefore he will be found.

THE OLD YEAR.

The Bible in Literature.

Can it be possible that they deny the inspiration of the Bible, the divinity of our Lord, can have really and seriously considered what a task would be upon their hands if, all they assert in this regard being granted, they were called upon to account simply for either the Bible or for Jesus, as facts in history? *The Standard.*

The Moons of Mars

Sermons in Coal.
The London City Mission A

Write It on a Rum-Cask.

of

PRAYER.—It is a part of the discipline and plan by which God governs the world and all natures, so that men should pray, that he should answer them; that he should know what they desire; that he should order it; but I do know that is one of his statutes. In the Scripture you constantly see, and of it in precept, in promise and example. Now, when the sun rises there is light. Why, I do not know. There might have been light with the sun, and there might have been light without the sun, and there might have been light without a sun, that gave no light; but as it has been pleased to put these things together—sunrise and light—So, whenever there is prayer, there is blessing. I do not know

There might have been prayer for a blessing, for there is a world of wrath; and there might have been a blessing without prayer, for it often is sent in some other way. But God has pleased to make this a rule for the government of the moral and animal universe, that there shall be prayer first, and that then there shall be the answer to prayer. — *Spurgeon*

The Minutes of the Wesley Conference, just published, give following complete statistics of convention: 1. *British Conference*

bury inland sea. Lake Nyasa, found to be 400 miles in length, a mission, therefore, has much influence 500 miles of coast line, up down and across the head, but the miles of river navigation available to the English, North of this the Church Missionary Society have commenced operations on Lake Bangweulu, which is not far from 3000 fish miles in length, and still to the north of this the Church Missionary Society is establishing a mission, the great Victoria Nyanza. Three three missions, by the aid of two little steamers, will be able to regularly along a line of over 1000 miles, extending from south to north through the very heart of Africa, and reckoning both sides of these lakes, the coast line within is over 2,000 miles. The result of such extensive operations will be availed with more than ordinary interest. Thus far no hostility to missions has been manifested by the natives. One of the first efforts of the mission, upon which they have already entered, is to put an end to the traffic in slaves.

From Our Little Friends.

NEW YORK, Dec. 10, 1891.

Yon: little friend,

MARTIN G. GRAYSON.

DEAR MR. EDITOR: As I am
constant reader of your excellent
paper, and have not seen a letter
written from here, I concluded
to write. You may inform Miss L.
Edridge that "cucumber" is op-
mentioned twice in the Bible. So
one asked: Who was the wife
Ahab? It was Jezebel, the daugh-
ter of Ethbaal. It is found in I
Kings xvi, 31. It was Jeel, the w-
of Habel, who presented the but-
ter to a lordly dish. We have pre-
sented here once a month by Rev. J.
Lusk, and we like him very much
but he is going to leave—he is go-
ing to his home in Hinds county,
we are all very sorry. I will close
making a question: Who predicted
Ahab's death? HURELL CATO

CONFIDENTIAL - LAST COPY

Amie Ann's Six Platters:

...leaves is the light of life. It has

HEART EDUCATION.—Begin the education of the heart not with cultivation of noble propensities, with the cutting away of those which are evil. When once the noxious herbs are withered and rooted, then the more noble plants, as in themselves, will shoot up. The virtues, like the body, be strong and healthy more by their nourishment. —*Richter.*

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The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, DECEMBER 27, 1877.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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Three Months	.75
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One Year	\$1.00
Six Months	.65
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As a Tale that is Told.

So to the inspired poet it seemed.
"We spend our years as a tale that is
told." As the most treasured story
comes quickly to an end, and all its
scenes and incidents fade with its
closing words, so is it with our years.
Or, as some explain, our years are as
a thought—a transient exclamation, a
momentary utterance that dies on
the lips. Adam Clarke insists that
the Hebrew has a sadder meaning;
"We consume our years like a
groan." He says: "We live a dying,
whining, complaining life, and at
last a groan is its termination." All
of these conceptions of life apply to
it as a whole, and to the end of our
earthly being, and in many respects
they describe each single year that
passes. The tale is told as far as the
past year is concerned. We can re-
call its events and muse upon its
scenes, but we cannot make it other
than it is. Whether a thought, an
exclamation, a groan, it has been
uttered, and we cannot arrest its
flight. We can now see how the
story might have been better, how it
might have been illuminated with
nobler actions, and how it might
have been illustrated with brighter
colors. If we had it to tell over
again we should try to make it
worthier, and have it rounded with
more satisfying results. The record,
however, is made, and it cannot be
recast.

The meditation dwells upon the
shortness of life—a brevity that falls
to impress us until the tale is ended.
As life proceeds, with its absorbing
occupations and varied pursuits, we
are not conscious of the lapse of time.
It is only when we pause at the end
of a year that we partially realize
how short it is, and only at death
shall we feel the full force of the
declaration that "our days are as an
hand-breadth." The individual life
is as a moment in comparison with
the life of the race, and in our rela-
tion to the general progress we are
but madrepores in the building up of
the ages. The vanity of life is most
apparent in our personal insignifi-
cance, and in the mortality that
bounds our earthly career. And yet
the drop, as part of the ocean, is in-
vested with an importance and signifi-
cance which belong to the entire
sea. The atom partakes of the grand-
eur of the mountain of which it is a
portion. A year well spent con-
tributes something to the general
store, and a life finished in goodness
and usefulness is a legacy of pri-
ority to coming generations. When
we turn from the earthly and mortal
side of our being, the vanity of life
disappears, and its true purpose and
surpassing glory are manifest. This
is the import of these sad and de-
pressing views of man's earthly lot.
They are indeed sober and humili-
ating if this world were all. Apon-
sive and melancholy shadow rests
upon all ordinary things until the
light of heaven shines out. If life's
story ended here, and if there were
no immortality to follow, then the
picture could not be too dimly
drawn. As a preparation for another
life the present is long enough, and
all its sorrows and trials have their
explanation in the discipline that is
needed to fit us for a higher and hap-
pier state.

The tenor of the psalmist's reflec-
tions is admonitory. It is so in fact,
that we consume our years as a tale

that is told. We permit them to slip
by without improving them as we
should, content to be entertained as
they go, and having no adequate
conception of their precious and ir-
recoverable opportunities. Diversion
and entertainment have been the
chief desire, rather than earnest
work and a great purpose. We have
built castles in the air, wasted our
time in reverie and dreams, dallied
with superficial pleasures, and made
life a worthless fiction, instead of a
grand reality. We have moved
amidst the clouds of the unreal, the
fantastic, and have lost ourselves in
bewildering speculations, while we
have banished all serious thought
from our minds. Life has been a
tale of plots, episodes and romance
to amuse, rather than a school for
the formation of character. We have
reveled in it as a novel when we
should have studied it as a sacred
history. It is this misinterpretation
of our years—the careless, dawdling
and frivolous way in which we con-
sume them—that calls for the censure
of the inspired sage.

The fevity of men in their retro-
spect of the year is well described. It
is something to be rehearsed with
the lightness and thoughtlessness of
a story that is told. We forget that
the dead year will have a resurrec-
tion—that it will meet us in the
judgment—and that the impress of
it must remain with us forever. Peo-
ple drink, dance and make merry
over the grave of the old year. There
is infinite jest in its dying hour. There
is a rare humor in the conviction that
it is gone. This is our crazy way of
estimating life and celebrating its
epochs—verily as a tale that is told.
It is a solemn thing to live, and if in
our right minds we cannot be other-
wise than serious when we meditate
upon the year that is passed.

It will be to the thoughtful a his-
tory of the divine providence and
grace, a journey wherein the pil-
grim's feet have been under heav-
enly guidance, and wherein a bene-
dict hand has led the weary and per-
plexed traveler into the paths of
safety. To such it may be also a
poem of epic power, interspersed
withodes and hymns, and filled
with the sweetness and harmony of
a faith kept, and of duty performed.
And it may stand out to our view as
a work of art hewn from the great
quarry of time, and wrought and
polished into a form of imperishable
beauty and grace.

That we consume our years in any
way is enough to arrest the atten-
tion of the most careless. The
flame of life is devouring the taper.
The years are taken up into our
selves, and we are giving them out
in various forms of personal influ-
ence, and carrying them with us to
the eternal day. As to us, it is as if
so much of time were burnt up, or as
if it were drowned in a deluge. What
we have saved from the flame and
the flood may not be much, but it is
all that is left us. Whether we have
been prodigals or dullard sons,
whether we have spent to waste or to
save, is the question to be an-
swered.

Sincerely do we wish our readers a
happy New Year. Some of you have
spent the past year well, and this
gives promise of a happy year to
come. Some of you have consumed
the past year in vanity—perhaps also
in sin. You have lost much that
cannot be retrieved, but through in-
finite mercy you may have a happy
year too. Would that we could for
once reach the ear, the conscience
and the heart of all who have thus
far neglected the great salvation. We
would point them to Christ as the
refuge and beseech them to make
sure at once of the blessed hope. Let
the new year be begun aright. From
henceforth live for eternity, live to
be useful, and dedicate your body,
soul, substance and time to him who
came into the world to redeem you.
With the new year the tale of our
earthly life will indeed be told with
many of us. May it be the portion of
such to enter into the Master's joy.

Louisiana Conference.

About thirty preachers and lay-
men left New Orleans for Opelousas
on the Leslie Taylor, on Monday
evening, December 10. Bishop Paine
was along, and seemed to enjoy the
trip. At Baton Rouge Rev. A. E.
Goodwyn and Prof. Magruder joined
the company, and at New Texas
Landing Rev. J. P. Daves and Rev.
R. T. Parish came aboard. On Tues-
day night, just after dark, we entered
the Atchafalaya, and on Wednesday
morning we turned into the Courta-
bleau, and at four in the afternoon
landed at Washington. Here we
found abundant conveyances, and a
drive of six miles through a pleasant
level country brought us to Opelousas,
where all were soon distributed
to their temporary homes. Bro. Ivy,
the Bible agent, and the editor of the
Advocate were domiciled under the
hospitable roof of Joseph Moore,
Esq. Better quarters could not well
be, and we are under lasting obliga-
tions to this excellent household.

May our God pour upon them abun-
dant blessings. We were a day behind
time. A few brethren, however,
were present on Wednesday morn-
ing, elected Rev. John Pipes presi-
dent, and after a partial organization
adjourned. On Thursday morning
Bishop Paine took the chair, the
usual committees were appointed,
and at the close of the Saturday
morning session the regular minute
business was finished, delegates to
the General Conference elected, and
some reports acted on. Monday
morning was devoted to reports and
miscellaneous matters, and at one
o'clock the appointments were read,
and Conference adjourned. It was a
pleasant session. The Conference
was never more agreeably and hospi-
tably entertained, the weather was
bright and balmy, and there was
harmony in the Conference, and a
deep religious work in the church.
A noble and generous layman, who
moved in from the country to enjoy
and help-entertain the Conference,
had three sons converted one night.
Surely he has his reward. It was
announced in the Conference-room
that twenty-six had been converted
after preaching the night before,
whereupon the brethren rose and
sang the doxology. There were be-
tween thirty and forty conversions.
On Sunday and every night there
was preaching at Washington, and a
good work at that point was reported.
An hour was set apart on Saturday
in which to hold a memorial service
to the memory of Bishop Marvin.
Dr. J. B. Walker presented and read
a brief memoir and suitable resolu-
tions. Short addresses were made by
several members of the Conference,
and Bishop Paine closed the exer-
cises with an appropriate and feeling
tribute to his deceased colleague.
The Bishop discharged all of his
duties with no apparent abatement
of vigor, preaching an admirable
sermon on Sunday morning, and go-
ing through the two ordination serv-
ices. On Monday, however, he was
weary, and when the hour of ad-
journment came his strength was
nearly exhausted. He had rest, how-
ever, on the boat returning, and
when he left New Orleans for home
on Thursday evening, December 20,
he was in good spirits and comfort-
able health. His presence among us
was greatly enjoyed and appreciated
by the Conference, and our reverent
love and earnest prayers will ever
follow him. He is now in his seven-
ty-ninth year, and his strong and
glorious manhood is beautified by the
wisdom and grace of a serene and
useful old age. On Monday, after
adjournment, the Conference was
drawn up on the outside of the court-
house and photographed, and then
after dinner there was a general ex-
changing of good-bys, and the thir-
teen took their several ways. Our
company embarked at Washington
on the Bertha, and after a safe and
pleasant voyage reached New Or-
leans on Wednesday, December 19.
To Capt. Kennison, of the Leslie
Taylor, and to Capt. Broad, of the
Bertha, and to the gentlemanly clerks
of these boats, the thanks of all are
due for reduced fare and for most
courteous and considerate treatment.

New Orleans was selected as the
place for holding the next Confer-
ence. The first session of the Loui-
siana Conference was held at Opelousas
in 1845. At this—the thirty-
second—session but few of the origi-
nal members are left. Some have
transferred; some have departed; many
have died. Of the members present
at the organization there remain
William M. Crowson, Joel Samplers,
R. S. Trippett, P. M. Goodwyn, E.
M. Dickson, Robert J. Harp, and
A. E. Goodwyn. It was with
deep regret that the Conference par-
tied with Rev. A. E. Goodwyn, who
has been transferred to the Texas
Conference, and by this time has
probably been appointed to the St.
John's station in Galveston. The
Conference, in suitable resolutions,
expressed its appreciation of Bro.
Goodwyn's long and faithful serv-
ices, his regret at giving him up, and
the assurance of its prayers for his
future welfare.

Of the Conference missionary an-
niversary on Saturday night we
heard a good report. Rev. J. T.
Daves, secretary, read an admirable
and stirring report. Rev. A. E.
Goodwyn and Rev. C. W. Carler de-
livered excellent addresses, and Rev.
John Matthews managed the collec-
tion. About \$200 was collected.

The Foster, R. M. Blocker, James
A. Riggs and Patrick Galvin were
admitted on trial. J. T. Graham was
received by transfer from the Missis-
sippi Conference. Collected this year
for foreign missions, \$2,405.71; for
domestic missions, \$715.74. Collected
for Conference fund, \$1,983; for
Bible agents, \$708.35. Number of mem-
bers, 15,012; increase, 1,022.

Delegates to the General Confer-
ence.—Claret—Linus Parker, C.
W. Carter, James E. Cobb, John A.
Miller, Roselee—Joel T. Daves,
John Matthews, Lay—Edward J.
Gay, W. H. N. Magruder, John L.
Seales, B. O. L. Rayne. Reserves—

W. H. Foster, R. J. Bowman, C. A.
Frazee.

On the adjournment of the Confer-
ence Mr. J. W. Jackson, the enter-
prising publisher of the Opelousas
Journal, had the appointments ready,
on neatly-printed slips, for distribu-
tion.

APPOINTMENTS.

New Orleans Dist.—Linus Parker,
P. E. Carondelet Street, John Mat-
thews, Felicite Street, Joseph B.
Walker, St. Charles Avenue, John
Hannon, Moreau Street, Tiff Foster,
S. H. Schroeder, sup.; Louisiana
Avenue, S. H. Werlein; Algiers, to
be supplied; Lafourche, mission,
Lewis A. Reed; Baton Rouge, J. T.
Sawyer; Plaquemine and Grosse
Tete, T. K. Fauntleroy; editor New
ORLEANS CHRISTIAN ADVOCATE,
Linus Parker, New Orleans Book
Depository, R. J. Harp; South-west-
ern Bible Society, James A. Ivy;
Institute for the Blind, Baton Rouge,
Patrick Lane.

Delhi District.—James L. Wright,
P. E. Monroe and Delhi, P. H.
Moss, J. Lane Borden; Trenton, C.
W. Carter; Bastrop, Henry O. White;
Lind Grove, W. P. Owen; Oak
Ridge, N. S. Cornell; Rayville,
Thomas H. McClelland; Winnboro,
B. E. Alexander; Oakley, James M.
McKee; Waterproof, J. T. Graham;
Tensas mission, to be supplied; Ten-
sas chapel, A. M. Walles; Lake
Provident and Pecan Grove, R. S.
Trippett; Floyd, Thomas S. Randle;
Madison, to be supplied.

Home District.—Joseph H. Stone,
P. E. Home, James A. Parker;
Lisbon, Robert Parvin; Haynesville,
John A. Miller; Minden, James E.
Bradley; Sparta, R. M. Crowson;
Arcadia, Thomas J. Upton; Vernon,
A. A. Cornell; Indian Village,
Robert T. Parish; Rochester, to be
supplied by P. T. Lawson; Down-
sville, John P. Patterson; Ferner-
ville, C. W. Hodge; Webster, Whit-
mel P. Kimball.

Shreveport Dist.—Robert Randle,
P. E. Shreveport, Joel T. Daves;
Moringport, R. A. Davis; Caddo,
J. M. Johnston; Logansport mission,
John Pipes; Desoto, George M.
Liverman; Mansfield, J. M. Brown;
Elegant Hill, John B. Cassidy; J. M.
Franklin, sup.; Natchitoches,
Thomas J. Hough; Natchitoches cir-
cuit, to be supplied by A. Monroe;
Anacoco, Robert M. Blocker; Spring-
ville, W. D. Statton; East Point, to
be supplied; South Bossier, Joseph
W. Medlock; North Bossier, Wil-
liam Hart.

Alexandria District.—Christian
Keefer, P. E. Alexandria and Pine-
ville, to be supplied; Rapides, John
L. P. Sheppard; Montgomery, Phil-
lip Allen; Harrisonburg and Sicily
Island, C. H. Godfrey; Centerville,
David A. Boddie; W. B. Wintley,
sup.; Trinity, George Jackson; Col-
umbia, John P. Wynn; Caster,
James A. Riggs; Bayou Boeuf, Felix
G. Heult; S. H. Corner, sup.; Ever-
green, Frederick White; Spring
Creek, John W. Hearn.

Opelousas Dist.—Jacob D. Harper,
P. E. Opelousas, J. B. Billingsley;
Grand Coteau, J. P. Painter; Wash-
ington, R. S. Jobell; Vermilion-
ville and Plaquemine, Bruce, Baxter,
Clegg; Abbeville, Enos B. Foster;
Indian Bayou, Abel Hoffmann; New
Bertha, M. C. Mauley; James E.
Cobb; Franklin, B. F. White; Paterson-
ville and Morgan City, Alfred
E. Clay; Lake Charles, J. E. Sour-
lock; Grand Cheniere, George T.
Freeman; Bogartown, E. G. Galt;
Caledonia mission, to be supplied
(by W. Pilley).

Superintendent of Our Mexican
Mission.

The Western Methodist of Decem-
ber says:

Bishop Keener has appointed the
Rev. W. M. Patterson, of the Mem-
phis Conference, superintendent of the
Southern Methodist mission in the
city of Mexico, to fill the vacancy
caused by the return of the Rev. J.
T. Daves, of the Louisiana Confer-
ence. Bro. Patterson and family are
expected to start from this city for
his new field of labor in a few weeks.

Some time in January. This appoint-
ment will give great satisfaction to
the church, and increase confidence
in the success of our missionary op-
erations in Mexico. Bro. Patterson
possesses the very elements of char-
acter, intellectual and moral, the
gifts and the grace, requisite for the
important work committed to his
charge, and in its prosecution he
will be properly supported by his
wife, well known among us not only
as a devoted, active Christian, but
as a highly accomplished lady. We
and many others will be sorry to see
our dear friends depart from us, but
at the same time will rejoice in the
help and hope that God will give
them, and crown their lives with
prosperity as missionaries of our pure
Protestant Christianity, essaying to
plant Southern Methodism among
the people of our neighbor republic.

The Memphis Conference particu-
larly, and the North Mississippi Con-
ference also, on account of the ap-
pointment of Bro. Patterson to the
Mexican mission, will, no doubt,
feel a new and deeper interest in the
enterprise. This interest should be
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sions. Indeed our church everywhere
will, we think, be greatly en-
couraged by the fact that Bro. Pat-
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tendency of the Mexican mission.

South Georgia Conference
Delegates. We are indebted to the
courtesy of Dr. Hutton for an
early list of the delegates elected to
the General Conference from the
South Georgia Conference. It is as
follows:
Claret—J. W. Hinton, D. D., L.
Pierce, D. D., J. S. Key, D. D., Rev.
J. B. McGhee and J. O. A. Clark,
D. D. Alternates—D. L. Smith, D.
D., Rev. G. N. Macdonell and
Rev. S. Anthony. Lay delegates—
Isaac Hardeman, Esq., Rev. B. W.
Loyett, Hon. A. A. Allen, Hiram
A. Crittenden and J. M. Matthews,
Esq. Alternates—G. M. T. Feagin,
W. A. Graham, N. W. Dozier, M.
A. Evans and S. M. Brannon.

green circuit, J. S. Frazer; Brooklyn
mission, J. W. Menefee; Camden
and Oak Lawn, R. J. Briggs; Bell's
Landing circuit, J. S. Peavey; Pine-
apple circuit, A. C. Hundley; Geo-
rgiana circuit, J. L. Skipper; Gravilla
mission, M. M. Graham; Monterey
circuit, J. M. Scott; Sepulpa circuit,
E. Smille; Monroeville circuit, to be
supplied (by H. W. Leslie); Ran-
dolph circuit, J. B. Anderson—R. A.
Mears, sup.; Newton Academy, W.
A. Montgomery.

Montgomery District.—M. S. An-
drews, P. E. Montgomery station,
A. S. Andrews; Wetumpka, J. O.
Keener; Elmore circuit, W. P. H.
Connerly; Tallassee and Tabitha
chapel, J. R. Peavey; Soagabatchie
mission, to be supplied (by B. H.
Reynolds); Loachupoka, L. F. Dow-
less; Tuskegee station, E. L. Love-
less; Auburn station, J. E. Foster;
Opelika station, R. B. Crawford;
Salem circuit, W. B. Neal; Crawford
circuit, C. S. Hurt; Hartsville circuit,
W. K. Norton; Alabama Agricul-
tural and Mechanical College, B. B.
Rosa; superintendent American Bi-
ble Society in Alabama, T. J. Rut-
ledge; Auburn Female College, H.
Urbahart.

Euflavia District.—H. D. Moore,
P. E. Euflavia station, J. Baderoff;
Glenville, W. H. Ellison; Villula
circuit, J. W. Solomon; Benlah cir-
cuit, D. C. Cook; Enon and Midway,
J. S. Williams; Perote circuit, J. L.
Matheson; Clayton and Louisville,
A. Dowling; Henry circuit, H. M.
Gillis; White Pond circuit, J. K.
Powell; Pea River circuit, W. H.
Weatherly; Ozark circuit, E. M.
Timney; Newton, R. H. Wardlaw;
Columbia, C. B. Pilley.

Union Springs District.—O. R.
Blue, P. E. Union Springs station,
J. W. Glenn; Union circuit, S. A.
Pilley; Gilmer mission, M. C. Tur-
rentine; Pine Level circuit, B. L.
Selman; Rocky Mount circuit, L.
Patterson; Fort Deposit, A. J. La-
mar; Greenville station, A. J. Briggs;
Oatley circuit, W. B. Owens;
Oakley circuit, to be supplied; Troy
station, J. Barker; Brundidge, O. S.
Perry; Greenville circuit, W. H.
Morris; Greenville Collegiate Insti-
tute, M. E. Butt, principal; corpora-
tor American Bible Society, A. M.
Jones.

Marianna District.—E. Phillips, P.
E. Marianna station, C. H. Kelley;
Greenwood circuit, J. P. Sanders;
Hobbes Valley circuit, D. C. Stand-
ley; Calhoun circuit, J. A. Green;
Geneva circuit, to be supplied (by
J. A. Spear); Big Creek circuit, John
Wesley; Cerre Gordo mission, to
be supplied; Freeport and Walton mis-
sion, L. C. Callahan.

Transferred.—P. G. Nash, to Vir-
ginia Conference—chaplain in the
United States army.

Delegates to the General Confer-
ence.—Claret—T. O. Summers, D.
D., W. A. McCarty, A. S. Andrews,
D. R. Blue, H. D. Moore, J. W.
Rush, Reserves—M. S. Andrews,
S. H. Cox, Lay—S. H. Dea, C. L. M.
Smith, F. M. Law, Price Williams,
R. A. Hardaway, W. E. Wallis,
Reserves—E. Y. McMorris, J. H.
Harris.

The Conference collection was \$4,
239.12. Foreign missions, \$2,881.50;
domestic, \$2,806.15. Local preachers:
197; white members, 29,403; colored
members, 32. Infants baptized, 1,
165; adults baptized, 1,297. Number
of Sunday schools, 377; teachers, 2,
145; scholars, 11,219.

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Esq. Alternates—G. M. T. Feagin,
W. A. Graham, N. W. Dozier, M.
A. Evans and S. M. Brannon.

New Year Promises.

Some one has said, in substance,
that the broad road to destruction is
paved with good resolutions. Most
of these good resolutions are made
about this season of the year. Good
old Andrew Fuller said: "Lord, I
do discover a fallacy, whereby I have
long deceived myself, which is this:
I have desired to begin my amend-
ment from my birthday, or some
other eminent festival, that so my
repentance might bear some remark-
able date. But when those days were
come I have adjourned my amend-
ment to some other time. Thus
while I could not agree with myself
when to start, I have almost lost the
running of the race. I am resolved
this time to befool myself no longer. I
see no day but to-day. The instant
time is always the fittest time." If
we have postponed the execution of
good resolutions until this new year,
we venture to say that the season has
not brought with it that talliance
power to make us stronger and better
which we anticipated. There are
pleasant and interesting associations
connected with New Year and birth-
days, but they have no renovating
or reforming influence in themselves.
There is a proverb that "he who
chooses the best has the best all the
time." He who makes the wisest
and most profitable use of the pres-
ent hour gets the most out of every
hour. Life is a stream upon which
we can make but one voyage. There
is no obb in the tide to carry us back
to revisit the scenes which have
given us most pleasure, or to gather
the treasures which we neglected to
secure when they were within our
reach. The past is gone forever; the
future lies before us, hidden from
view by the windings of the river,
and only opening to our sight as we
glide along and round each point.

"I have not a step before me as I tread the days of
my youth."
But the day is still in God's keeping—the future
his mercy shall crown.
As the path looks dark in the distance may
beneath us draw near the light of day.

REVIVAL NOTES.—In Providence,
R. I., Mr. Moody's congregations
continue very large. Several hun-
dred inquirers are already reported as
the result of the meetings, and forty
additions to the church of the Rev.
Mr. Evans are noted. Incidents con-
firming the efficacy of this work are
reported in the press, among others
one relating to a thief who confessed
his crime in the inquiry-room, and
was advised by Mr. Moody to ac-
knowledge it to the authorities and
take the appropriate punishment.
Hence writes from the penitentiary,
thanking Mr. Moody for his counsel,
and saying the burden is wholly
rolled from his mind. From Provi-
dence the evangelists go to Hartford,
where they will labor during Janu-
ary. On the first of February they
are due at Springfield; on the first
of March at Boston, where they spend
two weeks; and then go to New
Haven.

At Manchester, N. H., following
the departure of Messrs. Moody and
Sankey, the meetings were directed
without any want of interest by
the Rev. Dr. Peabody, of Boston.

In Yorkers, N. Y., Mr. E. P. Ham-
mond has met with large success.
In Boston, the Church of England
evangelist, Rev. W. S. Ramsford,
has been occupying the Tabernacle,
giving preaching services every eve-
ning.

At Chicago Philip Phillips sings to
crowds of hearers.

Continued religious interest is re-
ported in Vermont, especially at Rut-
land, and also in the Connecticut
towns in which the Rev. A. B.
Earle has been laboring.—Christian
Union.

NORTH GEORGIA CONFERENCE.—
We have just received, says the
Nashville Advocate, the minutes of
the North Georgia Conference, but
must postpone the abstract till our
next issue. The following are the
delegates to the General Conference:

Claret—A. G. Heygood, W. H.
Pater, J. Boring, H. J. Adams, J.
E. Evans, W. F. Cook, Y. J. Allen,
W. P. Harrison. Reserves—John
W. Held, C. A. Evans, H. H. Parks,
R. W. Blumhagen, Lay—Gov. A. H.
Colquitt, Judge George N. Lester,
Col. James M. Bull, Col. J. F. Lang-
ston, Judge E. H. Pottle, Rev. John
C. Johnson, Rev. John H. Grogan,
Thomas M. McIlwether, Reserves—
R. M. McIntosh, J. H. Jones, E. M.
Pentleton, W. A. Malson.

Among the delegates to the Gen-
eral Conference from the North
Georgia Conference—a strong team,
by the way—we see the name of
our missionary in China, Young J.
Allen. That was graciously done by
our North Georgia brethren. They
will defray his expenses, and thus
show their love to him and to the
work to which he has devoted his
life. We shall be glad to see him
again in his native land.

LIKE THE SWIFT SHIPS. How
swiftly the mariner flies from a
threatening storm or seeks the port
where he will find his home. You
have sometimes seen the ship cut
through the billows, leaving a white
farrow behind her, and causing the
sea to boil around her. So is life like
the swift ships, when the sails are
filled by the wind, and the vessel
dashes on, dividing passage through
the crowded water. Swift are the
ships, but swifter far is life. The
wind of time bears me along. I can-
not stop its motion. I may direct it
with the rudder of God's Holy Spirit.
Like a swift ship, my life speeds on
its way till it reaches its haven.
Where is the haven to be? Shall it
be found in the land of bitterness and
dreadfulness, the region of the lost?
Or shall it be the sweet haven of
eternal peace, where not a troubling
wave can rattle the quietness of my
spirit?—Spurgeon.

MARRIED.

HOLLINGSWORTH.—December 11, 1877, in the city of Jackson, Miss., by Rev. John A. Ellis, Dr. J. N. Hollingsworth to Miss Mary Collins.

ANDREWS.—December 12, 1877, at the residence of the bride's father, Dr. J. N. Hollingsworth, in the city of Jackson, Miss., by Rev. John A. Ellis, Dr. J. N. Hollingsworth to Miss Mary Collins.

MANAB.—December 12, 1877, at the residence of the bride's father, Dr. J. N. Hollingsworth, in the city of Jackson, Miss., by Rev. John A. Ellis, Dr. J. N. Hollingsworth to Miss Mary Collins.

Publisher's Department.

IN REGARD TO THE NEW ORLEANS CHRISTIAN ADVOCATE, an advertisement of which appears in this issue, we would call attention to the fact that it is not a new paper, but a continuation of the old one, and that it is published by the same firm, and for the same purpose, as the old one.

THE wonderful success of *Beulah's* is a fact which is well known to all who have read the paper. It is a paper which is well known to all who have read the paper.

BEST HAIR GOODS, PERFUMERY.—We have just received a large stock of hair goods, perfumery, and other articles, which we are selling at very low prices.

WE HAVE JUST RECEIVED FROM THE MANUFACTURER A NEW STOCK OF HAIR GOODS, PERFUMERY, AND OTHER ARTICLES, WHICH WE ARE SELLING AT VERY LOW PRICES.

THE air of perfection, cleanliness, and homeliness of our hotel is a fact which is well known to all who have read the paper.

FURNITURE, PICTURES AND LOOKING GLASSES.—We have just received a large stock of furniture, pictures, and looking glasses, which we are selling at very low prices.

CARPET WAREHOUSE.—A. B. Rogers, 100 Canal Street, New Orleans, has a large stock of carpets, which he is selling at very low prices.

WATCHMAKER.—H. P. Buckley, 100 Canal Street, New Orleans, has a large stock of watches, which he is selling at very low prices.

CHOCOLATES.—Call on Mr. R. P. Conroy, 100 Canal Street, New Orleans, for a large stock of chocolates, which he is selling at very low prices.

MR. J. H. HENRICHS, the well-known manufacturer and dealer in show cases, has a large stock of show cases, which he is selling at very low prices.

CARRE'S CIGARS.—W. W. Carr, 100 Canal Street, New Orleans, has a large stock of cigars, which he is selling at very low prices.

WATCHES, JEWELRY AND DIAMONDS.—Call on Mr. R. P. Conroy, 100 Canal Street, New Orleans, for a large stock of watches, jewelry, and diamonds, which he is selling at very low prices.

DRY GOODS.—Call on Mr. R. P. Conroy, 100 Canal Street, New Orleans, for a large stock of dry goods, which he is selling at very low prices.

BLANCHARD BLOOD AND NERVE FOOD.—Call on Mr. R. P. Conroy, 100 Canal Street, New Orleans, for a large stock of Blanchard Blood and Nerve Food, which he is selling at very low prices.

CHOCOLATE.—Call on Mr. R. P. Conroy, 100 Canal Street, New Orleans, for a large stock of chocolate, which he is selling at very low prices.

AT M. L. NAVRA'S CHINA PALACE.—Call on Mr. R. P. Conroy, 100 Canal Street, New Orleans, for a large stock of china, which he is selling at very low prices.

FURNITURE.—R. M. & B. J. Montgomery, 100 Canal Street, New Orleans, has a large stock of furniture, which they are selling at very low prices.

UNIVERSITY HIGH SCHOOL.—This school is now open, and is a very good school, which is well known to all who have read the paper.

ATTENTION is directed to the girl of the name of *Beulah*, who is a very good girl, and is well known to all who have read the paper.

INDEPENDENT NEWS.—There is nothing more offensive to the public mind than the publication of false news, and it is the duty of every newspaper to publish the truth.

BUSINESS NOTICES.—It is no secret why the sales of the *Beulah* are so large, and it is the duty of every newspaper to publish the truth.

READER, if you have the *Beulah*, you will find it a very good paper, and it is the duty of every newspaper to publish the truth.

THE YOUNG COMPANIES.—These companies are now open, and are a very good company, which is well known to all who have read the paper.

A VALUABLE DISCOVERY.—Dr. J. N. Hollingsworth has discovered a new method of treating the disease of *Beulah*, and it is the duty of every newspaper to publish the truth.

ATTENTION is directed to the girl of the name of *Beulah*, who is a very good girl, and is well known to all who have read the paper.

POZON'S MEDICAL COMPLEXION.—This is a very good medicine, which is well known to all who have read the paper.

NEW ADVERTISEMENTS.—We have just received a large stock of new advertisements, which we are selling at very low prices.

NEW ORLEANS FLOURING MILLS.—We have just received a large stock of flour, which we are selling at very low prices.

WEBSTER & DIBBINGHAM.—We have just received a large stock of goods, which we are selling at very low prices.

THE NEW CRUISE OF FLORENCE.—This is a very good cruise, which is well known to all who have read the paper.

LADIES' HAIR STORE.—We have just received a large stock of hair goods, which we are selling at very low prices.

FANCY GOODS BAZAR.—We have just received a large stock of fancy goods, which we are selling at very low prices.

G. T. SCHILLING.—We have just received a large stock of goods, which we are selling at very low prices.

JOHN BOIS.—We have just received a large stock of goods, which we are selling at very low prices.

FURNITURE, PICTURES.—We have just received a large stock of furniture, pictures, and other articles, which we are selling at very low prices.

H. P. BUCKLEY.—We have just received a large stock of watches, jewelry, and diamonds, which we are selling at very low prices.

AMERICAN AND FOREIGN WATCHES.—We have just received a large stock of watches, which we are selling at very low prices.

NEW ADVERTISEMENTS.—We have just received a large stock of new advertisements, which we are selling at very low prices.

ANDREWS' BAZAR.—We have just received a large stock of goods, which we are selling at very low prices.

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NEW ADVERTISEMENTS.—We have just received a large stock of new advertisements, which we are selling at very low prices.

PALAIS ROYAL.—We have just received a large stock of goods, which we are selling at very low prices.

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NEW ADVERTISEMENTS.—We have just received a large stock of new advertisements, which we are selling at very low prices.

GREAT DEPOT.—We have just received a large stock of goods, which we are selling at very low prices.

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PRICE LIST OF J. J. MARTIN'S GREAT DEPOT.—We have just received a large stock of goods, which we are selling at very low prices.

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Farm, Garden and Household.

SECOND CROP OF POTATOES.

Messrs. Hines & Johnson, of this county, handed us some Early Rose potatoes of the second crop, weighing one pound and a quarter apiece, the seed coming down through two crops each year since 1872; and instead of the seed "running out," as it is called, they have grown larger and better each season, as the samples and facts clearly show.

This firm planted four and a half acres last March in Irish potatoes, and dug and sold in the early markets 117 barrels at \$5 net, after paying freight, drayage, barrels and commissions, making \$55, besides small potatoes enough to plant the four and a half acres for the second crop, from which they have now dug 93 barrels, from which they took the samples brought us, which they are saving for seed next season, instead of sending off North for their seed.

They also had planted, in such seed Irish potatoes, 80 acres this season, from which they sold 1,774 barrels at \$5.75 per barrel, net, as above, making \$10,200, an average of \$60.00 net proceeds per acre, which was certainly a fine paying crop.

It will be perceived that the early potatoes put in the market brought the high price, which should teach all planters an important lesson in potato-raising. We hope that enterprising firm will furnish the *St. Charles* readers with a full and detailed account of their management of this important farm interest, and we will gladly publish such from them, as we do such statements upon all farming operations.—*Rural Sun*.

GARDEN USE OF FERTILIZERS.—Peter Henderson urges the importance of pulverizing finely and mixing thoroughly with absorbents all concentrated manures, such as guano, in order to obtain the best effects. He recommends adding to every bushel of the fertilizer three bushels of leaf-mold, pulverized manure, etc., or, in their absence, common garden soil—the material to be as dry as it can be made. Mr. Henderson would turn and mix all the ingredients at least twice before using. He states that a successful market gardener finds that 1,200 pounds of guano mixed with two tons of garden soil, and sown over the ground after plowing, and then harrowed in, are fully equal to 2,000 pounds of guano used without mixing. He holds in practice that guano at \$80 per ton, blood fertilizer at \$55, bone-dust at \$50, and superphosphate at \$40, are about equally profitable to use. On other soils the relative values might vary greatly.

RECEIVING CHRIST.—Have I so received Christ Jesus into my heart that the faith which I profess is carried out and evidenced by a holy life? Is my faith the main-spring and source of my works, and are my works the clear evidence of the reality of my faith? Do I believe and trust as though all depended on Christ? Do I live as though only a holy life could give title to heaven? Does my faith lead to holy obedience? Is my obedience the fruit of a living faith?

REASON TO REJOICE.

Surrounded, as we are, by adulteration of food, brought to produce at least a refreshing sensation to be sold of a real, genuine article. Such a gratification may be had by using a box of Dr. Price's Cream Baking Powder. The biscuits and articles made with it are really elegant.

MISCELLANEOUS.

HOLIDAY MUSIC-BOOKS!

The World of Song.

The Sunshine of Song.

Gems of the Dance.

The Cluster of Gems.

WINTER SINGING-BOOKS.

THE SALT PATTEN.

OLIVER DITSON & CO.

C. H. DITSON & CO.

New Stock for the Holidays

HOGAN'S

NO. 10 CANAL STREET, NEW ORLEANS.

NOW opening a magnificent assortment of

PRICES THE VERY LOWEST.

Call immediately at

J. DOUGLAS,

FASHIONABLE

Visiting & Wedding Card Engraver

NO. 10 CANAL ST., NEW ORLEANS.

Artistic work at very low charges. Latest

style of Engraving and Lettering. Promptly

filled. Country orders promptly

attended to.

SAM. HENDERSON,

Cotton Factor, Commission Merchant,

and Purchasing Agent,

48 CANAL STREET, NEW ORLEANS. Does business

on Orange principally and all other

commodities.

\$1200

SALE. Personal attention

given to all business transacted.

See Notice. Expresses

delivered to all parts of the

country.

T. W. BOWEN,

UNDERTAKER.

275 CANAL STREET, NEW ORLEANS.

Embalming and Blotting. Bodies carefully

shipped. Marriage and Civil

business.

MISCELLANEOUS.

War! War! War!

ATTENTION!

HEADQUARTERS OF THE

Hove Sewing Machine Co. of the South,

NEW ORLEANS, MAY 12, 1877.

THE HOWE

SEWING MACHINE CO.

DO THIS DAY

DECLARE WAR

WITH THE ENTIRE

SEWING MACHINE WORLD!

BY

REDUCING THE PRICE OF THE HOWE SEWING

MACHINE WITHIN THE REACH

OF EVERY FAMILY IN THE LAND.

CALL AT HEADQUARTERS—183 CANAL ST.

D. P. FERRY, Agent.

THE HOWE

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D. P. FERRY, Agent.

THE HOWE

SEWING MACHINE CO.

DO THIS DAY

MACHINERY, TIRE, ETC.

J. H. STEWART, President.

W. H. DUNLAP, Secretary.

BRADFORD MILL CO.

Successors to JAS. BRADFORD & CO.

Improved Under-Runner Mills.

PATENTED DECEMBER 5, 1876.

FRANCIS BRIDGEMAN, President.

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Improved Under-Runner Mills.

MISCELLANEOUS.

CALEB A. PARKER & CO.,
No. 10 UNION STREET, NEW ORLEANS.
GENERAL AGENTS FOR
W. JOHNS' PATENT
EXPLOSION
MATERIALS.

AT WHOLESALE AND RETAIL.

THE undersigned agents have had in introducing these goods in the South has been successful in securing a large and increasing trade. These goods are of the best quality and are sold at a low price. They are of the best quality and are sold at a low price. They are of the best quality and are sold at a low price.

Having made use of the American Patent material in the construction of the South has been successful in securing a large and increasing trade. These goods are of the best quality and are sold at a low price. They are of the best quality and are sold at a low price. They are of the best quality and are sold at a low price.

FOR BARGAINS IN CARRIAGES.
Henry Timken's New Factory.
No. 100 N. 10th St. New Orleans.
Send for samples and price list.

NATHAN CARD,
CARRIAGE MANUFACTURER.
No. 100 N. 10th St. New Orleans.
Send for samples and price list.

AGENTS WANTED
FOR
AMERICAN WATCHES
305 N. 2nd St. New Orleans.
Send for samples and price list.

WATERS' One-Strap Chimes
No. 100 N. 10th St. New Orleans.
Send for samples and price list.

WATERS' Pianos
No. 100 N. 10th St. New Orleans.
Send for samples and price list.

ELKIN & CO.
No. 100 N. 10th St. New Orleans.
Send for samples and price list.

CEC. PURVES,
No. 100 N. 10th St. New Orleans.
Send for samples and price list.

WOOD AND COAL.
No. 100 N. 10th St. New Orleans.
Send for samples and price list.

BUSINESS CARDS.

J. A. ROUGE,
COMMISSION MERCHANT,
147 DECATUR ST., near Old Levee, New Orleans.
Will attend to the sale of Cotton, Sugar, Rice, Molasses, Hides, Wool, Bacon, Pottery, Glass, and all kinds of Produce. Country orders solicited.

J. D. CRANSON,
BOOT AND SHOE STORE,
No. 20 PUEBLO ST., between Orleans and Moreau, Third District, New Orleans.
A large assortment of Boots and Shoes always on hand, and made to order. Ladies' Children's and Gentlemen's Shoes manufactured to order.

FOUR SEASONS RESTAURANT.
JOHN LEON, proprietor of this old and famous establishment, has removed to No. 111 Chartres street, between St. Louis and Canal streets, where, with enlarged premises and increased facilities, he will give them the best of market affairs, at the same low prices as heretofore. Private dining-rooms, at reasonable rates. Think of the liberal patronage bestowed upon this house, and the success for a continuance of the same. The undersigned is the proprietor.

T. A. BECK, COOPERAGE.
Office and Sales Room, 27 NORTH PETERS ST., Main Factory, Poydras Walk, bet. Canal and Third, New Orleans.
Have constantly on hand Sugar Hops, Molasses Barrels, Half Barrels, Kegs, etc. Also, a large assortment of Hops, etc. Orders promptly attended to. Particular attention paid to the manufacture of all kinds of Cooperage.

J. H. KELLER,
MANUFACTURER OF
Palm, Olive, German, Marigold and Castile Soap.
Office—110 GRAY ST., New Orleans, La.
An assortment of Soap and Candles.

H. R. BLONDEAU,
Ladies Hair Dresser and Wig-Maker,
No. 101 ROYAL STREET,
bet. Canal and Poydras, New Orleans.
Has a large assortment of Hair, and makes and repairs all kinds of Wigs. Orders promptly attended to.

J. H. MEADREY,
General Commission Merchant,
Add: 100 N. 10th St., New Orleans.
Sole Agent for the sale of all kinds of Goods.

J. F. ROHRBACH,
BOOT AND SHOE STORE,
237 N. 10th St., New Orleans, La.
A large assortment of Boots and Shoes always on hand, and made to order. Orders promptly attended to.

A. GENERAL GRANGE AGENT
No. 100 N. 10th St. New Orleans.
Send for samples and price list.

JOHN S. McDONALD,
Proprietor of the
MASTERS' PATENT MACHINES,
No. 100 N. 10th St. New Orleans.
Send for samples and price list.

LOUISIANA STEAM AND ICE CO.
No. 100 N. 10th St. New Orleans.
Send for samples and price list.

WOOD AND COAL.
No. 100 N. 10th St. New Orleans.
Send for samples and price list.

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No. 100 N. 10th St. New Orleans.
Send for samples and price list.

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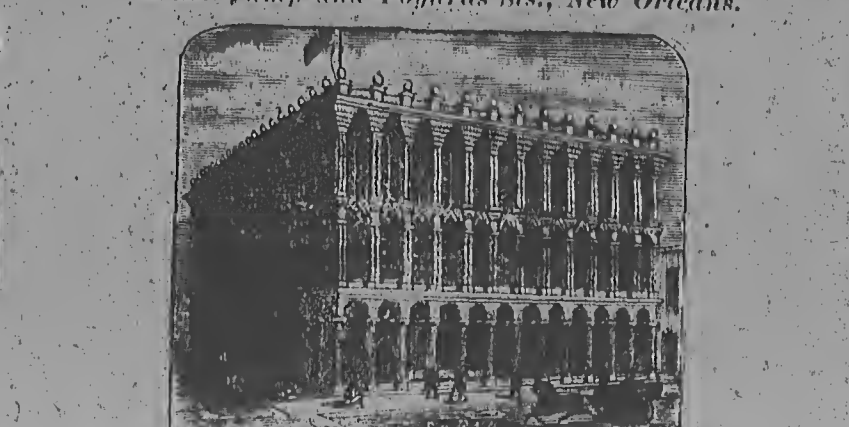
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